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Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance (i.e. Sunnah) of the Holy Prophet Muhammad (*Sallallahu-'alaihi-wa-sallam*). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

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Bis-mil- laa- hir- raḥ- maa- nir- ra- ḥeem

In the name of Allah, the All Compassionate, the Most Merciful

Some Reflections on the Occasion of our 44th Anniversary

"He is Allah, besides Whom there is none worthy of worship, the Sovereign Lord, the Exalted Holy, the Perfect (from all defects), the Saviour, the Protector, the Mighty, the Forceful, the Supreme. Exalted is Allah above what they associate with Him (of partners) He is Allah, the Creator, the Originator, the Fashioner, for Him are the excellent names. Whatever there is in the Heavens and the Earth glorifies Him and He is the Mighty the Wise " (59.23 & 24)

With this issue, Yaqeen International completes its Forty-fourth year of uninterrupted publication. We have to offer our thanks to Almighty Allah who enabled us for the service in the cause of Islam, presenting it generation after generation in its pristine purity in the light of Qur-aan and Sunnah. May Almighty Allah in His bounty and grace, accept this humble effort of ours in His way and crown our endeavour with His Pleasure. may He, out of His Mercy, grant us fealty to continue this task which we have taken upon ourselves, with ever growing zeal and devotion. Ameen!

We have mentioned quite often that it was founded by Maulana Tufail Ahmad Fareedi Farooqui (Raḥmat-ullah ʿAlaihi), a renowned scholar and religious divine whose life was a beautiful and unique example of piety, scholarship and grace. It has also been repeatedly mentioned that the journal was prompted inter alia by the Quranic exhortations

"O followers of Islam! You are the best people ever raised for mankind you enjoin right conduct and forbid what is wrong and believe in Allah." (3:110)

How far we have been successful in our enterprise and venture it is left to our readers to judge and decide But we can safely say that during the foregoing year the Yaqeen International had to its credit a number of writings. Our primary concern is to propagate the teachings of the Qur-aan and Sunnah The Holy Qur-aan contains truth of assured certainty and the Sunnah presents its elaboration and practical application of infallible order

Eminent Personalities

However, the distinguishing feature of our efforts last year have been to highlight the achievements of such eminent personalities like Mujaddid Alif Sani, Shah Waliullah, and the Mujahideen without whose efforts the Muslims of South Asia would not have been successful in their three- dimensional struggle to revive the spirit of their faith, to be free from the British rule and save themselves from the permanent domination of brutal Hindu majority

On this occasion of 44th anniversary of Yaqeen International, it seems appropriate to make a brief survey of affairs in Pakistan as well of the Muslim ummah. It cannot be over-emphasized that Pakistan was prompted by the desire of Muslims of South Asia to free from non-Islamic influence and to organise their lives according to their faith and culture

Education based on Qur-aan & Sunnah

Admittedly Pakistan has framed a constitution which provides Qur-aan and

Sunnah as the supreme law. But Islamic constitution is not enough to bring about the revolution required to Islamise the life and society. It calls for our all out efforts the chief being in the realm of education. Without a radical change in our educational system no hope can be attached for attaining our end. In this connection the recommendations of the first World Conference on Muslim Education, Makkah 1977 offer us necessary guidelines. An extract from these recommendations is given below:

"Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, the rational self, feelings and bodily senses. Education should therefore cater for the growth of man in all its aspects, spiritual, intellectual imaginative, physical, scientific, linguistic, both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large.

In order to achieve the ultimate aims and objectives of education, knowledge be classified into the following two categories;

a) Given 'perennial knowledge' based on the Divine revelation presented in the Qur-aan and Sunnah and all that can be derived from them with emphasis on the Arabic Language as the key to the understanding of both.

b) 'Acquired knowledge' including social, natural and applied science susceptible to quantitative growth and multiplication, limited variations and cross-cultural borrowings as long as consistency with the Shari'ah as the source of values is maintained.

There must be a core knowledge drawn from both with major emphasis on the first, specially on the Shariah, which must be made obligatory to all Muslims at all levels of the educational system from the highest to the lowest, graduated to conform to the standards of each level. This, along with the compulsory teaching of Arabic, should form the major section of the core curriculum. These two alone can sustain Islamic civilisation and preserve the identity of the Muslims."

Twenty first Century and our Survival

We are at the threshhold of 21st century survival, let alone flourishing and prospering, in the forthcoming centuries depends on the successful response to two major challenges not mutually exclusive, namely environmental pollution and spiritual void which the world is facing to-day. Environmental pollution is both national and global and to be fought with accordingly. This is caused by largely inter-alia by great industrialization and massive urbanization.

The effects of environmental pollution on the human life as observed by *The News*, is worth quoting. "Every day, the Citizens of Pakistan come perilously close to losing their lives on city roads and highways/at home, and they are at risk from chemical poisons and environmental hazards."

"Even at home, one is far from safe. Think of all the chemical pollutions poisonous fertilizers and pesticide residue, hazardous dyes and the Lord knows what other stuff we are consuming each day as part of our daily diet.

What is true of Pakistan is true also of pollution riddled countries.

By spiritual void we mean the failure of our spiritual development to match up the gigantic scientific progress. As has rightly been observed by Arnold J. Toynebee, because of the lag between the pace of our scientific progress and spiritual development, man's position in the present day surrounding has become of an adoloscent armed with adult's weapons, without having attained to an adult's state of mind. Hence he is danger and menace to society and still more to himself.

So far as environmental pollution is concerned efforts are made, both at national and international level to combat it. But we attach little hope for its success as these are not based on the identification of its root cause. Only Islam can come to our full rescue We have firm belief that the root-cause of environmental pollution is the material outlook of life. We are oblivion of the purpose for which human beings have been created. With the result we have been given over to materialism and consumism which has brought human life to the brink of complete annihilation. The Qur-aan has referred to it in the following verse.

"(The love of) abundance (competition for worldly gains) deludes you, so much so you went to visit the grave (of your tribe)." (102 1 & 2)

Commenting upon this Verse, Abdullah Yousuf Ali observes: "Acquisitiveness, that is, the passion for seeking an increase in wealth, position, the number of adherents or followers or supporters, mass production and mass organization, may affect an individual as such, or it may affect whole societies or nations. Other People's example or rivalry in such things may aggravate the situation. Up to a certain point it may be good and necessary. But when it becomes inordinate and monopolises attention, it leaves no time for higher things in life". (P 2000)

In another verse Holy Qur-aan says:

(Know you that the world's life is but a sport and a diversion, and a show and mutual boasting, and a quest for greater riches and more children. It is like the rain-growth which pleases the farmer, afterwards it flourishes, then you see it turn yellow (and) thereafter becomes straw.) (57:20)

If we have to maintain the balance and proportion required for the survival of the globe and human civilization we will

have to adopt the way of life ordained by Allah. According to the Qur-aan Earth and Heaven have been subjugated to man only to enable him to live, but the purpose of life is nothing save worship of Allah. Islam has allowed the utilization of material objects but with much care and scruples. It never allows ruthless exploitation of natural resources without caring for its consequences.

The Way of Life

The way of life ordained by Almighty Allah not only ensure a luxurious life in the Hereafter but it provides a happy life in this world too. As the following verse says:

"Whoever of the male or the female, does righteous deeds and is (also) a believer We shall indeed grant him a virtuous life and award them their wage according to the best of what they used to do" (16:97)

Virtuous Life

It has rightly been observed that the Virtuous Life means "pure and tasteful life, e.g., lawful provision in the worldly life, contentment and richness of heart, peace, security, the taste of Zikrullah (Remembrance of God) the pleasure of God's love, the happiness of God, obedience, the hope of a replendent future, the pleasure of union with God, about which a man of recognition had rightly said.

"May my fate as black on the umbrella of king Sanjar of my heart should have the greed for the kingdom of Sanjar. When I got the recognition of mid-night waking, I am not ready to buy the country of Neemroz for a single grain of barley."

As regards the spiritual void, it may be remarked that it is the result of dichotomy between spiritual and material life as held by the Christianity and upon which the structure of modern civilization has been raised. It can, therefore, be done away with only by having an integrated way of life which Islam alone offers.

In Islam, ultimate Reality is indivisible. There is no division between spiritual and material domains. Spirit and matter are one and the same. These are not even two facets of the same thing. Seen from one angle, a thing becomes spiritual and seen from the other it becomes material. A way of life based upon such a universal and integral world view can be the only answer to the challenge of spiritual vacuum found in the modern civilization.

Now a question. Are the Muslims fully equipped to meet the demand of the 21st century? Apparently, we haven't worked out the plan and strategy required to meet the challenges of the new century. We all are busy, as the Muslim World observes "in useless pursuite of non issues, counter-productive endeavours, grandoise self-aggrandisement." It further adds, the Muslim Ummah presents a picture of a house divided by internal schisms, external non-actions, economic corruption, political uncertainties, fruitless slogans, a rudderless-ship. But we feel that these dark clouds are not without a silver lining. We attach great hopes to the efforts of the Organization of Islamic Conference. It is showing great concern to the new perception of the West of Islam as a Militant Religion. It is making all out efforts to project Islam as a religion of moderation, peace and tolerance. We are sure that it would be successful through its concerted efforts to remove unfounded Western phobia and fear about Islam. However, we cannot help saying that the end of projecting the correct image of Islam in modern world cannot be achieved if the Muslim state fail to organize their societies as true democratic basis where it should be free from all kinds of exploitation, disunities and nepotism.

May Almighty Allah help and guide the Muslim Ummah to regain its lost glory and to assume leadership in all domains of enlightenment and cultures in the forthcoming millinium.

In the end, we thank our esteemed patrons, readers and *subscribers for the cooperation material and otherwise.*

Women in Islam

(Continued from page 189)

It is bit difficult for a person who has reverted to Islam to practise it successfully in a non-Islamic environment.

I, however, was fortunate that I married into a truly Islamic family-- not the kind of people who accidentally inherited Islam and treat it casully and with indifference; nor the kind of Muslims who merely talk as "authorities" about Islam while behind that image indulge in all kinds of evils. I married into a family that has Islam in their hearts, who are disciplined Muslims; who practise what they preach.

Living as a Muslim, I now have a far greater knowledge of Allah. I live in constant awareness of the Day of Qiyamah (Reckoning). Life is a bliss because I now have a purpose for living on this earth. I have discovered a new meaning to life which I did not have when I was a Christian. I found that love and service to fellow humans is the quintessence of Islam-- which can be considered an acronym for "I shall love all Mankind!"

Yusuf Islam (former singer Cat Stevens) motivated and influenced my desire to discover Islam, after my husband mentioned his conversion to me.

My parents are curious about Islam but show no interest in further inquiry. My friends declare, "We are Catholic born and Catholic to stay."

My domestic ambition is to lead my four year-old daughter Taskeen and my two year- old son Siraj to read the Qur-aan. I'd like to introduce children to elementary steps of Islamic education and fill them with the fear of Allah to establish sound moral values in a Western, anti-Islamic dominated world.

(Saudi Gazette, March 15, 1996)

Women in Islam

When minds are ventilated By Liberty and Rationality (As edited and abridged)

Islam came to me as a modern-day "messenger". What appealed to me most about Islam was that it allowed no compromise with untruth, antiquated beliefs, superstitions and all kinds of irrationalities. It was a simple, straight-forward, uncomplicated way of life. The most outstanding feature of Islam is that though it evolved to its perfect form some 1,400 years ago, it correlates completely with the scientifically advanced modern world.

The Qur-aan made a profound impression on me. It is pure, unadulterated Word of Allah, and is not polluted by men as is the case with the bible which is interpolated, altered, added to and subtracted from by men. The original word of Allah as revealed to jesus (ʿalaihis salam) is not in existence today.

I was born and grew up in a Christian home. I attended a Catholic school and led a "carefree" Christian life like most white Christian girls in South Africa. I knew no fear. My life was exciting, eventful and full of opportunities... but I gave little thought to my Creator and the purpose of my life on this earth. I did, however, feel a desire to have a closer relationship with God, but I conveniently placed this thought last on my list of priorities.

During all of my school-days spent under the guidance and supervision of nuns at the convent, I could never acquire a sound knowledge of the Bible, or the history and origin of Christianity. Religious lessons consisted of the same old Bible chapters being repeated. No mention at all was made of Islam or Prophet Muhammad (Ṣallallahu ʿalaihi wa sallam). In fact, other religions as a subject are not included in the South African educational curriculum. Young minds, thus, are insulated and never given the chance to expand and be ventilated by the refreshing air of liberty and rationality.

I began to realise that though my life was enjoyable, there was a spiritual desideratum (something essential or missing) in my life's make-up I felt that there had to be a more complete and meaningful way of life, but did not know how to find it. Eventually, I resorted to an indepth study of various religions, e.g Buddhism, Judaism, Hinduism, etc. But to my great fortune, I discovered Islam, as one suddenly finds a scintillating diamond on the road while walking aimlessly along the path of uncertainty.

My conversion to Islam was not immediate. It took over a year of intense studying and asking questions before I finally accepted it as the final religion (Deen), and Muhammad (Ṣallallahu ʿalaihi wa sallam), as the Seal of the Prophets.

One of the first discoveries I made was that I had two different concepts of God. As a Christian, I viewed God as soft, lenient, undemanding Being, allowing us to do as we pleased, waiting hopefully for us to turn to Him. It was the Doctrine of Atonement that I could never accept. When questioned it, I was given circuitous, tortuous, circumambulatory, and nebulous answers that confused me even more.

As I became more inclined towards Islam, I regarded Allah as a Great Power, a loving but Firm Being Who demanded discipline, Who was not going to give us the easy way out by alluding us that someone else had died for our sins. Allah, the Only One True God, told us in no uncertain terms that we ourselves are responsible for our own actions and He will reward or punish us accordingly.

It was not one particular facet or a few aspects of Islam that led to my conversion It was Islam as a whole, which convinced me, and made me decide that there is no religion on earth that can even remotely touch Islam in beauty and simplicity.

(Continued on page 188)

Beneficial effects of lightning

by

Dr. Ibrahim B. Syed

Al Qur-aan is a book of guidance. It is also called the book of Wisdom. Qur-aan is not a book of Science. However, in many verses one finds hints or clues which have scientific meaning. For example, in Surah Rad or Thunder, XIII, Ayahs 1-13, have scientific meaning. Ayah 12 reads.

> "It is He Who doth show you The lightning, by way Both of fear and of hope.. " Surah RAD, XXIII:12

> "And among his Signs He shows you the lightning By way both of fear And of hope, and He sends Down rain from the sky And with it gives life to The earth after it is dead: Verily in that are Signs For those who are wise."Surah RUM, XXX:24

Allama. Yusuf Ali in his note 1818 says, "Why look to evil rather than to good? to punishment rather than to mercy?-- to the fear in the force and fire of the lightning rather than to hope of good and abundant crops in the rain which will come behind the lightning clouds."

Note 1819 says, "Nay, thunder itself, which may frighten you, is but a tame and beneficent force before Him, declaring His praises, like the rest of creation. Thunder thus aptly gives the name to this Sura of contrasts, where what we may think is terrible is shown to be really a submissive instrument of good in God's hands."

In Note 3530 one reads, "To cowards lightning and thunder appear as terrible forces of nature: lightning seems to kill and destroy where its irresistible progress is not assisted by proper lightning--conductors. But lightning is also a herald of rain-bearing clouds and showers that bring fertility and prosperity in their train...."

Every year Newspapers and Medical Journals publish articles on Lightning injury and death by lightning. However the Qur-aan specifically mentions 'hope' of lightning. It is interpreted as 'hope' of good or a beneficent force. In other words, Qur-aan mentions beneficial effects of lightning to mankind. What are the beneficial effects of lightning to mankind? The purpose of this article is to answer this question in detail. The Qur-aan says as quoted above:

> "Verily in that (lightning) are Signs For those who are wise."

Positive and Negative Ions in the air

People often report feelings of pleasantness and wellbeing following an electrical storm. Electrical storms are generally preceded by higher levels of positive ions and followed by higher levels of negative ions.

An ion is an atom or a molecule or group of molecules that has become electrically charged as a result of gaining or losing an electron. If a molecule has gained one or more electrons it is called a 'negative ion.' A free electron (which is not bound to the atom) is also called a negative ion A positive ion is an atom or a molecule that has lost an electron

Ions are also classified as small, intermediate, and large on the basis of their mobility. Small ions are the most mobile, large ions are the least mobile Outdoor air contains, on the average, several hundred ions per cubic centimetre (c.c.) of air, of small, medium and large size ions of both polarities (positive or negative charge), usually with a slight predominance of the positive ions. This ion concentration will fluctuate with variation in altitude, insulation, radioactivity, weather condition and so on.

Normally air contains approximately 1000-800 ions per c.c. with a greater number of positive ions. Natural sources of small ions are solar and cosmic radiation, minute quantities of radioactivity present in the earth's surface, lightning discharges, and ultraviolet radiation. They are present ubiquitously and abundantly in the spray around a waterfall, on the sea beaches, on mountains.

Large ions are combinations or clusters of small ions. They result, for example from the emission of combustion products from industry and automobile engines.

There is considerable evidence for the beneficial effects of negative ions and unpleasant effects of positive ions. Epidemiological data indicate that increased small positive air ionization due to changing weather conditions is associated with increases in industrial and automobile accidents, suicide, and crime as well as depression, irritability, and interference with central nervous system (CNS) function Altered ion concentrations can result not only from changes in weather conditions but also from the presence of pollutants, high voltage lines, and radioactivity.

Scientists have investigated the possible relationship between health and the ion content of ambient air. As a result many of the health spas in Europe are located in areas having higher than normal levels of negative ions.

The charge on air molecules, balance, and concentration can be altered in many ways. The natural air contains some positive ions and some negative ions. The atmosphere in Los Angeles at a certain time could contain 600 light positive ions and 500 light negative ions per c c The effect of passing air through metal ductwork, blowers, and filtering devices renders most air-conditioned enclosures severely deficient in negative ions. High voltage electronic equipment

also causes a shift in the ion balance by producing a large number of positive ions. An absence of negative ions and an excess of positive ions is frequently given as the reason people feel "stuffy" in an otherwise climate- controlled building.

To achieve a surplus of negative ions they must be artificially generated as shown in Fig. 1. There are many negative ions-generating devices available commercially. In the U.S. one of the brand names is Rodolex II Ionizer which is listed at $39.95. In South East Asia one brand name is Innosys- electronic room pollution controller. Another brand name is Astrakon Pollution controller.

Effect on Behaviour

Previous research indicates that ionization of the air has some effect on the following aspects of behaviour: sensation, activity, learning, comfort and well-being, and reaction time. More than a decade ago, it was shown that reserpine and small air negative ions have in common the ability to reduce the amount of serotonin (a neurotrans-mitter) in the midbrain, and apparently this accounts for their tranquillizing action. In 1984 the effect on memory and attention in learning disabled and mentally retarded children was investigated. It was reported that all of the children breathing negatively ionized air were superior in incidental memory and that difficulties experienced in dichotic listening were offset.

Some studies indicate that positive ions increased the respiratory rate, basal metabolism, and blood pressure and produced unpleasant subjective symptoms such as dryness of throat, headache, fatigue, nausea, dizziness and malaise. Negative ions decreased the respiratory rate, basal metabolism and blood pressure and produced a feeling of well being and no undesirable symptoms.

Medical Treatment

Asthma victims are being treated by filling the air with millions of negative ions. Simply breathing in the high concentration of negative ions would arrest the asthma sufferer's symptoms. The use of concentrated negative ions to treat asthma is only a part of the sweeping medical development that promises relief to victims of a wide range of illnesses and disabilities, including not only respiratory ailments but even burns and post-operative pain.

Patients suffering from respiratory diseases and allergies obtained relief usually within 10 to 30 minutes after entering a room in which a negative ion generator was at work. They could breathe normally and lost all symptoms such as sneezing, nasal and pulmonary congestion, puritis (itching), conjunctival irritation, etc. One medical researcher spent 49 consecutive nights in a heavily-ionized atmosphere without any ill-effects.

When young burn patients such as infants and children were exposed to the negative ion producing machines, the first effect was an immediate reduction in pain. The need for analgesics-- pain killers-- was eliminated to a great extent. They relaxed, stopped crying and, apparently became pain free after the first few hours. Furthermore, the burns healed rapidly with a low rate of local infection.

The negative ions observed to act as mental tranquillizers. Patients, being treated for a variety of ailments, have experienced a feeling of calmness. Workers in a factory, exposed to negative air ions, felt better and that work seemed easier, productivity increased and dispositions improved generally.

About the Author

Dr Ibrahim B. Syed is a founder and president of the Islamic Research Foundation, Inc. 7102 Shefford Lane, Louisville, Kentucky 40242, U.S.A Phone (502) 423-1988. He is a prolific writer and lecturer on "Qur-aan and Science."

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Hazrat 'Umar's Early Life

(Continued from page 192)

'Umar (*Razi Allahu 'anhu*) is Given the Title of 'Al-Farooq':

The conversion of 'Umar (*Razi Allahu 'anhu*) strengthened Islam. Hitherto, Muslims had lived in constant fear of disbelievers, and most of them were hiding their Islam. The Muslims were now able to offer their **Ṣalaah** publicly. When 'Umar (*Razi Allahu 'anhu*) became a Muslim he declared his Faith openly before the chiefs of Quraish. Though they stared at him, they could not do any harm to him.

Then he requested the Prophet (*Ṣallallahu 'alaihi wa sallam*) to offer ***Ṣalaat*** at the ***Ka'bah***. On receiveing the consent of the Prophet (***Ṣallallahu 'alaihi wa sallam***), 'Umar (***Razi Allahu 'anhu***) led a party of the Muslims to that place. Hamzah (***Razi Allahu 'anhu***), who accepted Islam a few days before 'Umar (***Razi Allahu 'anhu***), led another party of Muslims to the ***Ka'bah***. When all the Muslims gathered at the ***Ka'bah*** they offered their ***Salaah*** in congregation. The Prophet (***Ṣallallahu 'alaihi wa sallm***) led this first public ***Salaah*** in the history of Islam.

For this courageous and bold action of 'Umar (***Razi Allahu 'anhu***), the Prophet (***Ṣallallahu 'alaihi wa sallam***) gave him the title of 'Al- Farooq', i.e. the one who distinguishes or makes a difference between the '**Truth**' or the '**Right**' (***Haqq***) and the '**False**' or the '**Wrong**' (***Batil***)

(With the courtesy of "Al- Furqan", London.)

Hazrat 'Umar's Early Life

By : Dr. Majid Ali Khan

(As edited & abridged)

Life before Islam.

It was in the sixth year of the Prophet Mohammad (*Sallallahu 'alaihi wa sallam*) mission that the leaders of Quraish called a meeting and asked for a volunteer for the assassination of the Prophet (*Ṣallallahu 'alaihi wa sallam*). 'Umar (*Razi Allah 'anhu*) offered himself for this job and everybody in the meeting exclaimed that he was the right person for that

While he was on his way with the sword in his hand he met sa'd ibn Abi Waqqas (*Razi Allahu 'anhu*) who enquired of him about his determination 'Umar (*Razi Allahu 'anhu*) told him that he was going to murder the Prophet Mohammad (*Ṣallallahu 'alaihi wa sallam*) After some discussion Sa'd (*Razi Allahu 'anhu*) said, "you had better take the care of your own family first. Your sister and brother- in- law both have accepted Islam". Hearing this, 'Umar (*Razi Allahu 'anhu*) changed his direction and went straight to his sister's house.

When 'Umar (*Razi Allahu 'anhu*) knocked at the door, they were studying the Generous Qur-aan with Khabbab (*Razi Allahu 'anhu*). His sister Fatimah was frightened on hearing 'Umar's voice and tried to hide the portion of the Holy Qur-aan she was reciting.

When 'Umar (*Razi Allahu 'anhu*) entered the house he enquired his brother- in- law about their Islam and on finding that they had accepted Islam, he first fell upon his brother- in- law and beat him most savagely. When his sister intervened he smote her so violently on her face that it bled most profusely. On this, his sister burst out **"Do whatever you like, we are determined to die as Muslims."**

When 'Umar (*Razi Allahu 'anhu*) saw his sister bleeding, he cooled down and felt ashamed. He loved Fatimah very much but could not tolerate her conversion into Islam. However, deeply moved, 'Umar (*Razi Allahu 'anhu*) asked her to show him the pages on which the Glorious Qur-aan was written. But she was, after all, 'Umar's sister and told him straight, "You cannot touch it unless you take a bath and make yourself clean."

He washed his body and then recited the pages. That was the beginning of Surah Taa Haa (Surah 20) When he came to the verse; "Surely I- only I- am Allah, there is no god save Me, so worship Me and keep up the prayers (Salaat) for My remembrance. " (20:14) 'Umar (*Razi Allahu 'anhu*) exclaimed, "Surely this is the Word of Allah. Take me to Muhammad (*Ṣallallahu 'alaihi wa sallam*)."

On hearing this, Khabbab (*Razi Allahu 'anhu*), who hid himself in the house, came out from inside and said, "O 'Umar! Glad tidings for you. It seems that the prayer of the Prophet (*Ṣallallahu 'alaihi wa sallam*) which he asked last night has been answered in your favour. He prayed to Allah : "O Allah, strengthen Islam with either 'Umar ibn al- Khattab or 'Umar ibn Hisham, whomsoever Thou likest."

Acceptance of Islam

'Umar (*Razi Allahu 'anhu*) then went to the Prophet (*Ṣallallahu 'alaihi wa sallam*). On seeing him, the Prophet (*Ṣallallahu 'alaihi wa sallam*) asked, "'Umar! what brings you here?" He said, "I am here to accept Islam." Hearing this Muslims shouted with joy, "*Allahu Akbar*" (Allah is the Greatest) and noise rent the air of Makkah

As a matter of fact, 'Umar's (*Razi Allahu 'anhu*) Islam was a big triumph, his emigration to Madinah was a tremendous reinforcement and his accession to the Caliphate a great blessing for the Muslims.

(*Continued on page* 191)

TAJWEED—THE ART OF CORRECT RECITAL OF QURAN MAJEED

By Al-Alim A.R.M. Zerruque

Of all the religious scriptures, al-Quran alone can claim to be unique. It is not a product of human effort. It was undoubtedly revealed from time to time extending over a period of 23 years. "*No man*", says Professor Arberry, "*seeking to live in the same world as Islam, and to understand the affairs of Islam, can afford to regard lightly, or to judge ignorantly, the Book that is called the Quran. It surely deserves and demands to be more widely known and better comprehended. The driving force of the Quran is simply irresistible. It is neither poetry nor magic nor a seer's soliloquy. Yet, its profound meaning, its literary excellence in style, diction, beauty and fluency, its stirring eloquency, its lilt and rhythm cast a magic spell and flows as a torrent from the mountain top and carries everything before it.*"

Speaking of the eloquency of the Quran, al-Busairi, the author of the celebrated poem '*Qaseedatul-Burdah*' (the poem of the mantle) says—

"*Its eloquence repels the pretensions of its disputer with the repulsion of the jealous husband (who repels) the hand of the criminal from the thing held sacred (to virtue). (Verse 96 of the Qaseedah).*

"*The wonders of the Quran cannot be computed and comprehended completely nor are they given up in boredom notwithstanding repetition of reading*". (*Verse 98 of the Qaseedah.*)

Pickthall described the Quran as "*that inimitable symphony the very sound of which moves men to tears and ecstasy.*"

This symphony has been preserved and can be preserved by observing the rules of '*Tajweed*'—the art of correct recital of Quran. In fact the symphony and the melody of words have always been the result of the observance of the rules of '*Tajweed*'. The elementary principles of '*Tajweed*' like the contraction of a silent letter to a vowel, non-assimilation of the silent *noon* or nunnation to a guttural, the inversion, of certain letters and the concealment of some others, are conducive to producing melody and symphony in Quranic recital.

It is the opinion of some mystics that recitation of the Quran is the most effective medium for audition In the introduction to his selections from the Quran, Professor Arberry states: "Rhythm runs insistently throughout the entire Quran and those rhythmical pattern are the glory and the sublimity of the Quran First let me look again at the rhythm for it is to the rhythm that I constantly return as I grope for a clue to the arresting, the hypnotic power of the Muslim Scripture. I was talking about this to an Arab friend; before I could say what I would have said, he spoke in terms that expressed exactly what was in my mind. Whenever I have the Quran chanted it is as though I am listening to music, underneath the flowing melody, there is sounding all the time the insistent beat of a drum." Then he adds: "It is like the berting of my heart". (Professor Arberry in "The Quran Interpreted", Vol. II—Preface).

It is reading the Quran having regard for the rules of '*Tajweed*' that makes one to realise its harmonious style, its sweetness and beauty, and its ease and sublimity. The Holy Prophet (*Sallallahu alaihi wa sallam*) companion, Abu Musa Ash'ari had a fine vocal organ and his recital of the Quran was so sweet and melodious that the "harp of Prophet David" said the. Prophet, "had been renewed in his voice".

The Prophet is reported to have said that Allah did not listen to anything (melodious) than what He listened to a believer chanting the Quran. "He who does not chant the Quran is not of us".

The study of the science of correct and clear recitation of the Quran is a personal obligation on every Muslim who has reached the age of adolescence It is stated in the Quran thus "*wa rat-ti-lil qur-aa-na tar-tee-laa*"—Recite the Quran slowly and distinctly. Hazrat Ali (*Razi Allahu anhu*) interprets the verse to be the correct pronunciation of the letters and knowledge of pause (*waqf*) '*Tajweed*' in a technical sense is to be conversant with the vocal organs that are instrumental in producing the correct and distinct pronunciation of letters One who does not read the Quran according to the rules of '*Tajweed*' commits a sin.

So much for the reading of the Quran we cannot avoid nor can we afford to sin by reading the sacred Book without regard for the rules of '*Tajweed*'.

"Who doeth greater wrong than he who inventeth a lie concerning Allah or denieth a truth when it cometh unto him." (Al-Quran 29 : 68)

Ad-du-haa-- The Brightness of the Day

Introduction

The Chapter 93rd of the Qur-aan Majeed, ***Ad-du-haa***-- the Brightness of the Day-- is so designated after the very first word of the Soo-rah.

According to the authentic majority of the commentators the chapter, ***Ad-du-haa*** was revealed during the earliest period at Makkah, especially during the period of ***fat-ra-tul-waheey***--- the Temporary Suspension of Revelation. On this account, the Prophet of Islam, Muhammad (***Şallallahu 'alaihi wa sallam***) was highly distressed and grieved. It is on account of this reason that the Holy Prophet Muhammad (***Şallallahu 'alaihi wa sallam***) was thoroughly consoled It was given to him (***Şallallahu 'alaihi wa sallam***) to understand that Revelation had not been suspended because of some displeasure but due to expediency as underlies the peace and stillness of the night after the bright day-- physical factors were responsible for the delay in Revelation during the initial stage. The Divine Intentions demanded not to expose the Holy Prophet Muhammad (***Şallallahu 'alaihi wa sallam***) to the intensely bright light of ***Waheey*** or Revelation as human nerves are not in a position to bear the intensity of its force in the beginning. So on the same basis, observance of an interval or pause in between was a practical physical necessity. There was a heavy burden of the coming down of Revelation which the Holy Prophet Muhammad (***Şallallahu 'alaihi wa sallam***) had to bear upon himself. Subsequently he (***Şallallahu 'alaihi wa sallam***) developed the power to bear this burden there was no need for longer intervals.

No doubt, the theme and subject matter is to console the Holy Prophet (***Şallallahu 'alaihi wa sallam***) and its object was to remove his anxiety and distress due to short pause in Revelation. The Prophet of Allah has been re-assured· "Your Rabb-- Guardian Lord has not at all forsaken you, nor is HE displeased with you." After this, the Prophet (***Şallallahu 'alaihi wa sallam***) has been given the good news that the hardships he (***Şallallahu 'alaihi wa sallam***) was experiencing in the initial stage of his mission would not last longer for every later period of life for him would be better than the former period, and before long Allah Almighty would bless him so abundantly that he would be well- pleased.

In fact, it is one of the clear prophecies of the Qur-aan that came out to be too true. Apparently there was not the remotest chance that the helpless and powerless man who had come out to wage a war against the ignorance and paganism of the entire nation, would ever achieve such an astounding success inspite of so many set-backs.

The chapter under reference draws attention to the gradual spreading of the light of the sun of Islam and is therefore given the title of ***Ad-du-haa*** or the brightness of the day. As the sun-shine is not fully resplendent immediately after the rising of the sun, so Truth would shine in its full brightness gradually.

In conclusion, Almighty Allah has instructed the Prophet Muhammad (***Şallallahu 'alaihi wa sallam***) to treat the creatures of God to repay for the favours Almighty Allah has bestowed upon him (***Şallallahu 'alaihi wa sallam***) and how he should render thanks for the blessings Almighty Allah has showered upon him. (***Şallallahu 'alaihi wa sallam***).

SOO-RA-TUḌ-ḌU-ḤAA

CHAPTER 93 SOO-RA-TUḌ-ḌU-ḤAA REVEALED AT MAKKAH SECTION 1 VERSES 11	*PART 30 ʿAM-MA* *SOO-RA-TUḌ-ḌU-ḤAA* *MAK-KEEY-YAH* *RU-KOO-ʿU-HAA 1* *AA-YAA-TU-HAA 11*	
In the name of Allah, the All Compassionate, the Most Merciful.	*Bis-mil-laa-hir-raḥ-maa-nir- ra-ḥeem.*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. By the brilliant forenoon;	*1. Waḍ-ḍu-ḥaa.*	وَالضُّحٰى ۝١
2. And by the night when it grows still.	*2. Wal- lai-li i- zaa- sa- jaa.*	وَالَّيْلِ اِذَا سَجٰى ۝٢
3. Neither your RABB (Guardian-Lord) forsook you, nor is He tired of (you).	*3. Maa wad- da- ʿa- ka rab- bu- ka wa maa- qa- laa.*	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى ۝٣
4. And indeed the last (the Hereafter) is better for you than the first (this world).	*4. Wa lal- āā- khi- ra- tu khai- rul- la- ka mi- nal- oo- laa.*	وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰى ۝٤
5. And surely, your RABB (Guardian-Lord) shall soon bestow (His bounties) upon you and you shall be well pleased.	*5. Wa la- sau- fa yuʿ- ṭee- ka rab- bu- ka fa- tar- ḍaa.*	وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ۝٥
6. Did He not find you an orphan and shelter you?	*6. A- lam ya- jid- ka ya- tee- man fa- āā- wāā,*	اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى ۝٦
7. And He found you strayin (on the way back home), so He guided you,	*7. Wa wa- ja- da- ka ḍāal- lan fa- ha- dāā.*	وَوَجَدَكَ ضَآلًّا فَهَدٰى ۝٧
8. And found you needy, so enriched (you).	*8. Wa wa- ja- da- ka ʿāa-i- lan fa- agh-nāā.*	وَوَجَدَكَ عَآئِلًا فَاَغْنٰى ۝٨
9. So, as for the orphan, do not be harsh (to him);	*9. Fa- am- mal- ya- tee- ma fa- laa- taq- har.*	فَاَمَّا الْيَتِيْمَ فَلَا تَقْهَرْ ۝٩
10. And as for the beggar, do not scold (him);	*10. Wa am- mas- sāā- i- la fa- laa- tan- har.*	وَاَمَّا السَّآئِلَ فَلَا تَنْهَرْ ۝١٠
11. And as for the favours of your RABB (Guardian-Lord), do talk (about them).	*11. Wa am- maa bi- niʿ- ma- ti rab- bi- ka fa- ḥad- dis.*	وَاَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝١١

Commentary

Verses Nos I, II and III: As already stated, in the introductory paragraphs of this chapter, ***Ad-du-haa***, according to authentic traditions, Revelations to the Holy Prophet Muhammad (***Sallallahu alaihi wa sallam***) remained suspended for sometime due to Almighty Allah's universal scheme of life. The first experience of Revelation as narrated in the Chapter, ***IQRA*** (No. 96) was a heavy burden to be borne by the Prophet Muhammad (***Sallallahu alaihi wa sallam***). So physical necessity and other considerations demanded a little pause in coming down of the Revelation. But the Prophet of Allah Muhammad (***Sallallahu alaihi wa sallam***) took it otherwise and this temporary suspension of Revelation--***fat-ra-tul- Waheey*** -- was apprehended by the Prophet (Sallallahu alaihi wa sallam) as Allah's displeasure. So Arch-Angel Gabriel came down to him (***Sallallahu alaihi wa sallam***) and consoled him with the Revelation of ***Ad-du-haa***.

Just as the interaction of the Night and Day is a practical necessity according to universal scheme of life: the intensity of the brightness of the Day must be softened through the stillness of the night so very necessary for human life; so the extreme intensity and onerous responsibility of the Revelation must be softened through a simple pause or a little suspension in Revelation, so that the Prophet of Allah (***Sallallahu alaihi wa sallam***) may become used to it in its initial stage. There was nothing extra-ordinary in the phenomenon as explained above. But the opponents of the Holy Prophet Muhammad (***Sallallahu alaihi wa sallam***) allowed to let loose their fancies and evil thoughts entertained by them. They took it as if the Guardian Lord of the Prophet (***Sallallahu alaihi wa sallam***) had abondoned and forsaken him.

So in swearing an oath by the light of the Day and the peace fulness of the Night, there is wisdom and expedience. If one is constantly exposed to the intensity of the light of Revelation, the nerves of the incumbent would not stand it Therefore, ***fat-rah*** (break up or gap) in the Revelation has been provided by Allah Almighty on account of the above stated expediency.

In short, rising of the sun of Revelation is akin to the Bright Day and the period of the ***fat-rah*** to the stillness of the Night where peace and tranquillity prevails.

Verse No. IV: The good news of the universal success of the Prophet of Islam was given to him (***Sallallahu alaihi wa sallam***) when he had only a handful muslims with him. The entire nation was hostile and there was no remote chance of success.

Apparently there was no chance of success for the Muslims as the candle of Islam was flickering in Makkah and storms were brewing all round to blow it out. It was at this critical moment that Almighty Allah re-assured the Prophet (***Sallallahu alaihi wa sallam***) with unimpeachable consolation and satisfaction.

"Do not at all grieve at the hardships of the initial stage, every later period will be better for you."

The Prophet of Allah (***Sallallahu alaihi wa sallam***) was duly consoled that his power and glory that this land became subject to one law and one rule. The universal slogan of Islam: "***Laai- laa- ha il- lal- laa- hu Muhammad- ur- ra- sool- lul- laah***" reverberated throughout the land where the polytheists and the followers of the earlier scriptures had tried their utmost to keep alive their false creeds and slogans. The people bowed down their heads. Their hearts were conquered. Their beliefs, morals and actions were revolutionized. Human history fails to present a single precedent that a nation sunk in paganism might have completely changed during such a short span of 23 years. No doubt, he gathered such power that it spread over a large part of Asia, Africa

and Europe. Its influence reached every nook and corner of the world. So there is no reason if the followers of the Messengers of Allah (*Ṣallallahu ʿalaihi wa sallam*) dedicate their lives to renovate and regenerate the same mission and follow his Mission sincerely in letter and spirit. Fruitful results can still be achieved. It is, however, impossible to imagine to what extent honour and prestige will go on increasing and his influence will continue spreading far and wide. The promise is not only confined to this mundane world but it also includes the rank and position that will be granted to the Holy Prophet (*Ṣallallahu ʿalaihi wa sallam*) in the Hereafter. That will be far and far higher and nobler than the position obtained here in this world

On the authority of Hadrat Ibn-e-Abaas (*Razi Allahu ʿanhu*) the Holy Prophet Said:- "All the victories which would be attained by my *Ummah* after me, were presented before me. This pleased me much. Then Allah Almighty sent down this word saying: The Hereafter is far better for you than the world."

Verse V: Further Almighty Allah consoled his beloved Prophet (*Ṣallallahu ʿalaihi wa sallam*) that in the near future He will bless him (*Ṣallallahu ʿalaihi wa sallam*) so much that he (*Ṣallallahu ʿalaihi wa sallam*) will be well pleased. The Word of Almighty Allah came out to be too true. Exactly the Divine Promise came out to be literally fulfilled during the lifetime of the Prophet of Islam (Ṣallallahu ʿalaihi wa sallam). All Arabia, from the Southern Coasts to the Syrian Frontiers of the Byzantine Empire and the frontiers of Iraq (Persian Empire) in the North; from the Persian Gulf in the East to the Red Sea in the West came under his (*Ṣallallahu ʿalaihi wa sallam*) control. It is a fact of universal acknowledgement in the history Almighty Allah will bless in the Hereafter.

Verse No. VI: There can be no possibility that Almighty Allah can forsake HIS Beloved Prophet and entrust him to the tender mercies of the enemy. It never happened in the history of the messengers of Allah Almighty.

The Holy Prophet's father had passed away three months before the birht of his son He was a posthumous child. Almighty Allah did not leave him (*Ṣallallahu ʿalaihi wa sallam*) all alone without support Upto six years of age his mother nourished and looked after him After the death of his mother, his grand father took him and brought him up with great love and affection and used to tell the people "My this son has a great future." After the demise of Abdul Mut-ta-lib, his uncle Abu Taa- lib, became his guardian and treated him with such rare love and affection that no father could treat his son better After the announcement of the Prophethood, the entire nation turned hostile, Abu Taalib alone stood firm and looked after him for as long a period as ten years

Verse No. VII: Surely, the Prophet of Islam had lived a life time amongst his people before prophethood Certainly he (*Ṣallallahu ʿalaihi wa sallam*) was a believer in the existence of Allah Almighty and HIS Oneness His life was free from sin. He stood on a high pedestal of excellent morals and exalted character as envisaged in the Holy Qur-aan; yet he was in search of true faith, its principles and injunctions as pointed out in the Qur-aan.

"You did not know at all what was the book and what was the Faith."

No doubt the Prophet Muhammad (*Ṣallallahu ʿalaihi wa sallam*) was created by Almighty Allah with all these qualities but they were lying dorment so that they may be brought into action at the appropriate time They needed training, prunning and education.

In view of the above submission it may safely be stated that the Prophet Muhammad (*Ṣallallahu ʿalaihi wa sallam*) was created as a born prophet, possessing all the qualities of head and heart including the hand to translate his ideal mission into practice. But he (*Ṣallallahu ʿalaihi wa sallam*) was so much engrossed in the mission and love for his Master, Almighty Allah, that he found himself stranded, confused and a lonely figure-- a small oasis in the vast desolate desert. It is in the fitness of things that the Power, Almighty Allah, the Creator came to his rescue at the proper time. The Prophet of Islam (*Ṣallallahu ʿalaihi wa sallam*) was educated by no other personality except Almighty Allah, Who became his Teacher and all his dorment qualities were brought to

light to play their part in full swing. Allah, the Creator is the Greatest Teacher provided we have Faith in HIM.

Verse No. VIII: In the initial stage the Prophet of Islam was hard-pressed financially. His father had left only a shecamel and a slave- girl as heritage. Subsequently the wealthiest lady among the Quraish, Hadrat Khadijah made him (***Sallallahu 'alaihi wa sallam***) her partner in trade, later on married him and the Holy Prophet took charge of all her assets, trade and commerce But his riches were in no way dependent on the resources of his wife-- his hard work went a long way towards promoting his business and commerce in merchandize.

Verse No. IX: Almighty Allah directed His Prophet and Beloved Muhammad (***Sallallahu 'alaihi wa sallam***) that as he himself had been an orphan and Allah Almighty graced him with the bounty that He made the best possible arrangement to help him in that state, Therefore, in gratitude he should see that no orphan is treated unjustly and harshly

Verse No. X: The word ***saa-il*** presents double signifiance In the first place ***saa-il*** or beggar should not be chided, rebuked and snubbed Although there is provision in the ***Sharia'*** to get rid of him if you have nothing to offer and the beggar tries to get on your nerves Anyhow he should not be scolded.

"You were poor Allah enriched you."

But in the more comprehensive sense, ***saa-il*** means a petitioner or an enquiere-- the one who asks for enlightenment on a religious matter or injunction, it would mean that if the person be extremely ignorant and ill-mannered one should in any case answer him politely and kindly In this case Divine Instruction should correspond· "You were unaware of the way, then HE Guided you "

Hadrat Abu Darda (***Razi Allahu 'Anhu***), Hasan Basri (***Razi Allahu 'anhu***) and some other scholars have preferred the second meaning In order of the sequence this instruction corresponds to · ***wa wa - ja- da- ka daal- lan fa- ha- daa***

Verse No. XI: The word ***Ni'-mat*** (bounty) is used in general terms. Allah Almighty has directed and guided His Beloved Prophet (***Sallallahu 'alaihi wa sallam***) to acknowledge, mention and proclaim every bounty that Allah has favoured him according to its occasion, as every bounty needs proper place to be dealt with Generally the way to proclaim the bounties is to thank Almighty Allah with the tongue and the truth be acknowledged that all bounties received are only due to His Grace and Favour and none is the result of any personal excellance or merit

In fact, the ***Ni'mat*** or blessing or the Favour is the Blessing of the Revelation of the Qur-aan. The greatest of all Divine favours is recognised to be, throughout, the Holy Qur-aan

This was the form which the Prophet of Islam continued to announce throughout his life Qur-aan is the absolute Truth It may gain ground inch by inch after severe struggle with falsehood. It does continue to advance. It is the duty ofthe servants of the Prophet of Islam to bring out the Renaissance/ ***nashaat-i-sa-ni-yah*** of Islam. Not- withstanding varios setbacks at different periods of its history, the cause of Islam, has gone on gaining ground When the then existing Muslim civilization was destroyed by the Mongols, a greater Muslim nation rose up by their joining the ranks of Islam. When Islam was extirpated in Spain in the West, it gained ground in the Far East in Indonesia There is clear and repeated mention of its final triumph in the whole world. Modern world is in dire need of the Quranic system of life. People are thirsty for the same as they are fed up with the artificial system of life of dinner, drink, damsel and dance Let us rise and do our duty lying ahead May Almighty Allah grant us power through His Guidance to do the job calling us Ameen!-- the Greatest ***Ni'mat*** or contribution or Bounty of modern times is to be bestowed upon the recently emancipated states of Russia.

والتى نراها تتلألأ كل ليل فى السماء، وهى صعبة العد احصاء لان منها مانراه بالعين المجردة، ومنها ما لايمكن ان نراه حتى بالمراصد الفلكية نظرا لعظم مسافاتها .

وجل مانراه حولنا من نجوم تحويه مجرة واحدة، بينما توجد حولها مجرات اخرى لا تعد بالمئات، ولكن بالآلاف . وكل منها يبعد عنا ابعادا شاسعة تقاس بمئات و الآف بل وملايين السنوات الضوئية .

وصدق الله العظيم « فلا اقسم بمواقع النجوم . وانه لقسم لو تعلمون عظيم » الواقعة ٧٥–٧٦ .

وليس هناك ما يمنع من ان يكون حول كل نجم من هذه الشموس مجموعة كواكب تدور حولها كما هو الحال فى مجموعتنا الشمسية .

ومهما كبر عدد هذه النجوم فأصبحت بالملايين عدا، ومهما حوتها الاف المجرات، فان كلا من الكواكب التى حولها لا بد وان تتخذ لنفسها فلكا تدورعليه، وهكذا ترتسم لنا عظمة الله فيما خلق من ملايين الكواكب، التى لم يصطدم احدها بالآخر منذ بدء الخليقة حتى الان، ولكن هذه القدرة العظيمة ليست بقاصرة على ما فى السماء وحدها، بل تتجلى عظمة الخالق فى وحدة الخلق، اذ نجد أن نفس ناموس دوران الاجرام على مدارات خاصة يتحقق ايضا فى مكونات ذرات الاجسام فالذرة وهى وحدة تكوين كل المواد مهما كانت حالتها سواء غازية او سائلة او صلبة، تتكون من نواة ذات شحنة كهربية موجبة، ويدور حول هذه النواة عدد من الالكترونات او الكهيربات ذات الشحنات السالبه .

ويختلف عدد هذه الكهيربات او السوالب من مادة لاخرى. فهو فى مادة مثل غاز الهدروجين اليكترون واحد يدور حول النواة، ولكن فى مادة مثل الليثيوم توجد ثلاثة اليكترونات بينما فى معدن مثل النحاس تبلغ ٢٩ اليكترونا .

ولو تصورنا مقدار ما عليه الذرة من حجم صغير تعجز اقوى الميكروسكوبات عن ادراكه، يمكننا ان نتصور كم يكون حجم الاليكترون دقيقا وهو لايشكل الا جزءا بسيطا من وزنها .

ومن حكمة الله فيما خلق ان كل اليكترون يتخذ لنفسه فلكا اى مدارا يدور عليه حول نواة الذرة . وتختلف المدارات و تتداخل، ولكن مهما كثرت اعدادها، وتباينت ميولها واختلفت سرعات الدوران، فان احتمالات تصادم الاليكترونات ببعضها منعدمة .

اذ لو حدث التصادم بينها لتفككت ذرات المواد، ولصدرت عنها طاقات هى بعينها طاقات التفجيرات الذرية .

لذلك لابد ان يراودنا سؤال عن هذا التوازن الذى يسود كل ما خلق الله من مواد . وفى الاجابة تتجلى وحدانية الله، فى وحدانية ما خلق . ففى السماء كواكب تدور على افلاك وكل ما على الارض من عناصر و مواد ومركبات يتكون من ذرات تدور اليكروناتها فى افلاك ايضا .

و هكذا تمتد حكمته تعالى، وقدرته غير المحدودة .. من الذرة .. حتى المجرة .

وصدق الله العظيم « عالم الغيب لايعزب عنه مثقال ذرة فى السماوات ولا فى الارض، ولا اصغر من ذلك ولا اكبر الا فى كتاب مبين » سبأ ٣ .

عن : منار الاسلام ـ ابوظبى

والشمس والقمر والنجوم مسخرات بأمره ، الا له الخلق والامر تبارك الله رب العالمين» الاعراف ٥٤

تعاقب الليل والنهار

ولقد كانت دلائل الحث فى القران على تبين حقائق دوران الارض وتعاقب الليل والنهار وربط ذلك بحركة الشمس والقمر واضحة فى عدة مواقع اخرى مثل:

- «ان فى خلق السماوات والارض واختلاف الليل والنهار لآيات لاولى الالباب» آل عمران ١٩٠ .
- «ان فى اختلاف الليل والنهار وما خلق الله فى السماوات والارض لآيات لقوم يتقون» يونس ٦ .

بعد ان عرف القدامى حركة خمس كواكب، حملت كلها اسماء عربية هى عطارد . والزهرة والارض ، والمشترى وزحل، توالى الكشف عن وجود كواكب اخرى فى العصر الحديث .

فقد اكتشف «اورانوس» عام ١٧٨٦ ، ومن بعده «نبتون» عام ١٨٤٦ ثم «بلوتو» عام ١٩٣٠ . وبذلك يصبح تعداد الكواكب السيارة التى تشكل «الاسرة او المنظومة الشمسية» تسعة كواكب وكلها تدين بولاء الجاذبية للشمس . اذ يتخذ كل منها لنفسه مدارا بيضاويا او فلكا اهليلجيا فى دورانه حول الشمس التى تقع فى احدى بؤرتى المدار

وتتفاوت أبعاد الكواكب عن الشمس فى غير ما انتظام، ولكنها كلها ابعاد تقاس بملايين الكيلومترات فعطارد اقرب هذه الكواكب اليها، يبلغ متوسط بعده عنها ٥٧٫٩ مليون كيلو متر ، بينما يبلغ بعد الارض وهى الثالثة فى ترتيب هذه الابعاد ١٤٩٫٥ مليون كيلو متر ، اما بلوتو ابعد الكواكب فيقدر متوسط بعده ٥٨٩٩ مليون كيلو متر ، لذلك تتفاوت مدارات افلاك هذه الكواكب حول الشمس، حسب بعدها عنها، ومن ثم نجد ان المدد التى تتم فيها دوراتها حولها مدد مختلفة . فبينما يدور عطارد حول الشمس كل ٨٨ يوما من ايامنا الارضية، نجد ان المريخ يتخذ هذه الدورة خلال سنة و٣٢٢، يوما والمشترى يتم دورته خلال ١١ سنة و٣١٣ يوما . وزحل يدورها خلال ٨٤ عاما و سبعة ايام ، بينما تتم الارض دورتها حول الشمس خلال ٣٦٥ يوما وربع يوم .

توابع الكواكب

واغلب كواكب «المنظومة الشمسية» لها توابع. اى اقمار اصغر منها حجما و تدين لها هى الاخرى بولاء الجاذبية، شأنها شأن قمرنا الذى يدور حول ارضنا، ولكن ليست كل كواكب المجموعة الشمسية فى مثل قناعة الارض، فكثير منها يجذب اليه اكثر من قمر بل ان بعضها غنى بالاقمار الى حد الاسراف لذلك لو تدبرنا فى مجموع عدد توابع الكواكب نجدها تبلغ واحدا وثلاثين قمرا . كل منها يتخذ لنفسه مدارا حول الكوكب نفسه، ويدور فى حركة اخرى مع الكوكب اثناء حركته حول الشمس.كما نجد ان بعض هذه الاقمار تتم دوراتها حول الكوكب خلال بضعة ساعات. وبعضها الاخر يتم دوراته خلال سنين . ولو تاملنا تداخل افلاك هذه الاقمار على تعددها حول الكواكب دون ان يحدث تصادم بينها، ندرك دقة الخالق فيها حاق . ولاشك ان مثل هذه الحقائق لايمكن ان تكون وليدة صدفة. اذ لو كان الامر كذلك لتناثرت الكواكب حول الشمس، وتناثرت الاقمار حول الكواكب دون اى رابط، ومن ثم يصبح محتملا ان يحدث بينها مــا يمكن ان يحدث بين الاجسام المــتعددة المسارات والمختلفة السرعات من اصطدامات.

من المجرة حتى الذرة

وكواكب المنظومة الشمسية وتوابعهاليست هى وحدها مكونات اجرام السماء بل هى ليست اكثر من اسرة شمس واحدة من الاسر التى فى الكون . وتبعد عن شمسنا ملايين الشموس الاخرى التى هى النجوم المتقدة

بسم الله الرحمن الرحيم

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اللهم صل على سيدنا محمد وعلى آله وأصحابه وبارك وسلم

نحمده ونصلي على رسوله الكريم

وحدة الخالق --

من الذرة الى المجرة !!

> • « الم تر ان الله يولج الليل فى النهار ، ويولج النهار فى الليل ، وسخر الشمس والقمر كل يجرى الى اجل مسمى ، وان الله بما تعملون خبير » لقمان ٢٩ .
>
> • « وآية لهم الليل نسلخ منه النهار فاذا هم مظلمون ، والشمس تجرى لمستقر لها ذلك تقدير العزيز العليم والقمر قدرناه منازل حتى عاد كالعرجون القديم . لا الشمس ينبغى لها ان تدرك القمر ، ولا الليل سابق النهار ، وكل فى فلك يسبحون » يس ٣٧ ـ ٤٠ .
>
> حركة السيارات السماوية

تعددت الآيات الكونية فى القرآن والتى ربطت بين حركة اجرام السماء وتعاقب الليل والنهار ، وتدرج منازل القمر .

ولقد حرك الفكر القرآنى اذهان العرب ، ولفت انظار المفكرين الى الظواهر الكونية فى عديد من الآيات فى شمول بالغ يبدأ بالحث على اطلاق العنان للعقل ليمتد الى التفكر فى نشأة الكون ، وكيف توزعت الاجرام ومنها الارض بقدرة الله فى هذا العالم الذى يحتويها .

« قل ائنكم لتكفرون بالذى خلق الارض فى يومين وتجعلون له اندادا ذلك رب العالمين . وجعل فيها رواسى من فوقها وبارك فيها ، وقدر فيها اقواتها فى اربعة ايام سواء للسائلين . ثم استوى الى السماء وهى دخان فقال لها وللارض ائتيا طوعا او كرها قالتا اتينا طائعين . فقضاهن سبع سماوات فى يومين ، واوحى فى كل سماء امرها وزينا السماء الدنيا بمصابيح وحفظا ذلك تقدير العزيز العليم » فصلت ٩ ـ ١٢ . هذه الصورة المبسطة لتسلسل خلق الله للكون . تحوى كل النظريات العلمية التى انتهى اليها علماء الفلك حتى يومنا هذا من ان الكون كان عند بدء الخليقة على هيئة كتلة غازية ملتهبة تقاصت بالبرودة . فتكاثفت فى اجزاء منها كتل مائعة القوام تحولت بزيادة البرودة الى كرات صلبة مختلفة الاقطار والاحجام تكونت منها الكواكب الباردة ، بينما ظل بعضها متقدا فتكون منه النجوم ، وتكررت هذه الصورة فى عدة مواقع اخرى من القرآن لتؤكد بتكرارها البلاغة القرآنية بايقاع الترديد .

• « اولم ير الذين كفروا ان السماوات والارض كانتا رتقا ففتقناهما وجعلنا من الماء كل شئ حى » الانبياء ٣٠ .

• « وهو الذى خلق السماوات والارض فى ستة ايام وكان عرشه على الماء » هود ٧ .

• « ان ربكم الله الذى خلق السماوات والارض فى ستة ايام ثم استوى على العرش يغشى الليل النهار يطلبه حثيثا

وحدة الخالق.... من الذرة الى المجرة

تسلسل خلق الله للكون تحوى كل النظريات العلمية
التى انتهى اليها علماء الفلك حتى يومنا هذا
تتجلى وحدانية الله فى وحدانية ما خلق

وانه لحق اليقين (الحاقة ٦٩:٥١)

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY (69:51)

yaqeen international

A NON-SECRETARIAN ENGLISH-ARABIC JOURNAL PRESENTING ISLAM IN ITS PRISTINE PURITY AS TAUGHT BY QUR-AAN AND SUNNAH

FOUNDED IN 1952

BY Maulana Tufail Ahmed Farooqi Quadri Mujaddidi, *Rahmatullah 'Alaihi*

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On the 7th & 22nd of every month

The Sacred verses of the Holy Qur-aan and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e Qur-aan-e-Majeed) and the Best Guidance (i.e. Sunnah) of the Holy Prophet Muhammad (*Sallallahu-'alaihi-wa-sallam*) And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) **That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.**

(b) **Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and**

(c) **He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).**

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Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem

In the name of Allah, the All Compassionate, the Most Merciful

A Plea for Adopting Arabic as the official language of Pakistan

We have already put forward the view that Arabic should be made the official language of Pakistan through the columns of this journal in its issue of May 22, 1979. It is heartening that the idea was pursued time and again from various quarters in the form of editorials and articles in the newspapers and magazines. But it is to be regretted that this voice has fallen on the deaf ears of the rulers, and the country. None of the leaders of political parties who have come into political power with a mission of introducing ***Shariah*** laws have not voiced a word regarding this important issue. Almost political parties had an access to the government through their members elected to the national as well as provincial assemblies at various times since the creation of Pakistan but not even once a resolution in this regard had been tabled from the floor of the assemblies.

We are of the firm opinion that Arabic is the only language which deserves to be adopted as the official language of Pakistan. In order to appreciate properly the importance of Arabic for Pakistan we should bear in mind the ideology which eventually gave birth to the state of Pakistan. It can be said without fear of refutation that Pakistan was demanded and finally achieved in the name of Islam. It was not a liberty obtained only for political emancipation and independence. Its ***reason de'etere*** was to have a State where the Muslims could be able to organize their life and society both individually and collectively in accordance with the teachings and requirements of Islamic traditions and culture

The ideology of Pakistan had an international ideal as set out in the Holy Quraan and ***Sunnah*** "To us in Pakistan," said Pakistan Prime Minister, Liaquat Ali Khan at the World Muslim Conference as early as 1951, "nothing is dearer than the prospect of the strengthening of the world-wide Muslim brotherhood. Any endeavour from whatever direction it is made, to bring the Muslims of far flung countries together and to stimulate in the brotherly feelings of mutual affection, understanding and cooperation readily find an echo in the hearts of the Muslims of Pakistan. The underlying idea of the movement for the achievement of Pakistan was not just to add one more country to the conglomeration of countries in the world or to add one more patch of colour to the multi-coloured global map."

"Pakistan came into being as a result of the urge felt by the Muslims of the subcontinent to secure a territory, however, limited, where the Islamic ideology and way of life could be practiced and demonstrated to the world. A cardinal feature of the ideology is to make Muslim brotherhood a living reality. It is, therefore, part of the mission which Pakistan has set before itself to do everything into its power to promote close fellowship and cooperation between Muslim countries."

With this purpose in view, Quaid-e-Azam wanted Pakistan "to be a base where all will be able to train and bring up Muslim intellectuals, educationists, economists, scientists doctors, engineers, technicians etc. who will work to bring about Islamic renaissance. After necessary training, they would spread to other parts of the Islamic world to serve their co-religionists and create awakening among them eventually resulting in the creation of a solid cohesive bloc... ." Obviously ultimate aim of this bloc was to bring about Islamic revolution in the world.

Can this ideology of Pakistan in its domestic and external domains be realized in practice without knowledge of Arabic on the part of the Pakistani people? It will be going too far to say that without Arabic we will not achieve our ideal But surely adoption of Arabic will be greatly conducive to attain our ideology. Arabic is the language of the Quraan.

> "This (Book)" says Holy Quraan, "has been revealed by the Lord of the worlds"... to warn (the people) in plain Arabic language." (26.195).

It signifies that "the Divine Message has not been sent down in a dead mysterious language or in a language of riddles and enigment, but in such clear and lucid Arabic, which can be understood easily by every Arab and every non-Arabic which has learnt Arabic." It is also to be noted that Arabic is not of the language of the Quraan but also of Holy Prophet *(Sallallahu ālaihi wa sallam)* whose traditions are second source of Islam. Moreover, it is also the language of the Islamic civilization. "In the high norm of Islamic civilization", says H.A.R. Gibb, "there was vast output in Arabic of encyclopedia and biographical work, books on science, history and travels, and of belles-letters.

It is apprehended that Arabic is a difficult language How can it be made the official language of Pakistan. In this connection, it may be argued that when Hindi with Sanskrit script could be the official language of India (Bharat) a country which consists of multi-national inhabitants with diversifying linguistic, and cultural and religious pattern, why should Arabic not be the official language of a country which boasts to be a Muslim country with almost all its inhabitants having fullest regard and respect for the language of Quraan (a word of Allah *Jalle Shanahu)* and our Prophet *(Sallallahu ālaihi wa sallam).*

Israel which is settled by Jews from different parts of the world like Germany, France, Russia, England and America and speaking the language of the country where they came from, have revived their totally dead and extinct language 'Ibrani' and made it as their official language.

But in comparison to that, Arabic is a language which has always remained alive through the ages and is destined to remain alive till the day of resurrection because it is the language of Quraan 'an ever remaining Miracle'.

In this respect a few difficulties are voiced but there is a remedy for all this.

1. It is felt that Arabic is a language difficult to learn. Of course to learn any language is a difficult task. However, Arabic is much easier than Ibrani and Hindi. Ibrani is almost dead while Hindi with Sanskrit script is quite alien to non-Hindi speaking people It is notable that Arabic has tremendous quality of becoming mother tongue of a number of non-Arabic speaking races. It is a fact of history that before the advent of Islam, Syria, Palestine, Egypt, and a number of North African countries had their own dialects. But after their conversion to Islam they had their mother tongue replaced by Arabic. This phenomenon is unique and had no parallel in the annals of the world.

Ibrani and Hindi were much more difficult and the former was totally dead. It may also be argued that when Jews and Hindus have shown a religious zeal and enthusiasm for their languages why we the staunch Muslims should lag behind.

2. *English* has a wide field so in international matters we cannot neglect it. And nobody forces us to neglect it. It can be taught as a second language as is done in non-English countries

Since the inception of Pakistan, the then biggest and now the second biggest Islamic country of the world, Islam and only Islam was the rallying point although the inhabitants belong to different regions, speaking different languages and following different traditions and cultures.

But it is a matter of great regret that very soon after achieving the independence, we relegated the pivotal and prime force i.e. Islam to the rear and converged all our energies on only material development The logical result is that the centripetal forces i.e Islam gave way to centrifugal tendencies like petty provincial prejudices, and linguistic problems.

To countering these tendencies we have the strong and only bindering force i.e. Arabic, the language of Quraan and the Holy Prophet *(Sallallahu ālaihi wa sallam).*

May be one of the main reasons of seperation of East Pakistan was that we neglected this bindering force.

It is high time that we should look back to our follies in order to avoid further dissipation and God forbid the disintegration of the remaining Pakistan.

Probably realising this, a point was put in 1973 Pakistan Constitution is article 31 (2)(a) which reads as under:–

"The state shall endeavour to make the teachings of Holy Quraan and Islamiat compulsory, to encourage and facilitate the learning of Arabic language..."

Although Islamiat has been made compulsory in the curriculum but neither recitation of Quraan nor learning of Arabic has been given much heed.

Many of the politicians belonging to political parties claiming to be 'Islamic' had an access to the national assembly forum. But not a word was uttered regarding this important issue.

The need of introducing Arabic as a linkage for all Pakistanis now is more than ever because the demon of terrorism and communalism has gripped this Islamic country. So before irrepairable harm is done to the national unity and security of the nation this bold step should be taken without losing more time because our salvation lies in this decision.

It may be added that in the course of the fourteenth Conference of Islamic Foreign Ministers held in Dhaka (December 1983), adoption of Arabic as a common language for all the Islamic States was proposed by the Social and Cultural Affairs Committee of the Conference. The Committee also finalised a resolution on teaching of Arabic language in the non-Arabic-speaking member states.

Undoubtedly, this is a move in the right direction in order to forge unity in the world-wide Muslim *Ummah*. Language is the means of transmission of ideas through articulate sound called words. It also includes written version of spoken words. For Muslims, Arabic goes beyond the scope of mere language. Arabic is not merely the language of the Arabs, much more it is the language of Quraan Majeed — and therefore, the language of spoken words of Allah. It is also the language of the sayings of Holy Prophet Muhammed (*Ṣallallahu ʿalaihi wa sallam).* In order to understand the fundamental sources of Islam, that is Quraan Majeed and *Sunnah*, learning and understanding of Arabic language is a *must.*

There is an urge noticeable around us nowadays for the learning of Arabic by the young generation. It is so rather more for the purposes of employment and trade than necessarily as a means to understand Islam which is the basic link to bring Muslims of the world together

True the translations are available, but translations can never be perfectly faithful. They are indeed very poor substitutes of the originals which are in Arabic. The political and cultural gaps and the narrow territorial feelings among Muslim nations can also be logically traced back to the absence of a common language, even though Muslims of the world constitute one nation in the words of Quraan Majeed:

> "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other)..." (49:13)

Language fosters unity of identity, thought, and action. It is, therefore, only logical that Muslim must have a common language in order to move together towards their common goal that is Islam.

Arabic is a rich and living language. It is capable not only to meet the requirements of orthodox faculties but also those of the scientific terminology and expression of the modern age. After all the magnificent attainment of the early Muslim scholars were not restricted to spiritual field only. They pursued and advanced with great credit the mundane sciences as well in Arabic.

Arabic cannot, however, be learnt overnight. In the non-Arabic speaking Muslim countries a mass campaign for the learning is called for. Classes need to be organised in every township and locality for the young, the adult, and even the old, and in all grades beginning from the elementary and going up to the very advanced level. Easy courses and teach-yourself-Arabic lessons need to be devised. Fullest possible use of audio-visual devices and gadgets should be made. Conversational classes should be arranged in order to ease difficulties of grammar countered in the orthodox methods of teaching and learning.

This done, the Muslim masses will move towards understanding Quraan Majeed and Sunnah and develop at the same time a common approach to the religious as well as worldly cultural, economic and political affairs. A common dialect is the easiest and the surest way towards understanding Islam and foregoing unity of thought and action in the Muslim world. The goal prescribed by Quraan Majeed is:

> "And hold fast, all together by the rope which Allah (stretches out for you), and be not divided among yourselves. " (3 103)

In these circumstances, it is heartening to learn that the Government of Pakistan has decided that Arabic language should form essential part of the general curriculum. The education authorities are seized of the need to evolve a course of easy lessons of Arabic to be taught along with other subjects. The course in view needs to be devised keeping in view the course already current in religious schools. We understand that scholars of Arabic language are at work to prepare a course on the pattern of direct method suitable for Urdu and English speaking people. In this way it will be possible to teach Arabic with due promptitude side by side with other subjects.

In the end, it may by reiterated that it is high time for Pakistan to adopt Arabic as its official language. " Common language" to quote a scholar, "enables the people to express the same ideas and same sentiments, create common standard regarding moral, manners and justice. According to another scholar, "There is nothing that will give unity to divergent races as the use of common tongue and in many cases unity of language and community of ideas which it brings have proved the main bondage force in a nation." *(Continued on page 183)*

Concept of Islamic Brotherhood Ansar-Muhajir Amity

While we pause to ponder on this occasion, it pains us to see and listen about things that are being said and done around us today. A state of fear of the future comes over us. It is only when we think of the beneficence and blessings of God that we see a silver lining in the dark cloud that is looming large on our horizon.

However, our fear arises from the increasing divisive tendencies of our people. These tendencies emanate from a misplaced love for region, race, and language. To it, is added the Muhajir factor, leading to an ethnic conflict which is plaguing our mind and affecting the solidarity of the *Ummah*. A feeling of hope, however, rises in our heart from our firm belief in the ultimate triumph of the unifying force of Islam

We propose to deal today with the Muhajir problem with a view to putting the issue in its Islamic perspective. Revolutions and wars do give rise to migration ***(Hijrat)*** and refugees ***(Muhajireen).***

Islam is the most magnificent revolution that has ever taken place on the earth. It also has an equally magnificent tradition of ***Hijrat*** and ***Muhajireen***. Let us, therefore, go back into this noble tradition of our early days in order to find a way out of our present dilemma.

MIGRATION FROM MAKKAH TO MADINA

When the grievous atrocities of Makkan pagans went on unabated for twelve long years, the Holy Prophet was permitted by God Almighty to migrate. His migration to Madinah also created the problem of exodus of his followers and their rehabilitation and settlement A well thought out strategy for this purpose had to be adopted by the Holy Prophet. His migration comprises the greatest turning point in the early history of Islam. It presents to us even today a model to work out a fair and just solution in our context. The ***Muhajir*** problem has to be viewed in the light of our own history.

The Muslim migrants from Makkah came to Madinah practically without anything of their own. They had to leave their belongings behind The Madinian ***Ansar*** received them with open arms. The Holy Prophet thought it expedient to fraternize the ***Muhajireen*** with the ***Ansar*** He called the ***Ansar*** to a meeting and said to them, "These are your brothers". Then he called one each from either side and said to them, "Each of you is a brother to the other." Thus they became like real brothers. The ***Ansar*** took them to their houses and shared their hearth and home with the ***Muhajireen***.

The major assets of the ***Ansar*** comprised oases. Money was not then much in circulation. They requested the Holy Prophet to divide their grooves between them and their ***Muhajir*** brothers. (Bukhari). The ***Muhajireen***, however, used to be traders. They knew little of agriculture. In the circumstances, the ***Ansar*** offered to give half of the produce to the ***Muhajirren*** (Bukhari). The new fraternity was regarded as true kinship, so much so that, for sometime, when one of the ***Ansar*** died, his property was inherited by his own kinsmen as well as his ***Muhajir*** brother. (Bukhari). It was in this context that the following Quranic verse was revealed:

> "Surely those who believed and left their homes and fought with their wealth and their lives for the cause of Allah, and those who gave refuge and help, they are friends of one another" (8:72)

ANSAR MUHAJIR BROTHERHOOD

The ***Ansar-Muhajir*** amity and brotherhood became deeprooted in the midst of the budding Muslim society in Madinah, the city which turned into the nucleus state of Islam. The relative aptitudes and respective capabilities of the ***Muhajireen*** and ***Ansar*** played an important role in the body politic of Islam

There were no dissensions, rivalries, or enemities between the Madinian locals and the Makkan emigrants. Let us turn back to the year 8 A M.

BATTLE OF HUNAIN

Considerable booty accrued to the believers in the wake of the battle of Hunain (8 A.M.). While dividing the booty, the Holy Prophet was overly generous to those ***Muhajireen*** who were new converts and comparatively poor.

The ***Ansar*** felt the Prophet's leaning and some of their youth said, "The Prophet rewarded the Quraish (Muslims) but ignored us, while the blood of the (Pagan) Quraish still trickles from the blades of our swords." (Bukhari)

Others grumbled, saying, "We are called, when times too hard, but the gains fell to others." (Ibid)

When these murmurings reached the Holy Prophet, he called the ***Ansar*** and they pleaded, "None of our elders ever uttered such words, though some young ones did say so." (Ibid). The Holy Prophet's discourse on this occasion contains a beautiful piece of his rhetoric. Said he, *"Is it not true that you had gone astray and through me, God guided you to the right path? You were divided and disunited and God blessed you with unity. You were poor and it was through me that God made you rich."*

The *Ansar* said in reply, "To God and His Messenger do we stand most indebted." (Ibid). Thereupon, the Holy Prophet ejaculated, "No, retort: O Muhammad! We believed in you when others rejected you; we gave you asylum when you were foresaken; we helped you in every possible way when you were destitute. Yes, do advance these arguments and I shall confirm that you are right. *But, O Ansar! Won't you like to be returning with Muhammad (Sallallahu alaihi wa sallam) himself in your midst, while others will be going away only with goats and camels."*

The sermon worked and the Ansar burst into cry, "We want nothing else but Muhammad. Most of them were in profuse tears when the Holy Prophet explained to them that the Makkans concerned were needy and comparatively new to the faith. They were given what they were given with a view to winning over their hearts and not as of any right." (Fath al-Bari).

The affairs of the *Ummah*, it will be noted, were decided on merit. Tribal or regional considerations were not at all the criterion. The *Muhajireen* were dealt with liberally and judiciously because the overall circumstances demanded so for the sake of equity.

OUR PRESENT DAY SITUATION IN PAKISTAN

Let us revert to our present day situation. Regional, linguistic, and ethnic dissensions have overwhelmed us. They only go to weaken our belief in our unity and solidarity, awakening thereby incessantly the hopes of our exterior enemies who are always out to find accomplices among traitors ready to betray their own mother land in order to serve their own selfish motives.

The success of the political institution of the Madinian State was made possible, thanks to the discipline to which the Muslim elements like the *Muhajireen* and *Ansar* were subjected before they entered into the compact of the Madinian State – this discipline is another world of their having witnessed within themselves a basic inward change, a sort of inner moral, mental and spiritual transformation. They found their interior consciousness conditioned by a sort of Theocentric ethos that was the off-spring of their having assimilated the quintessence of ***Shahadah* – "There is no god but Allah and Muhammad is His Prophet."**

This is the way that leads to unity and unision, solidarity and consolidation, cohesion and co-operation, among the *Ummah*. Faith and *Shahadah* are no doubt the binding force, whereas differences based on regionalism, race, and language work to turn us into a house divided against itself. They weaken the fibre of the *Ummah*. They eat into the very vitals of our unity.

HOW TO SOLVE OUR PROBLEMS:

Islam provides a complete code of life in all its bearings. And this is undoubtedly a correct assessment. It is easy to see that in Islam even the most ordinary facts of life have something religious in them. Islam, by no means, offers something restricted, narrowly bounded, or occupying a place apart, without any comprehensive influence. On the contrary, it penetrates the whole being of man. Rather it embraces within its domain everything which constitutes his existence, particularly his social and political life, so much so that there is practically nothing left that is to be taken for "mundane" or "secular"

In the circumstances, we can look back to our tradition with full confidence in order to find solution of all our affairs of the moment in the light of our own past. Let us realise that the *Muhajireen* in Pakistan are after all an integral part of our common history, our common movements, our joint efforts and attainments, and our one State. They cannot be set aside as a mere catalytic agent that has elements in our political, social, cultural and national synthesis. They were not the camp-followers but the vanguard of our movement. ***They burnt their boats for the sake of this homeland of ours.*** On their part, the *Muhajireen* have to work for a selfless merger of all the interests, including their own. Seperation is the killer, not cure.

Let us draw our lesson from the *Hijrat* of Holy Prophet Muhammed (*Sallallahu 'alaihi wa sallam*) and the position of the first *Muhajireen* of Islam. Let us lend our ear to the over-echoing call of God Almighty:

> *"Surely, the believers are brothers, so make peace between your two brothers; and fear Allah so that you be bestowed with blessings." (49:10)*

The Concept of Muslim Brotherhood as preached by Islam is the greatest social ideal of mankind. It ensures peace and tranquility for the world at large. We pray to our Almighty Allah.

(a) May we therefore care to understand and practise the teachings of Islam.

(b) May we obey the edicts of Quraan Majeed, the Book of Allah.

(c) May we sincerely follow the *Sunnah* of Holy Prophet Muhammed (*Sallallahu 'alaihi wa sallam*).

So help us Allah and guide us to the Straight Path *Ameen!*

ARABIC LANGUAGE

(Continued from page 181)

The adoption of Arabic as the official language of Pakistan will give the way for the Islamic revolution for which it has been created. Moreover it will be a long step forward the realization of Pakistan international ideal namely the formation of Commonwealth of Muslim States which is the only effective answer to the challenges the Muslim world is facing today.

We hope that the government of Pakistan, political parties, leaders of opposition, intellectuals and the general masses of Pakistan will give due consideration to our submissions.

The Hajj Pilgrimage in Islam

The Fundamental Religious duties recognized by Islam are five, viz. (1) Kalema Tayyaba (2) Obligatory Prayers (3) Obligatory Fasts (4) Zakat and (5) Pilgrimage.

The first four are, more or less, individual duties, though having an important social value and structure Among these four, Prayer and Zakat undoubtedly occupy most important position, and Hajj comes next to them

The Arabic word 'Hajj' means to set out for a definite purpose Specially, it refers to the Pilgrimage to Ka'ba, 'for performing the necessary devotions' As an institution, Hajj existed from the very beginning in one form or the other Thus, Ka'ba had been the centre of all administrative activities before Islam as within it was situated the Darun-Nadwa where all important matters regarding weal or woe of the people were settled

After the advent of Islam, the sacred mosque besides the functions of congregational prayers, Tawaaf and meditations (I'tikaaf), has been the pivot of the intellectual activities of Makkah, and the whole Muslim world looks upon it as its nerve centre and focal point

This first House of Allah which was raised for all mankind by Prophet Abraham (Ibraheem) (Alaihis-salaam) and his elder son Isma'eel ('alaihis-salaam), by the Will of Allah, in the Central Blessed Place of the world--Makkah, the place from where Allah created first life-germ and derived from him all lives and scattered them all over the world In fact, this sacred mosque is the real UNO (United Nation Organizaton) for the Nations of the World. The pilgrimage of this house is incumbent on every affluent person of every nation once in one's life The person going on Hajj should be a Muslim He should be an adult by age, in sound bodily and mental health.

Here we would like to stress the fact the main object and benefit of Hajj, another from the Islamic Worship, is to create the spirit of submission to Allah, to nourish spiritual joy, to witness the metropoles of the Faith everlasting, and the cradle of the language of the Qur-aan

The object of Allah by Hajj was

(1) To unite the Muslim world in His name, and bring peace among them

(2) To reform the nations by the Guidance and spread of knowledge

(3) A mere by product, was spread trade and commerce among all the nations

(4) To encourage intermarriage

(5) To make this Holy place a Supreme Court of the Nations

(6) To make this Holy place the headquarters of the True U N O and of one world government

Self-Assessment:

According to the estimate of material thinkers, Hajj is a useful institution, Muslims from all over the world gather at Makkah They can discuss their mutual problems and chalk out a programme of success after fruitful discussions Goods of trade are carried by persons to this city and a flourishing market exists during the Hajj season There is an exchange of cultural ideas and civilization finds a chance of flourishing by action and reaction of international forces

Hajj entails a long and arduous journey, except by air. In this journey heavy obligations are imposed upon Hajis. They cannot be rough in language or manners with one another Hajj therefore develops in one's mind, patience, humbleness, co-operation and a sense of civilized manners The jouney is a source of gaining useful experiences Some forms of worship require use of physical energy, other forms require economic resources. Hajj requires both The Haji stands before the Lord as a humble servant, and expresses his thankfulness for the bounties bestowed upon him by the Creator

There is a superior divine purpose in this special form of worship Islam lays stress on the spiritual development of man Islam discourages asceticism But Islam introduces a workable formula in the daily life of men, which is in keeping with the secular side of human life

The pilgrim deprives himself of regular work for a number of days He gives up many other amenities of life He lives more or less the life of an ascetic This gives him the highest spiritual experience at least once in life This ascetic course does not interfere with his main thread of secular duties in the world

After the advent of Islam, the sacred mosque besides the functions of congregational prayers, Tawaaf and meditations (I'tikaaf), has been the pivot of the intellectual activities of Makkah, and the whole Muslim world looks upon it as its nerve centre and focal point.

Putting on IHRAAM

Hajj has got a strong effect of levelling all distinctions of race, colour and rank. All pilgrims put 'Ihraam' and behave as members of one Divine Family They all utter "Labbaik Allahumma Labbaik", which means, here are we all, O Allah! here we are in Thy Presence

Sacrifice of Self

The spirit of Hajj is the spirit of total sacrifice of personal comforts, worldly pleasures, the acquistion of wealth, the companionship of relatives and friends, vanities of dress and personal appearance, pride relating to birth, national origin, accomplishments, work or social status The sacrifice of self was attained to the highest degree by the Prophet Abraham (Ibraheem) ('alaihis- salaam), who is known as the 'Friend of Allah' The story of his sacrifice is narrated in the Qur-aan in the following manner -

"(Abraham) prayed O my Lord, grant me one (son) from among the righteous So we gave him the glad tidings of a forebearing son Then when he was old enough to walk with him, he said, O my son, I see in a dream that I am to sacrifice you, so consider, what you think (about it) He said O my father, do what you are commanded You shall, God willing, find me steadfast So when they had both surrendered (to Allah's will) and he flung him down upon his forehead, We called out to him, O Abraham! Indeed you have truly fulfilled the vision Surely, thus do We reward the virtuous This indeed is the clear trial And We ransomed him (the son) with a great (animal) sacrifice And We left for his sake among the posterity (the salution) Peace be upon Abraham Thus do We reward the virtuous," (37 100-110).

The significance of Abraham's readiness to sacrifice his son, who was dearer to him than anything else in the world, at Allah's command, is a clear demonstration that to him obedience to Allah was more important than any earthly ties or relationship, no matter how precious it might be The spirit of submission to Allah cannot be illustrated for us any clearer manner than this.

Communion with Allah:

Now, one can understand, unless a man really loves Allah, he would never undertake such a long journey leaving all his near and dear ones behind him Taken thus, pilgrimage is unlike any other journey Here his thoughts are concentrated on Allah, his very being vibrates with the spirit of intense devotion When he reaches the holy place, he finds the atmosphere laden with piety and godliness He visits places which bear witness to the glory of Islam and all this leaves an indelible mark on his mind, which he carries to his last breath.

The persons who perform the Hajj are clad in two plain sheets (Ihraam) As all men in th eyes of Allah are created equal, the distinction ofdress is, therefore, discarded Until the rites of pilgrimage are performed, the person in Ihraam has to abstain from luxuries and gratification of the sex, however, ligitimate they be, and to concentrate in prayer, and self-examination It is true that, according to the teachings of Islam, Allah does not reside in Ka'bah alone, and a Muslim can hold communion with Allah in any remote corner in solitude or in company It stands only to be experienced to witness it

Thus a Haji (Pilgrim) is not a hermit, but behaves like a hermit of a high order, no amorous talk with his wife who is walking by his side, no quarrel with his adversary, no jests with his friends This Hajj hermit finds himself in the company of lacs of men and women who are inspired by the same idea of feeling, the presence of Divine Being The mighty effect of one dress and one utterance of "labbaik", is the source of a spiritual experience in an assemblage as there is a mysterious intangible bond between one heart and the other They are all engrossed in the contemplation of the Divine Being, as they feel they are standing in His Divine Presence

It is a deep and overpowering experience Many persons undergo a change of heart, and the metamorphosis becomes permanent as a principle. This is the meaning of True Hajj. Every Haji has shattered and shaken of his old garment (of evil thoughts). And remember this is not the experience of a hermit who locks himself up in cell It is the experience of a free man, who is at liberty to move and think as he likes but has submitted himself to the Will of Allah to witness Divine Presence and to recieve Divine Communion

> **Ka'ba had been the centre of all administrative activities before Islam as within it was situated the Darun-Nadwa where all important matters regarding weal or woe of the people were settled.**

No other institution in the world has the wonderful influence of the pilgrimage called Hajj, in levelling all distinctions of race, colour, or rank, country or language Not only do people of all races and all countries meet together before the Holy House of Allah as His servants and as members of one Divine family but they are clad in one dress called Ihraam and there remain nothing to distinguish the high or low rich or poor

This oneness of physical appearance and singleness of purpose also impresses upon the minds of the pilgrims that all men are equal in the sight of Allah and that all will be accountable to Him Thus Hajj also reminds Muslims of the forthcoming assembly of the Day of Judgement, when all persons shall stand equal before Almighty Allah, to recieve their reward or punishment So Hajj is the only occasion on which we are taught how to live in one way, and be one, before the One Supreme Being.

News & Views

CENTRES OF CHILD ABUSE:

The United States and some states of Asia are singled out as centre of child prostitution in a report prepared for the UN Commission on Human Rights issued at Geneva

In the United States there are an estimated 300,000 child prostitutes, mostly in drug-infested areas

The trend in child prostitution was further promoted by the belief that the young were less likely than adults to be infected by AIDS

ISLAM NO THREAT TO WEST:

King Hussein of Jordan on a private visit to Britain, called upon the international media to stop misrepresenting Islam as a fundamentalist threat to the West

"Those who try to equate Islam with being a threat to this world' were using a "very very dangerous approach a very unworthy one " He added

But the King also hit out at the violence of fundamentalist groups "I am deeply hurt when I see acts of terrorism linked to Islam' he said

MOSQUE TORCHED IN GERMANY.

Some unknown persons set ablaze a mosque belonged to Turk Muslims in a suburban town of Heidelberg in the Western German province of Baden-Wurttemberg on Wed night of 28th Feb reports VOG According to the police report, probably the Christian militants of Germany threw explosive material at the entrance of the Mosque and as a result of this the mosque caught fire and was reduced to ashes

CHAIR OF ISLAMIC STUDIES AT LONDON'S SOAS:

The Governing Body of the School of Oriental and African Studies University of London, and the University of London's Vice-Chancellor have approved the establishment of a new chair entitled 'The King Fahd Chair of Islamic Studies '

The creation of the Chair is made possibly by a 1,000 000 pound (one million pounds Sterling) endowment provided by the Custodian of the Two Holy Mosques, King Fahd bin Abdulaziz Al Saud

The new Chair will promote scholarship and research in the study of the Qur-aan and Hadith from Arabic sources In addition it is hoped that the Chair will lead to a graduate masters programme in the Study of the Qur-aan and Hadith from Arabic sources and establish a research centre in Islamic studies

AFGHAN FIGHTING:

Hundreds of civilians are feeling the key northern Afghan town of Pul-i-Kumari to escape intense fighting between two warring groups in the region, travellers from the areas said

The Hezb-i-Islami faction of former prime minister Gulbadin Hikmatyar has in the past few days advanced to within two kilometers of the thriving town, which is a strategic access point between Kabul and the northern city of Mazar-i-Sharif, they said

Pul-i-Kumari, an industrial centre set in a picturesque river valley, 148 kilometers north of Kabul, has for year been held by the small but locally powerful Ismaeli group, under the control of Ismaeli leader Sayed Mansoor Naderi

$500 m ISLAMIC FUND :

A Fund created by the Islamic Development Bank (IDB), based at Jeddah, six years ago with a capital of 100 million dollars, is planning to boost its base to 500 million dollars.

The Investment Fund will issue share worth 100 million dollars in 1996 to raise the total capital to 375 million dollars by the end of the year IDB chairman Dr Ahmed Mohummed Ali said in a statement The fund was set up in 1990 to finance development in IDB member countries and it raised another 100 million dollars in 1994 and 75 million dollars in 1995

INDIA INCREASES DEFENCE SPENDING BY 10%·

India hiked its expenditure on defence by 9 7 percent to 7 9 billion dollars

Finance Minister, Manmohan Singh who presented an interim budget for the 1996-7 fiscal beginning April 1 said "defence preparedness is vital for our national security "

WORLD BANK GRANT FOR BOSNIA:

The World Bank announced it would grant an initial 45 million dollars in aid to reconstruct wartorn Bosnia-Herzegovina

The total cost of the various projects announced was 160 million dollars with the remainder to come from other lending institutions and donor countries

The money will be spent on a variety of projects, including in the farming and transportation sectors It will also be used to extend credit to small businesses, set up governmental institutions and provide social service programmes

The 45 million dollars from the World Bank includes a 30 million dollars loan at a very low interest rate The remaining 15 million dollars is a grant

INTRODUCTION

"Alam Nash-raah. Alam Nash-raah or *Soo-ra-tul-in-sha-raah* is the ninety-fourth chapter of Qur-aan Majeed according to its compilation The name, ***Alam-Nash-raah*** is designated after the first word of the first verse of the chapter In all, this ***Soo-rah*** is comprised of eight verses

In its subject matter the above mentioned chapter is very much akin to the ***Soo-raah, Aḍ-Ḍu-haa.*** It seems that the two ***Soo-raahs*** have been revealed in about the same period and almost under similar conditions According to the version of Hazrat 'Abdullah bin 'Abbas, it was revealed in Makkah just after ***Waḍ-Ḍu-haa.*** The two ***Soo-raas*** are just complemented and supplemented by each other to comfort and console the Prophet of Islam, Muhammad ***(Ṣallallahu 'alaihi wa sallam)*** under the difficult circumstances with which the Prophet ***(Sallallahu 'alaihi wa sallam)*** was confronted for the time being

Before the call of prophethood, he ***(Sallallahu 'alaihi wa sallam)*** never had to encounter the conditions which he faced when he was embarked upon his mission of inviting the people to Islam This was a great change in his own life The Prophet of Islam had no idea of this mission in his life before Prophethood As soon as he started his mission of preaching the message of Islam, the same people and society that had esteemed him with unique honour, turned hostile to him The relatives and friends, clansmen and neighbours, who used to treat him with the highest respect, started a huge propaganda of invectives and abuses In Makkah, none was prepared to listen to him He was ridiculed and mocked at in the street and on the road He had to face new difficulties at every step he had undertaken No doubt gradually the Prophet of Islam became accustomed to the hardships he had to encounter But the initial stage was very discouraging for him Therefore the first ***soo-rah-Aḍ-Ḍu-haa*** was sent down to console him and then the ***Soo-rah, Alam Nashrah.***

Almighty Allah says "We have honoured you, O Prophet with three great blessings, therefore, you have no cause to be disheartened The fist is the blessing ***Sharh Ṣadr*** (opening and expanding the breat or be convinced for a particular mission) , removing from you the heavy burden that was weighing down your back before the call and the third one is of exalting your renown the like of which has had never been granted to any man before or after " This is almost the sum and substance of the first three verses of the chapter under reference

The Guardian Rabb and Sustainer of the universe has re-assured His servant and Messenger, Prophet Muhammad ***(Ṣallallahu 'alaihi wa sallam)*** that the period of hardship which he is passing through, is not very long At the same time, close behind this hardship there is a period of ease The same principle of life has been stated in ***Soo-rah, Aḍ-Ḍu-haa,*** "that every later period is better for you than the former period and soon your Guardian Rabb and Sustainer will give you so much that you will be well pleased" -- Wa lal-aa-khi-ra-tu- khai-rul-la-ka mi-nal-oo-laa Wa la-sau-fa-yu'tee-ka rab-bu-ka fa-tar-daa

In the end, the Prophet of Islam Muhammad ***(Ṣallallahu 'alaihi wa sallam)*** has been instructed by the Guardian Rabb and Sustainer, Almighty Allah to develop the power to bear and resist the hardship of the initial stage by the simple practice of devoting oneself to the labour and toil of worship and turn all attention exclusively to the Rabb, the Guardian Lord and Sustainer of the entire universe Almighty Allah

Similar instructions were provided to the Holy Prophet Muhammad ***(Ṣallallahu 'alaihi wa sallam)*** in much greater detail in (73 1 to 10)

In the end, let us be prepared to follow the foot-prints of the Prophet of Islam ***(Ṣallallahu 'alaihi wa sallam)*** and disregard the distressing toil and trouble and face the hard, rugged practical front of life with a chearful heart and re-establish Islam in its pristine purity according to the Qur-aan Majeed and ***Sunnah.***

SOO-RA-TUL-'A-LAM NASH-RAH

SOO-RA-TUL-'A-LAM NASH-RAH	*SOO-RA-TUL-'A-LAM NASH-RAH*	سُورَةُ الإِنشِرَاحِ مَكِّيَّةٌ وَهِيَ ثَمَانُ آيَاتٍ
REVEALED AT MAKKAH	*MAK-KEEY-YAH*	
SECTION 1	*RU-KOO-'U-HAA 1*	
VERSES 8	*AA-YAA-TU-HAA 8*	
In the name of Allah, the All- Compassionate, the Most Merciful.	*Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.*	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1. Did we not open your breast for you?	*1. A-lam-nash-raḥ la-ka ṣad-rak.*	أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝١
2. And take off from you your burden,	*2. Wa wa-ḍa'-naa 'an-ka wiz-ra-kal-*	وَوَضَعْنَا عَنكَ وِزْرَكَ ۝٢
3. Which had weighed heavy upon your back.	*3. la-zee an-qa-ḍa zah-rak.*	الَّذِي أَنقَضَ ظَهْرَكَ ۝٣
4. And We exalted for you your fame.	*4. Wa ra-fa '-naa la-ka zik-rak.*	وَرَفَعْنَا لَكَ ذِكْرَكَ ۝٤
5. So, surely, with hardship comes ease.	*5. Fa-in-na ma-'al-'us-ri yus-ran*	فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝٥
6. Indeed, with hardship comes ease.	*6. In-na ma-'al-'us-ri-yus-raa.*	إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝٦
7. So, when you are free (from your duties), then stand up (for optional prayers).	*7. Fa-i zaa fa-ragh-ta fan-ṣab.*	فَإِذَا فَرَغْتَ فَانصَبْ ۝٧
8. And (then) turn to your RABB (Guardian-Lord) in all attention.	*8. Wa i-laa rab-bi-ka far-ghab.*	وَإِلَىٰ رَبِّكَ فَارْغَب ۝٨

ALAM-NASH-RAH
COMMENTARY

Verse No.1· ***Alam-nash-rah-la-ka-ṣad-rak.***

This is the early Makki revelation when the Holy Prophet Muhammad ***(Ṣallallahu 'alaihi wa sallam)*** was highly agitated, disturbed and distressed on account of the great hardships the Prophet ***(Ṣallallahu 'alaihi wa sallam)*** was undergoing during the initial stage of his mission of calling the people to come to join the fold of Islam Almighty Allah addressed the Prophet Muhammad ***(Ṣallallahu 'alaihi wa sallam)*** in the beginning of the chapter under reference and consoled him that Almighty Allah has blessed him with so many favours and blessings like ***Sharah-e-Ṣadr,*** removed the heavy burden that was weighing down his back and exalted his name, fame and renown Thus there was no reason to be disturbed at this initial stage and consoled him ***(Ṣallallahu 'alaihi wa sallam)*** to pluck the courage that was lying dorment in him ***(Ṣallallahu 'alaihi wa sallam).***

As regards ***Sharah-e-Ṣadr*** (opening or expanding the breast), it is stated that the same has occurred thrice in the Qur-aan Majeed It has two meanings and thus it can be interpreted in two ways In the chapter, ***Al-An-'aam,*** Allah Almighty says -

"So, whom Allah wishes to guide, he opens his bosom to Islam ' (6·125)

Similarly, in Chapter *Az-zu-mar* Allah Almighty says -

"Is he then whose breast Allah has opened to Islam so that he is on light from His Lord (like him who is in darkness)?

At both these places, ***Sharah-e-Ṣadr*** implies to free one self from every kind of distraction, disturbance and vacillation -- both external and internal The net outcome should be, to be satisfied with Islam as the only right way of life including the beliefs, principles of morality, civilization religious instruction and injunctions Secondly, in ***Soo-rah-e-Ash-shu-'a-raa*** it is provided that when Almighty Allah appointed the Prophet Moses ***('alaihis salam)*** to the great office of Prophethood and commanded him to confront Pharaoh *(Fir-'aun)* and his mighty empire, he said,

"O my Lord, I fear that they will deny me And my breast becomes straitened " (26·12-13)

This narrowing down of the breast, giddiness and gagging was removed by the Grace of Almighty Allah The choking and suffocating tendency is done away with One feels convinced of the authenticity of the Mission Commanded by Almighty Allah, feels saturated with it and loves the same with every fibre of His being This may be the definition of ***Sharah-e-Ṣadr.***

On similar occasion Moses ***('alaihis salam)*** implored Almighty Allah, saying

"O my Lord, expand my breast and make my task easy for me " (20·25-26)

As stated above, straitening of the breast implies that a person finds it too difficult for himself to shoulder the onerous responsibilities of Prophethood and going out to clash with a mighty and tyrannical power of disbelief all by himself, and ***Sha-rah-e-Ṣadr*** implies that his morale be boosted to such an extent that he is ready to undertake any campaign or any task, however, difficult, without any hesitation, and musters up the courage to shoulder the great responsibilities of Prophethood

So it can be clearly seen that the Holy Prophet's Breast and its opening contain both these meanings. According to the first meaning, it implies that before the Prophethood, the Holy Prophet (*Sallallahu 'alaihi wa sallam*) looked upon the religion of the Polytheistic Arabs, Chirstians, News and Fire-worshippers as false, and was not even satisfied with the Hanafiat prevalent among some of the Arab monotheists It was an ambiguous creed which contained no detail of the right way. With the blessing of Prophethood Almighty Allah removed his mental agitation and thus paved the way of right guidance which brought him complete peace of mind

According to the second meaning the Prophet of Islam Muhammad (*Ṣallallahu 'alaihi wa sallam*) was also blessed with unflinching courage, resolute determination and broad-mindedness needed for the great office of Prophethood. He became the torch bearer of the vast knowledge which no other human being could encompass He was blessed with the wisdom (*ḥikmat*) that could rectify the evil, however, grave and wide-spread. So this is the second interpretation of *sha-rah-e-ṣadar.*

Verse No. 2-- ***wa wa ḍa'-naa 'an-ka viz-ra-kal-la-zee. an-qa-ḍa-zah-rak.***

A heavy burden of distress, anguish and anxiety was telling upon the sensitive nature of Prophet Muhammad (*Ṣallallahu 'alaiwa sallam*) as the nation was deeply sunk in ignorance and barbarism. Idol-worship was the practice of the day. The community was engrossed in polytheistic customs and practice, filth of immorality and indecency prevailed all arround The powerful were suppressing the powerless Girls were being buried alive No one's life, honour and property was safe This type of anxiety was weighing down the back-bone of the Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*). As soon as he (*Ṣallallahu 'alaihi wa sallam*) was appointed to the high office of Prophethood by Almighty Allah, he came to know that belief in the system of *TAUHEED*, Hereafter and Prophethood was the master-key by which every type of corruption can be eradicated from human society Thus the way to reform was opened in every aspect of life, and the guidance from Almighty Allah relieved him of the burden He felt doubly assured that he would not only be able to cure the ills and evils of Arabia but of all mankind outside Arabia

Verse No. 3 -- *Wa ra-fa'-naa la-ka zik-rak*

This small verse numbering three of the chapter under reference is short but exhaustive at the same time that it carries a world of meaning It is co-terminus with Islam and the universe as he (*Ṣallallahu 'alahi wa sallam*) was exalted in renown; Almighty Allah gave the good news to the Holy Prophet Muhammad (*Sallallahu 'alahi wa sallam*) under those very stringent circumstances. The non-believers and disbelievers of Arabia used to warn every stranger who visited Arabia/ Makkah during Haj Season and even otherwise that they should not listen to him (*Ṣallallahu 'alaihi wa sallam*) as he had created confusion through magic and separated father from the son, brother from brother and husband from wife Therefore, they should keep away from him No doubt, the non-believing and disbelieving Quraish were trying to defame the Holy Prophet, yet the result was that his name reached every nook and corner of Arabia. The enemies themselves took him out of his seclusion and thus introduced him among all the tribes of the country The people of Arabia became curious to know as to who was this man, what he preached, what was his character like and who were the people influenced by his "magic" Thus the people came to know about his character and conduct They heard the Qur-aan and came to know what teachings it presented. The people were convinced how different were the lives of those who had been influenced what was being dubbed as "magic", -- bad habits harnessed and changed into good habits

By the time Hij-rat took place, every where in Arabia there was not a single clan or tribe from which one or more persons had not accepted Islam Thus they developed sympathy and interest in the Prophet of Islam, Muhammad (*Ṣallallahu 'alahi wa sallam*) and his Message This was the first stage of his exaltation of his renown.

Thus from Hij-rat starts the second stage The hypocrites, the Jews and the chief polytheists were actively engaged in defaming and denouncing him (*Ṣallallahu 'alaihi wa sallam*), but on the other hand, the Islamic state of Madinah was presenting a practical model of God-worship, Divine-consciousness, piety and devotion; purity of morals and community life; justice and equality of man; generosity of the rich, the care of the poor; fulfilment of pledges and promises and righteousness in dealings These qualities in fact, were conquering the hearts of the people. The party of believers, trained

and developed under his own leadership, proved its superiority in discipline, bravery, fearlessness of death. They showed their restrictions of morality even during the state of war. The enemies were forced to recognize Madinha State to be reckoned with. Within ten years, the Holy Prophet Muhammad's *(Ṣallallahu ʿalaihi wa sallam)*, renown became so exalted that the land of Arabia was reverberated with the slogan of ***Ash-ha-du an-na Muhammadur-ra-soo-lul-laah*** -- from one end to the other

The third stage of the renown, name and fame of the Prophet of Islam ***(Ṣallallahu ʿalaihi wa sallam)*** started with the righteous Caliphate His Holy name started being pronounced in praise everywhere in the world. The process continues and will be so up to the Last Day of Judgement/Resurrection All round the settlements of Muslims throughout the world the Prophethood of Muhammd ***(Ṣallallahu ʿalahi wa sallam)*** is being proclaimed in the Call to the Prayer five times daily, blessings of Allah are being invoked on him in the ***ṣalaat*** and his sacred name is mentioned in the Friday Sermon. In all the twelve months of the year and the twenty four hours of every day, the Holy Prophet's Holy name is recited from one corner of the world are the other through the Call before Prayer and during Prayer

This is a clear proof of the truth of Qur-aan--***wara-fa'-naa la-ka zik-rak.*** It is not possible to estimate to what extent the esteem and renown of Holy Prophet's name would be exalted

It is reported by Hadrat Sa-'eed Khudri ***(Razi Allahu ʿanhu)*** that the Holy Prophet Muhammad ***(Ṣallallahu ʿalaihi wa sallam)*** said "Gabriel came to me and said· My Lord and your Lord asks In what ways have I exlated your renown? I submitted Allah alone has the best knowledge He said Allah says· Whenever mention is made of ME, you, too, will be mentioned along with ME " This is the reporting of the majority of the authentic Traditionists.

In view of the above, the lieutenants of the Prophet of Allah, Muhammad ***(Ṣallallahu ʿalahi wa sallam)*** should do their utmost to extol the name and fame of the Holy Prophet Muhammad ***(Ṣallallahu ʿalahi wa sallam)*** through their assertions and deeds in the world, especially in Muslim Ummah

Verse No. 4. This has been repeated twice to make doubly sure in order to re-assure the Holy Prophet Muhammad ***(Ṣallallahu ʿalaihi wa sallam)*** that the difficult times of anguish and anxiety which he ***(Ṣallallahu ʿalaihi wa sallam)*** is passing at initial stage will no more continue and cannot last for all times Soon the adversity is to be changed into ease and facility Apparently, it seems to be a contradiction that hardship should accompany the ease But the words "hardship with ease" instead of "ease after hardship" have been used that the period of ease is so close as if it were a concomitant of it In fact, it is the miracle of the Qur-aan Majeed that these two words "hardship with ease" have been used It is a general principle that there is reaction after every action It is to be reacted If one is saturated with the genuine authenticity of the Mission there is no difficulty -- even the mountains can be surpassed and the rivers be crossed with goodly pleasure One does not feel the pinch of the trouble one is undergoing. One feels the pleasure of the same So difficulty is no difficulty and hardship is no hardship Even in hardship one feels the pleasure of his mission So the Prophet of Allah ***(Ṣallallahu ʿalaihi wa sallam)*** has been advised to be patient and steadfast in the face of difficulties Let us not fail or falter in the face of hardships ahead

Lastly, the Prophet Muhammad ***(Sallallahu ʿalaihi wa sallam)*** has been directed by Almighty Allah that when he has completed the preaching of Divine Message, teaching or training, of the new converts or domestic occupations of mundane nature, necessary for life and Remembrance of Allah, he should spend his time in the love of labour and toil of the Remembrance/Worship of Allah Almighty. He is asked to turn exclusively all his attention to his Master, Almighty Allah and regenerate his powers to energise his mission to its successful conclusion It is the master-key not to fail or falter in the face of difficulties to turn all one's attention in the service of the Guardian Lord and Sustainer of the universe, when he is free form other occuption So the Message of Allah demands to be in service of your Lord, Allah, direct as well as indirect.

درد از یار است و درماں نیز ہم
دل فدائے اوشد و جاں نیز ہم

تغير الحال واصبحت تلك الهيئة هي هيئة الامم المتحدة ولكن رغم التقدم الحضاري كما يقولون فان هناك نظام الفيتو الذي يعطي للدولة القويه ان تعطل اى قرار وان يكون لهذه الدولة وحدها حق تنفيذ قرارات هيئة الامم او تعطيلها . ومع ذلك كان الى عهد قريب هناك تفرقة عنصرية حتى في المطاعم والمدارس . وركوب المواصلات . . واليوم . هناك تمزق لشمل الانسانيه واعتداء من القوى الذي يملك السلاح على الضعيف الاعزل الذى لا يملك ثمن السلاح . وما يجرى على ساحة لبنان وارض تشاد والعراق و ايران ودول امريكا اللاتينية وغير ذلك كثير لايغيب عن بالنا .

ورغم وجود هيئة الامم ولجانها ومؤتمراتها والبيانات التي صدرت عنها . فان القتلى في اليوم الواحد يعدون بالآلاف وهدم المنازل وتعطيل المصانع بالملايين وترميل النساء وتشريد الاطفال شئ لا حصر له . ومع كل ذلك هناك الآلاف يموتون من الجوع رغم صناعة البارود وانتاج المدافع والرشاشات كل ذلك شئ يمزق وحدة الانسانية ويهدم ما بناه الانسان ليسعد فيه بيومه ويسعد الاجيال من بعده . لكن ما يحدث يجلب الشقاء وينشر الخراب ويقضي على البشرية من اولها الى آخرها وهيئة الامم اين هي ؟؟؟

كل ذلك يجعلنا نضع علامات استفهام حول المؤتمر التى دعيت اليه الانسانية فى ايام معلومات ويذهب اليه المستطيع ومن ذهب اليه فهو يتساوى مع الجميع بحيث لا يعلو صوت على صوت ولا قوى يعلو على ضعيف وليس فيه حق الفيتو لاحد من الناس مهما كان قدره او شانه .

ولقد اعلن النبى العظيم قرارات هامة جدا فيها الخير كل الخير للانسانيه كلها والامن والاستقرار للمجتمعات كلها .

واعلن ان الرب واحد . والانبياء اخوة . والقبلة واحدة . والكتاب واحد . وان الناس سواسية كاسنان المشط فهل للانسانية ان تثوب الى رشدها وتتخذ من هذا المؤتمر قرارات فيها خلاص البشرية مما تعانيه من الضياع والحرمان والفوضى وان يكون لها على تلك الساحة ما يحقق لها السعادة التى تبحث عنها والهدوء والاستقرار .

ان الاسلام لايعرف التفرقة ولايقرها ولايقر الوسائل التى توصل اليها . ولذلك جاء فى اسباب اقامة هذا المؤتمر « ليشهدوا منافع لهم » والمنافع كل ما يعود على الانسانية كلها بالامن والخير وينشر على ارض الناس الحق ويدعم العدل ويدعو الى السعادة والاطمئنان .

لذلك جدير بنا ان نسمى يوم عرفات بانه يوم الوحدة الانسانية لان الناس فيه يتعارفون ويتلاحمون بالحب والاخاء والامن والسلام .

والاخذ فى الاسباب المشروعة والوسائل المتاحة . لان الجسد لا ياكل الا صاحبه فالنار تاكل نفسها ... ان لم تجد ما تاكله .

والعبادات التى شرعها الله على لسان انبيائه واحدة فى الهدف « شرع لكم من الدين ماوصى به نوحا والذى اوحينا اليك ، وما وصينا به ابراهيم و موسى وعيسى ان أقيموا الدين ولا تتفرقوا فيه » لذلك نرى ان ما شرع لنا على لسان نبينا محمد الصادق الامين يحقق الهدف المرجو لاسعاد البشرية كلها . . فالصلاة هى علاج من الانحراف الخلقى « ان الصلاة تنهى عن الفحشاء والمنكر » والزكاة هى علاج من الشح والبخل والانانية والأثرة « لايؤمن احدكم حتى يحب لاخيه مايحب لنفسه » والصيام تهذيب اخلاقى وتربية للضمير وترقيق للمشاعر « الصيام جنة » اى وقاية « فاذا كان صوم يوم احدكم فلا يرفث ولايصخب ولايجهل وان سابه احد اوشاتمه فليقل انى صائم » والحج هو مؤتمر انسانى عالمى تتلاقى فيه وفود الدول والشعوب والقبائل والقارات ليكون هناك طرح للمشاكل التى تعترض البعض ويتم وضع الحلول لها مع اعطاء قوة الدفع لها حتى لا يكون هناك تعطيل لمسار هذه الدولة اوتلك لان الكل تلاقى على وحدة الفكر . ووحدة الهدف وهذا المؤتمر الذى تذهب اليه الانسانية . اقيم باسم الله . وجهت الدعوة الى الجميع باسم الله : ومن ذهب اليه فباسم الله . لذلك وجب على من ذهب اليه ان يتجرد من ثيابه عند مكان معين « الميقات » ويخلع ما عليه من لباس حلى بشارات او ادخل عليه ما يجعله يزهو به على من حوله . فاذا فعل ذاك فان المؤتمر الذى هو ذاهب اليه له نشيد كلماته سماوية المطلع . حلوة النغمات لانها تهتف باسم الواحد الديان « لبيك اللهم لبيك لبيك لا شريك لك لبيك . ان الحمد والنعمة لك والملك لاشريك لك » فالمؤتمر اذا له نشيد شاص لا تحيز فى كلماته لجنس على جنس ولايشتم منه ان شخصا له منزلة على شخص . فالكل يتجه الى ملك الملوك وعلام الغيوب وفاطر السموات والارض ولما كان هذا المؤتمر وجهت الدعوة اليه باسم الله وقد تجرد الانسان من زينته وطرح هواه فعليه ان يعائش الكون كله باسم الله فلا رفث ولافسوق ولاجدال حتى الطير يجد أنسه والزرع له الأمن لان الساحة التى يقام عليه المؤتمر حرم آمن ورحاب طاهر . لايقتلع زرعه ولايهيج طائره ولايصاد حيوانه ، ـــ اذن ـــ المؤتمر فيه انس ولقاء على مبدأ الاخوة والتعاطف فاذا طرحت المشاكل فان القلوب نقية والنفوس طاهرة والكل قد التقى مع جزئه وانصهر الجميع فى بوتقة الاخوة التى لاتعصب فيها للـــون او للجنس وكيف يكون ذلك والنبى العظيم محمد صلوات الله وسلامه عليه يقول لابى ذر « انك امرؤ فيك جاهلية » بعد ان سمعه يقول لبلال يا ابن السوداء ، ثم يقول دعوها فانها منتنة « يعنى التنابز بالالقاب او التفاخر بالقبائل او الانتساب الى شعب معين ، ولذلك صاح الرجل عند ما سئل عن ابيه او قبيلته فقال :

ابى الاسلام لا اب لى سواه . . اذا افتخروا بقيس او تميم ، والاسلام هو كلمة الله الخاتمة التى حملهابصدق وامانة خاتم النبيين سيدنا محمد بن عبد الله .

ان الهوى المكذوب عند ما سيطر على الانسانية وابتعدت بخطاها عن منهج الله عمتها الحرب الضروس التى حطمت قواها وهدت كيانها ومزقت شملها واضعفتها فتوقفت عن التقدم لان الرجال قتلوا ، والنساء لا حيلة لهن . لذلك فكر زعماء العالم فى اقامة عصبة الامم المتحدة ليجتمع البعض تحت علمها ويعملوا على حل المشكلات بروح حضارية وتفاهم بناء يوصل لهدف عظيم . ثم

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

يوم الوحدة الانسانية

فضيلة الشيخ منصور الرفاعي عبيد

الناس جميعا اخوة . لان الأب واحد . وهو آدم . والام واحدة وهي حواء . وتفرق الناس . قبائل . وقارات . دولا . وشعوبا لا يخفى هذه الحقيقة التي يعرفها عقلاء الانسانية الذين اشرق نور الحق في قلوبهم ونطقت بالحق السنتهم واوثق المصادر التي تستنبط منها تلك الحقيقة . كتاب الحق سبحانه . لانه الكتاب الذي لا يأتيه الباطل من بين يديه ولا من خلفه . من قال به صدق . ومن حكم به عدل ومن دعى اليه هدى الى صراط مستقيم . يقول الحق سبحانه فيه « يا ايها الناس إنا خلقناكم من ذكر وانثى وجعلناكم شعوبا وقبائل لتعارفوا » . ويقول ايضا « يا ايها الناس اتقوا ربكم الذى خلقكم من نفس واحدة وخلق منها زوجها وبث منها رجالا كثيرا ونساء » فالانسانية اصلها واحد ، اما هذا الاختلاف في اللون ونطق اللسان فكل ذلك يشير الى عظمة الله وقدرته ودليل صدق على وحدانيته « ومن آياته خلق السموات والارض واختلاف السنتكم والوانكم » ومع هذا الاختلاف فان الدعوة وجهت البشرية على لسان الأنبياء والمرسلين انه لا فضل لعربي على عجمي ولا لأبيض على اسود الا بالتقوى والعمل العظيم الذى يعلى شان الانسان ويسمو بمشاعره ويجعله يعيش في المجتمع له مهنة يجيدها وصفة يتقنها ويبنى بيده في صرح الانسانية بعلى قدرها ويدفع بها الى الرقي والحضارة التي تبوؤه المكانة المرموقة وتضفى عليه السعادة ليعيش في المجتمع الانسانى يشعر بمن حوله ويحس بالآخرين لذلك نرى تفاوت العقول واختلاف المهن وتباين القدرات لينهض كل شخص بعمل حتى تكتمل الحلقة ويكون هناك الانتاج الذى يرضى الجميع . ولذلك قال الشاعر :

الناس للناس من بدو وحاضرة
بعض لبعض وان لم يشعروا خدم

والناس وهم يتحركون على ظهر الارض كل يؤدى واجبه ويسعى على قدره تنتابهم افكار وتتحرك في ضمائرهم هواجس يكون بسببها الحقد والتنافس غير المتكافئ فيترتب على ذلك كراهية وحسد كل ذلك يؤدى الى تعطيل مسار الدفع الحضارى لان البعض يكيد للبعض وبدل ان يكون هناك التفكير في الابتكار يكون التفكير في تخلص من بعض الاشخاص وبسبب ذلك تنتشر العداوة وتشتعل نيران الحروب فتدمر الاخضر واليابس ويتوقف المسار التقدمى ويكون النكال والخسران . لكل ذلك شرع الحق سبحانه عبادات من شأنها تطهر القلوب وتنقى النفوس وترقق الاحاسيس وتربط الانسان بأخيه الانسان وتغرس في قلبه الرضا بقدراته وتحثه على السعى

يوم الوحدة الانسانية

— الناس جميعا اخوة ، لان الأب واحد وهو آدم والأم واحدة وهي حواء .

— انه لا فضل لعربي على عجمي ولا لابيض على أسود الا بالتقوى.

— والحج هو مؤتمر انساني تتلاقى فيه وفود الدول والشعوب والقبائل والقارات ......

ARABIC TEXT, ITS TRANSLITERATION, TRANSLATION AND COMMENTARY INTO ENGLISH. PART 30, CHAPTER 95, VERSES, 1 TO 8

Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance (i.e. Sunnah) of the Holy Prophet Muhammad (*Sallallahu-'alaihi-wa-sallam*). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

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Bis-mil-laa-hir-rah-maa-nir-ra-heem

In the name of Allah, the All compassionate, the Most Merciful

Islamic Concept of Human Rights

"Rights" as defined by Harold J. Laski, "are those conditions of life without which no man can be his best self." Rights are of many kinds. Moral, civil, legal, political and so on and so forth. Of all the rights, human rights are regarded as sacred and inviolable and fundamental to the state itself. Any country where the human rights are not guaranteed cannot be less than a prison- house.

As to the genesis of human rights there is a general belief among the Western scholars that it is the result of the conditions prevalent during the period of the Renaissance and Reformations in Europe. These conditions gave birth to a new socio-economic system and political order In the changed circumstances there flourished the theory of individualism under the influence of which it was felt that unless the citizens of a state are not assured a certain number of rights they would not possibly live a free and dignified life. Such contention about the birth of human rights is absolutely wrong and is the result of their ignorance of Islam and its history As a matter of fact the cause of human rights first ever in history was advocated by Islam over fourteen centuries ago

In Islam human rights are not the result of certain socio-economic conditions prevalent at a particular point of time nor can they be subjected to peculiar political circumstances In fact the concept of human rights in inherent in the teachings of Islam and is natural corollary of its belief in human dignity, human equality, tolerance and mutual co-existence

Human dignity as envisaged by Islam can be judged by the fact that according to Holy Qur-aan man has been assigned the position of vicegerent of Almighty Allah on earth

"Verily, I am going to create a vicegerent on earth. " (2:30)

It is also significant to note that man has been created with wonderful potentialities, formalities and symmetry with capacity to surpass all other creature. says Holy Qur-aan

"Undoubtedly We created man in the fairest stature " (95:4)

Human dignity is also vouchsafed by the Quranic equation of an individual with the entire humanity.

As Holy Qur-aan says:

> "That whoever killed a man, except as a punishment for another (man's murder) or for creating disruption in the country , is as if he killed the entire humanity " (5. 32)

Human dignity is also guaranteed in Islam by disapproving vehmently all artificial and irrational distinctions and discriminations based on geographical, linguistic, regional and racial differences Islam maintains that all human beings are equal and every individual is entitled to the same rights by virtue of belonging to humanity regardless of his social and other position. This is because all human beings are the progeny of a single pair of a male and a female Says Almighty Allah in Holy Qur-aan.

"O Men! We did create you from a male and a female, and made you into races and tribes that you may know one another. Indeed the most God-fearing of you, is the most honourable of you in the sight of Allah." (49:13)

Closely associated with the doctrine of human equality is the principle of tolerance and mutual co-existence. Admittedly Islam is a proselytizing religion which aims at bringing the entire humanity to the fold of Islam. But in its missionary endeavour it never approves of harsh measures and pleads exhortation only by peaceful means. To quote Holy Qur-aan:

"Invite (them) to the way of your Lord with wisdom and good exhortation and argue with them in (ways) that are the best." (16.125)

"There is no compulsion in (choosing) Islam. Indeed rotional guidance has become quite distinct from misguidance:" (2:256)

"Say: O Unbelievers! I worship not what you worship, and you are not the worshippers of whom I worship. And neither am I to be the worshipper of what you have worshipped, and nor are you to be the worshippor of HIM Whom I worship; (so for now) for you your religion and for me mine." (109: 1-6)

Indeed, so strong was his urge to respect and protect those of other beliefs that the holy Prophet (Sallallahu alaihi wa sallam) was once moved to announce that if a wrong is done by someone to a person who is not a Muslim " I shall go to war with him."

In the sayings of Holy Prophet (Sallallahu alaihi wa sallam) we find the theme of human rights recieves utmost attention. In this connection it is appropriate to cite the Last Sermon

"O ye people, Allah says. O people, We created you from one male and one female and made you into tribes and nations, so as to be known to one another". Verily in the sight of Allah, the Most Honoured amongst you is the one who is most God-fearing. There is no Superiority for an Arab over a non-Arab and for a non-Arab over an Arab, nor for the White over the Black nor for the Black over the Whith except in God-consciousness".

O people, verily your Blood, your Property and your Honour are Sacred and inviolable until you appear before your Lord, as the sacred inviolability of this day of yours, thus month of years , this very town (of yours). Verily you will soon meet your Lord and you will be held Answerable for your Actions.

O people, verily you have got certain Rights over your Women and your Women have certain Rights over you.

Beware, no one committing a Crime is responsible for it but himself. Neither the child is responsible for crime of his father, nor the father is responsible for the crime of his child.

Nothing of his Brother is Lawful for a Muslim except what he himself gives willingly. So do not wrong yourselves.

O people, every Muslim is the brother of other Muslim, and all the Muslims form one Brotherhood. And your Slaves! see that you feed them with such food as you eat yourselves, and clothe them with the clothes that you yourselves wear.

O people, Listen and Obey, though a mangled Abyssinian slave is appointed your Amir, provided he Executes (the ordianance of) the Book of Allah among you.

Verily I have left amongst you that which will never lead you astray, the Book of Allah, which if you Hold Fast you shall never go astray.

In the light of Holy Qur-aan and Prophetic sayings a charter of human rights may be prepared which will surely be more superior and profound than that of the UN or any state constitution. However, an idea of such charter may be had from the Human Rights Declaration by the Fourteenth Conference of Islamic Foreign Ministers, which we cite below:

"The right of life is guaranteed to every human being. It is incumbent on individuals, societies and states to safe-guard this right.

It is forbidden to resort to means conducive to total or partial genocide.

It is not permissible in a war or armed conflict to kill old men, women and children. The wounded have the right to medical treatment and prisoners of war or captives have the right to be fed, sheltered and clothed. The exchange of prisoners and the visit or the reunion of families separated by the consequences of war is permissible.

The family is the foundation of society and marriage is its basis and no obstacle based on race, colour or nationality shall prevent exercise of this right.

Woman is equal to man in human dignity and has her own rights to enjoy as well as duties to perform Woman has her civil rights and financial independence and the right to retain her name and lineage.

Husband is responsible for the maintenance and welfare of the family.

Everyone has the right to enjoy a citizenship and shall not be deprived therof arbitrarily.

Seeking of knowledge is an obligation and provision of education is the duty of the state.

Everyone shall have the right to follow the religion of Allah and no one shall be compelled to change his religion to another or to atheism.

Man is born free and no one has the right to humiliate, oppress or exploit him. Tere can be no subjugation but to Allah the Almighty.

(Continued on page 175)

The Qur-aan
A Book to be Read and Understood

By

Justice P. J. Reddy

(Former Vice-Chancellor of Osmania University)

For me to talk of the Holy Qur-aan and the Holy Prophet (*Sallallahu alaihi wa sallam*) and his life before this august assembly and learned Moulvis is like carrying coals to Newcastle, I therefore seek your indulgence to refer to a few aspects of the Qur-aan in Telugu which is being released with the message given by the Holy Prophet to mankind.

The Institution and the organisers by bringing out the Telugu interpretation of the Holy Qur-aan are facilitating the Telugu speaking people, to benefit from the message of the Holy Prophet of Islam. The very first question I asked (the organisers) was, if it is in easily understandable Telugu so that the common man, not so learned in the language, can understand and benefit by it....The purpose of my asking this question was that in Arabic, Sanskrit and other ancient languages, the words used have many different meanings depending on the context in which they are used and hence to render the correct meaning of the message of the Prophet (*Sallallahu alaihi wa sallam*) is an important aspect to be kept in mind The Arabic version which was initially got compiled less than two years after the death of the Prophet by Abu Bakr (*Razi Allahu anhu*), the first caliph, was after consulting leading authorities and entrusting it to the Chief Scribe of revelations, and the companions of the Prophet. During the caliphate of Uthman (*Razi Allahu anhu*), due to regional and geographical factors they were reciting the Qur-aan with different accent, causing dispute among Muslims. Uthman (*Razi Allahu anhu*) had this rectified and a standard copy was prepared and distributed after withdrawing the former copies. The Qur-aan thereafter was restricted to the copy thus prepared and from that time onwards the standard version was used without change in words or order or even punctuation.

3 directives

Three important directives (of the Qur-aan) are to be noted:

(1) Directives were given to the Prophet on how he should prepare for his great mission and how he should begin working for the fulfilment of his task.

(2) A fundamental knowledge of reality was furnished and misconceptions commonly held by people in that regard, misconceptions which give rise to wrong orientation in life were removed.

(3) People were exhorted to adopt the right attitude towards life.

Moreover, the Qur-aan also elucidated those fundamental principles which, if followed, lead to man's success and happiness.

It has been my view that as inhabitants of this country we are all citizens first, irrespective of whatever persuasion we follow, whether of Islam, Hinduism, Zoroastrianism or Christianity or any other persuasion. This view of mine is not merely to pay lip service but I have sincerely believed in it and which I have followed all my life complying with this belief in all my activities as also, while serving the country. It is again my sincere view that every citizen should be so educated from childhood to respect the feelings and sensibilities of others who follow different persuasion and to understand and follow their own persuasion. It is only then we could respect and regard each other as our brothers as the Prophet Muhammad (*Sallallahu alaihi wa sallam*) throughout his life enjoined upon and enabled us to partake in each other's joys, sorrows, and difficulties and to help each other in times of need.

The Qur-aan is meant to present the original message of Prophet Muhammad (*Sallallahu alaihi wa sallam*) in its pristine purity. He addressed the message to the entire mankind with stress upon unity of man and unity of revealed religions. This in essence is the same as that of all inspired apostles and teachers of the Jewish, Christian and other faiths in different languages, places and times, paying stress upon different aspects of truth... In the course of time portions of previous revelations were lost, forgotten, corrupted or distorted whereas the Qur-aan while reiterating the sources of inspiration of scriptures has preserved what is of permanent value capable of universal application.

The story of life and birth of Prophet Muhammad (*Sallallahu alaihi wa sallam*) that has been narrated throughtout the centuries was however misunderstood, because of misinformation, prejudice and incorrect interpreta-

tions. The simple message the Prophet (*Sallallahu alaihi wa sallam*) propounds is a practical faith which enjoins belief in one God and in His message of righteousness, charity and tolerance, of peace and concord in this life and a belief in the life hereafter...

Qur-aan and Science

"Islamic scripture is, strictly speaking, untranslatable. Each verse, indeed each phrase is rich in meaning, has several facets and must be constructed with reference to the context" (See Kuran Interpreted, Cambridge, England and The Kuran is one of world's classics which cannot be translated," Professors Quillaum, Islam Penguin books)

As quoted by those that have spent a long time in the study of the message of the Prophet. "To subject the Qur-aan __ or, for that matter, the Bible to a process of anatomical mincing" is, as Arberry says "a pedestrian analysis". It is wholly inappropriate to apply to a book, which contains the word of God revealed to man, the tests of scientific historical criticism, nor can any religion be judged by agnostics according to their materialist standards. (The Qur-aan stands upright even to such criticism—Ed.)

In the words of Malcolm Muggeridge, "the depth of consciousness is inaccessible to the unbeliever, and the spiritual context of experience is not within the province of science to bestow; the total dimensions of human situation are not taken care of within the scope of science whose domain is limited. Human morality and human ideals thrive only when set in a context of a transcendent attitude towards religion". Scientific 'truths' are subject to change and revision, religious truths are either as agnostics affirm, a mere mirage, or are everlasting, confined neither by time nor by space.

To narrate in simple words religion gives a sense of oneness of God dwelling in men. To the question "Where is God? In the earth or in the heavens", the Prophet (*Sallallahu alaihi wa sallam*) replied, "In the hearts of His believing creatures" (Sayyed Hussein Nasr). This is what Jesus meant when he said, "The light is not without but within". (My earth did not contain me, nor my heaven, but the tender and tranquil heart of my creatures contains me. "Hadith")

Scholars have referred to some of Prophet Muhammad's (*Sallallahu alaihi wa sallam*) qualities: Muhammad (*Sallallahu alaihi wa sallam*) was at once a prophet and a law-giver, the Apostle of God and a ruler of men. The religion which he had inherited and which he preached had two sides to it. Man's duty to God and Man's duty towards his fellowmen. Muhammad (*Sallallahu alaihi wa sallam*) referred to, two of the ten commandments of Moses which Jesus emphasised: "Thou shall love thy Lord thy God with all thy heart and with all thy soul and with all thy mind" and the second was "Thou shall love thy neighbour as thyself". Muhammad (*Sallallahu alaihi wa sallam*) enjoined his followers to obey these commandments and the Quranic mandates, and following them he set an example himself.

Islam teaches that "Faith without love and without the works of love is a dead faith One must feel anger, hatred, envy, slander and pride... He who takes the first step towards reconciliation" is the better of the two... "The true Muslim is the Muslim whose hand and whose tongue is not feared."

No Hierarchy

The Prophet (*Sallallahu alaihi wa sallam*) insisted that in Islam there should be no priesthood, no hierarchy to act as intermediaries or ambassadors between God and man; and no sacred buildings in which worship was compulsory. Of course, there have always been learned men who explain God's laws, and pious men who call the faithful to prayer; but these are laymen, not hereditary or chosen priests. In this he broke from the Judaic and Christian practices, though it is interesting that some sects consciously followed him.

"When the God of all is one and the same, and when man is to be judged by his acts, why should men quarrel in the name of God and religion? Why should the followers of one religion hate the followers of another? If religious aggression is forbidden to Muslims, so is racial war, because of the fundamental Islamic belief is in the unity of all humanity".

"Through pride and narrow particularism, a great number of people lay emphasis on what makes them different and distinct from those of their faiths, rather than to the single glory of God".

"The distinctive features of the message which Muhammad (*Sallallahu alaihi wa sallam*) brought to humanity is a universal religion for mankind without distinction of class, race, colour or language. The only superiority is to be based upon virtue."

There is a general feeling in a section of Muslims that the understanding of the Qur-aan is meant only for religious scholars. For the remaining masses, it is sufficient to read the books written by scholars or the saints. Such a thought is not only wrong and baseless but also contrary to the revelation which begins with the word Iqra which means 'Read' and reading implies the reading of the Qur-aan only. The Qur-aan explains that the purpose of its revelation is "so that you understand".

Social Equality

There developed a belief that women belong to a different and inferior species and that they should be treated accordingly. Islam emphatically repudiates this notion and teaches that both man and woman have sprung from the same essence and same source and consequently possess the same human status. Similarly it aims at the creation of a classless society by eliminating all possible social conflicts. In so far as wealth is concerned, though it does not prohibit its acquisition, it lays down that it should

not be allowed to circulate among the wealthy only, and envisages, through its laws and institutions, a cooperative common wealth of talents. In effect it is considered to be held in trust for conferring benefit on the needy and deserving.

A study of the principles enunciated by the Holy Prophet (Sallallahu alaihi wa sallam) as the command of God is consistent with the establishment of a secular society where equality among its citizens, consistent with our fundamental rights is assured and consequently as I had earlier stated, citizens of this country should consider themselves Indians without regard to their respective persuasion of religion and belief.

In view of what I have said it makes me happy that it appears that this translation is an attempt to make the Qur-aan accessible to all the common people to be read according to the injunction, who would otherwise have been denied of the true knowledge of the message of God which was originally inscribed in a difficult classical language i.e. Arabic

(Courtesy Radiance Views weekly)

(Continued from page 172)

Colonialism is totally prohibited as worst form of enslavement Peoples suffering from colonialsim have full right to liberation and self-determination. It is the duty of all states and peoples to support such struggle. All people have the right to enjoy and control their wealth and natural resources.

Everyone is entitled to own property individually or in partnership with other in accordance with the Shariah. Acquisition of property is not permissible except for the public good and on payment of immediate and just compensation.

Confiscation of property is prohibited in all cases except in accordance with the Shariah

Everyone has right to privacy A private residence is inviolable in all cases.

It is not permitted to arrest an individual, to restrict his freedom, to exile or punish him without legal reasons. Nor is it permitted to subject any individual to medical or scientific experiments without his consent or at the risk of his health or life. It is not permitted to promulgate emergency laws that would provide exclusive authority for such actions.

Rights to freedom of opinion and expression by every means within the principles of the Shariah is guaranteed.

Individuals are equal before Shariah (Justice). There is no difference between the ruler and the ruled, in this respect."

It is to be noted here that unlike the human rights provided by the UN Charter a state constitution the Islamic human rights are not the work of human mind which is prone to err. Human rights in Islam are based upon the Divine principles Hence they are inalienable and unalterable in any circumstances. As maintained by Justice Dr. Javed Iqbal "Human rights as enunciated in Islam cannot be obscured as eradicated by any mortal power or government authority for they constitute the spoken word of Allah."

Mr Justice Javed Iqbal further adds that for a Muslim Islamic Law is the will of Allah Who enjoins certain acts and forbids other. He said "Thus, the Muslim, as the bondsman of God, is the slave of His law in order that he may be free. His liberty is safeguarded under his right to do whatever the law of Islam permits." (See Yaqeen International)

In conclusion it may be added that the aim of man's life, in consonance with the teachings of Islam is the realization of the divine in the mundane and the spiritual in the secular. Thus that which is considered merely an etiquette in the west or un-Islamic societies is regarded as a positive virtue in Islam— rather an adjunct of the faith itself. The Holy Qur-aan lays down the basic code of social behaviour, civil and criminal laws, and the principles governing relation between man and man, men and women, the individual and society, and the individual and God. The attitude thus inculcated makes the Muslim society organize its life collectively. Thus the Islamic concept of human rights aims at beautifying human conduct, ennobling man and refining his outlook. Every activity, according to the Islamic concept of human rights, is directed towards the sublimation of humanity. Islam exhorts that all human efforts should be attributed to the glorification of God and betterment of humanity as a whole. Mutual respect, equality, goodwill, cooperation, tolerance and justice, the principle of live and let live, are the foundation stones on which the whole structure of Islamic concept of human rights stand. Unity of mankind, fraternity, love, respect, sympathy, good will, peaceful co-existence, observance of justice and moderation in every walk of life are basic requirements for practical realization of human rihgts.

Lastly, it may be pointed out that rights do not exist in a vacuum, they are linked with duties Rights and duties go together and they are complementary to each other We become entitled to rights only when we perform our duties.

Let us do our duties in order to be entitled to our rights.

News & Views

(Continues from page 178)

S. Arabia Provided $300m To Arm Bosnians:

In an Afghanistan-type operation, Saudi Arabia funded a $300 million dollar operation in Bosnia to channel weapons to the Muslim-led government over the past three years with the knowledge and tacit cooperation of the United States.

The Arms shipments, were in addition to around $500 million in Saudi humanitarian aid, The Washington Post said.

Birds in the Qur-aan : Hoopoe

by

Ibrahim B. Syed, Ph. D.

The word bird has been mentioned in the Glorious Qur-aan 5 times and the word birds occurs in the Noble Qur-aan 13 times. Among the birds, the Hoopoe (hud-hud in Arabic) bird has been specifically mentioned in Surah 27, An-Naml, twice in the following manner:

"And he sought among the birds and said: How is it that I see not the hoopoe, or is he among the absent?" (27:20)

"But the Hoopeo tarried not far. he compassed (territory) which thou has not compassed and I have come to thee from *Saba* with tiding true." (27:22)

The hoopoe (hud-hud) is an elegant bird which is related to the hornbill. It gets its unusual name from its shrill call of "hoop" , which rings clear and far and is repeated two or three times Often the cry is cut off very short. This may be caused by the bird's bill sharply striking the ground at the end of note. It is one of Old World nonpasserine birds Its scientific name is "Upupaepops" (family Upupidae, of the roller order, Coraciiformes). King-fishers, bee- eaters, rollers, hoopoes and hornbills are collectively referred to a roller-like birds. There are about seven species of hoopoe It is a widely distributed bird of British Isles, Europe, Asia, and northeren Africa. It exists in the temperate and tropical regions of the Old World. This is a small bird about 12 inches long, the size of a large thrush or mynah, and has short legs with heavy feet and powerful claws It has a handsome erectile semicircular crest (large crown of feathers tipped with black that constantly opens and closes on the head). This crest of black tipped feathers on the head is the most striking feature of the Hoopoe (hud- hud) It is coloured fawn or cinnamon with black and white stripes on the back, wings and tail. The upper part of its body is a pale brown, with wings of black striped with white. The underparts are buff, streaked with black. The black tail has one broad stripe of white These bands are clearly seen when the bird is in flight. The short legs it has are well adapted for walking The tail too is not very long, black with a white central bar. The beak is long, slender and slightly down curved. It is long and fanshaped with feathers that increase in length from front to back. When feeding, the crest is closed When alarmed or excited, the crest is unfurled and opens out like a fan.

The hoopoe's (hud-hud) call is soft and musical, repeated every couple of seconds. Because of this sound it makes the bird got its name in many languages. For example in English it becomes 'hoopoe', in Persian and Urdu it is "hud".

Hoopoes (hud-hud) are usually found in open areas far away from the patches of vegetation or habitation. They can most often be seen singly, sometimes in pairs. The hoopoe walks and runs with ease, as it feeds almost entirely on the ground The hoopoe walks with quick steps, bobbing its head in time with the steps and pausing to probe with its long bill in the ground and in crevices, in search of large arthropods and small vertebrates. Its flight is strong and direct When perched, it may quietly flash its long crest open and shut Lawns, paths and manure heaps are favorite spots as they provide ample food for this bird. It feeds mainly on insects and other small invertebrates found about decaying organic matter It also feeds on insect larva, spiders, centipedes and earthworms The long pointed beak acts like a pair of forceps, fishing prey out of cracks and fissures. As it dashes along, it snatches up insects and worms in its long bill Before the insect is eaten, it is beaten on the ground to remove the hard covering and appendages like legs and wings The bird then tosses up its prey and skillfully catches it in its open beak.

The bird can soar quite high to escape birds of prey. But by and large it prefers to fly just above the ground. The hoopoe prefers the ground to the sky. The hoopoe does not build a nest in the trees. However it utilizes dark holes in trees or cavities in wall or roofs, soil banks or cliffs as nests. An untidy collection of grass, straw, hair and leaves deposited on the floor of the holes makes up the nest Most of the nests can be found in April and May in Asia Six to nine eggs are laid on the debris by the female who alone incubates them for 16-19 days During this period she does not leave the nest and is fed by the male After the chicks hatch, the mother continues to keep them warm for another eight days The nestlings remain in the nest for 2-26 days

When threatened by a bird of prey, the hoopoe flattens itself against the ground and spreads its tail and wings The head is thrown back and the bill points straight up Whatever this indicates, it does seem to discourage potential enemies. Hoopoes (hud-hud) are found in almost all parts of Asia, even in cities and towns where there are few open spaces left.

Prophet Solomon was a king and the ruler of Syria and Palestine whose armies consisted of troops made of men and jinns and birds. It is possible that the birds were employed for communicating the messages, hunting and for other suitable services

In the Qur-aan (27 20) we read that Prophet Solomon reviewed his birds and found Hoopoe (hud-hud) missing. His most mobile arm was the birds, who were light on the wing and flew and saw everything like efficient scouts Prophet Solomon expresses his anger and his desire to punish Hoopoe severely if he does not present himself before Prophet Solomon with a reasonable excuse. Within a short while Hoopoe returns and says, "I have obtained knowledge of things which you have no knowledge I have brought sure information about Saba (a well known rich people of southern Arabia, now the present day Yemen) Their capitol city was Ma'rib which lay about 55 miles to the northeast of Sana, the present capital of Yemen There I have seen a woman ruling over her people She has been given all sorts of provisions, and she has a splendid throne. I saw that she and her people prostrate themselves before the sun, instead of Allah "

Prophet Solomon said, "We shall just now see whether what you say is true, or that you are a liar Take this letter of mine and cast it before them, then get aside and see what reaction they show." Qur-aan 27 27-28

Here ends the role of Hoopoe (hud-hud) Some people have interpreted that Hoopoe (hud-hud) was the name of a man and not bird Because a bird could not possibly be endowed with such powers of observation, discrimination and expression that it should pass over a country and should come to know that it is the land of Saba, it has such and such a system of government, it is ruled by a certain woman (Bilquis), its religion is sun-worship, that it should have worshipped One God instead of having gone astray, and then on its return to Prophet Solomon it should so clearly make a report of all its observations before him. The counter argument is that inspite of great advances in science and technology, man cannot tell with absolute certainty what powers and abilities the different species of animals and their different individuals have got? Man has not so far been able to know through any certain means what different animals know and what they see and hear, and what they feel and think and understand, and know how the mind of each one of them works. Yet, whatever little observation has been made of the life of the different species of animals, it has revealed some of their wornderful abilities Now, when Allah, Who is the Creator of these animals, tells us that He had taught the speech of the birds to one of His Prophets and blessed him with the ability to speak to them, and the Prophet's taming and training had so enabled a Hoopoe (hud-ud) that it could make certain observations in the foreign lands and could report them to the Prophet, then the above said interpreters should be prepared to revise their little knowledge about the animals in the light of Allah's statement Books such as "When Elephants Weep" and other books on Dogs, Cats, Ants throw light on animal intelligence, thinking and behavior

News & Views

Farrakhan and US Congress:

In his first major speech on his return from a trip to some of what Washington calls the rogue nations, Nation of Islam leader Imam Louis Farrakhan declared he would get financial aid from Libya and use this money to build houses, schools and factories, and also threatened to "rise against you if you deny us that."

"We will clean up the mess created by you (White America) with that money," he told a 12,000-strong black audience in Chicago, where more than a 100,000 dollars were raised.

He would welcome congressional hearings into his trip and warned that he would expose those US congressmen "who are honorary members of the Israeli Knesset" and particular those on the payroll of Israel and zionist lobby.

He would call US foreign policy priorities into question. "Every year you give Israel $4 billion to $6 billion of the taxpayer money and you haven't asked the people nothing," he said. "Who are you an agent of?"

South Asia's Nuclear Future:

Leader of the Opposition and President Pakistan Muslim League (N) Mian Mohammad Nawaz Sharif has urged the international community to accept "Pakistan's need to have a sufficient nuclear deterrent against India", and demanded that "India freeze its nuclear programme". He made these points under a proposal for an interim nuclear arms control agreement for South Asia in his key-note address on "South Asia's nuclear future" at the international conference on the nuclear question which was held in the Washington DC (USA) last month.

Mr. Nawaz termed attempts "to single out Pakistan for applying pressures and penalties (on the nuclear issue), as manifestly misguided, inequitable and counter-productive".

Nawaz referred to the Indian track record of belligerence, saying that "India has a history of conflicts almost with all its neighbours and considers Pakistan as the main obstacle to its ambitions to hegemony". "Pakistan's quest for nuclear technology was forced on it when India exploded its nuclear device in 1974" following the events of 1971 when "India dismembered the state of Pakistan and deprived it of half of its territory while the world remained a silent spectator," he said.

The former prime minister underlined Pakistan's role as "a responsible member of the international community", since in his words, "it has never exploded a nuclear device nor has it transferred nuclear technology to any country." Dispelling Indian propaganda on a number of counts, he said "let me state unequivocally that the control of nuclear technology in Pakistan is not in the hand of any one single person, there is well-established system of control and command."

Kashmir watch on Indian Atrocities:

The Kashmir Watch report of January 1996, autenticates that the atrocities of the Indian forces against the innocent Kashmiris still continue unabated. As many as 147 innocent civilians were killed cold blooded during the month.

About the Indian losses the report reveals that 185 Indian security personnel were killed by the Mujahideen during the month of December 1995.

The aforementioned figures of death toll on both sides, is indicative of the fact that freedom struggle in Indian-Occupied State of Jammu & Kashmir, contrary to the Indian claims of being contained, is gaining momentum with each passing day. It also suggests that the continuing repressive methods of the Indian occupation forces is still causing added alienation and hatred among the Kashmiris from the Indian security forces as well as the Indian authorities.

IDB provided scholarships to 80 scientists:

The Islamic Development Bank, Jeddah-based, has provided 80 Muslim scientists, including women, with scholarships, according to IDB President Dr. Ahmad Mohammad Ali. "Among these scientists, 21 have already completed their studies at world-famous universities and returned to their countries and establishments. He said the bank had already financed 308 deals worth $7.3 million for scientific and technical cooperation between 44 member countries.

INTRODUCTION

The Chapter, ***Soo-ra-tut-teen***, is the ninety-fifth in number according to its compilation in the Qur-aan Majeed. It was revealed in Makkah. No doubt, it is so named after the first word occurring in the beginning of the Chapter.

Almighty Allah swears by His OWN two signs of the habitat word-- ***Teen*** (Fig) and the ***Zai-toon*** (Olive). The most authentic commentators including Hadrat 'Abdullah bin 'Abbas have accepted, in view of the uses and virtues of the Fig and the Olive, that Allah Almighty has sworn by these two fruits because of their very qualities in substance and matter.

There is no doubt that the Arabic reader would understand the two words, ***Teen*** and ***Zai-toon***, in their well-known meanings in Arabic. Side by side, there was a practice among the people in Arabia that they generally named a land where a certain fruit was produced in plenty after the name of the fruit itself So the meaning of ***Teen*** and ***Zai-toon*** can be Palestine and Syria where these fruits are grown in abundance. Ibn Taimeeyah, Ibn-al-Qayyim, Zamakhshari and Aal-oo-si (may Almighty Allah shower His mercy upon them all) have adopted this explanation including Ibn-e-Kaseer (***Rahmatullah alaihi***).

Figuratively, the Fig and the Olive stand respectively for the law given on Mount Sinai and that revealed in the Sacred City of Makkah, and the two verses, that follow, make this clear. A comparison between Moses (Prophet Moo-saa ***'alaihis sallam***) and the Holy Prophet Muhammad (***Sallallahu alaihi wa sallam***) is introduced in the very early revelations as here in this chapter and in 52.1-6 and 73.15 The Fig stands for the Jewish dispensation and this is the significance underlying the cursing of the **fig-tree** by Hadrat 'EE-SAA, ***alaihis salam*** (Jesus) It is said that coming from Bethany early in the morning and finding himself to be hungry, Jesus ('Ee-saa-- ***alaihis salam***) drew near to a fig-tree so that he might gather some figs; but seeing nothing but leaves upon it, he cursed the tree, and immediately it withered away to the root. The parable may be fictitious but represents the actions of the Jesus ('Ee-saa ***'alaihis salam***) evidently signified the rejection of the Jews, who resembled the fig-tree, which had only leaves and no fruit and even the leaves, representing their outward actions of piety, should now wither away

As regards the Olive, the Holy Qur-aan Majeed, compares it here with the Law of the Holy Prophet Muhammad (***Sallallahu alaihi wa sallam***) This is further explained and clarified by a later revelation

> "The likeness of His light is as a nice wherein is a lamp The lamp is (eneased) in a glass, the glass is as if it were a glittering star, lighted (with the oil of) a blessed tree, an olive, neither eastern nor western." (24 . 35)

The comparison between the two above shows that the law given on Mount Sinai passed away like the fig-tree in the parable referred to above, the new light, lit from the blessed olive-tree, was never to be extinguished, because it neither belonged to the East nor to the West It is meant for all men in all ages and was infact destined to unite the East and the West.

Almighty Allah made a mention of the best creation of man by making witness of the four created things of the universe.-

1. The **fig**, easy to digest and of multiple uses and benefits
2. ***Zai-toon***, the nourishing laxative and beneficial for human body in so many diseases.
3. ***Toor-i Sainaa***-- where Almighty Allah graced Moosa' ***'alaihis salam*** through speech and lastly
4. The Holy Place of Makkah-- the apex and source of all good.

The first two, **Fig** and **Olive** represent physical food for nourishment and human development in body, form, shape, construction and constitution.

The other two-- ***Toor-e-Sainaa*** **and the Holy Place of** Makkah are the two places where spiritual development of human beings is possible in the best way. The **Mount *Sai-naa*** and **Holy *Ka'-bah*** are the most sacred places for the upliftment, development and nourishment of human soul-- where the law of Moses-- Moosaa ***'alaihis salam*** was dispensed with and the Holy ***Ka'-bah***, the birth place of the Holy Prophet Muhammad (***Sallallahu alaihi wa sallam***) where the Prophet of Islam Muhammad (***Sallallahu alaihi wa sallam***) presented his (***Sallallahu alaihi wa sallam***) early life so flawless, faultless and without any possible human weakness and the Holy Qur-aan stand surety in this regard

"I have indeed lived a life-time among you before it (was revealed to me). Do you not understand?" (10:16)

The first two, fig and olive are sufficient for physical perfection as best food and the two sacred and secured places of sanctity--the Mount *Sai-naai* and the Holy *Ka'bah* are sufficiently eloquent to develop, nourish and make perfect the spirit/soul in man. Thus the above four-- two in the physical mundane world and the rest of the two-the Mt. *Sai-naa* and the *Ka'bah* make the best of the happy blending in physical and spiritual form. Thus man becomes *ah-sa-ne taq-veem* the cream of creation-- the best in the created Universe. But when this created man, the mixture of apposites, the happy blending of the physical and spiritual world, becomes disproportionate in its mixture/use of physical and spiritual power and overlaps each other, transgresses human law given to him through the Prophet of Almighty Allah, Muhammad (*Sallallahu alaihi wa sallam*), man degrades himself and becomes lowest of the low-- *as-fa-lus-saa-fi-leen*

Again man's being created in the best make also means his enormous capability for advancement. But when he does not take advantage of the opportunity offered to him and does not follow the Divine Rule of Law or Life (*Shari'ah*) he comes down to the position of the lowest of the low. With unthought of advancement in science, men even today flying at each other's throats like the beasts of the jungle, because they are not guided by Divine Revelation. Thus they have fallen victim to their baser self instead of following the highest in him. The Chapter, *At-teen*, belongs to the earliest period of Makkah, reflecting the same style of the earliest revelations at Makkah. The quality of this period is that the people have been made to realise briefly and succinctly that the judgement of the Hereafter is necessary and absolutely rational. The theme and subject matter are the rewards and the punishments of the Hereafter. Originally speaking it is stated that Almighty Allah has created man in the most excellent of moulds. The same above stated quality has been expressed in different ways in the Qur-aan Majeed.

"Verily, a am going to cerate a vicegerent on earth; And when We said th the angels: Boe doen th Adam."(2 :30 & 34)

"We offered the Trust to the heavens and the earth and the mountains, but they refused to bear (the burden of) it and were afraid of it and man bore it."(33 . 72)

But in this Chapter of *At-teen* the statement made on oath in particular by the habitats of the Prophets that man has been created in the finest moulds signifies that mankind has been blessed with such an excellent mould and nature that gave birth to men capable of attaining to the highest position of Prophethood. This position has not been attained by any other creation of God. But by the mis-use of our powers man becomes lowest of the low So do not ignore the Rule of Life-- *Deen*. The Rewards and the Punishments of the Hereafter are absolute where actions shall be judged by Almighty Allah. Is not Almighty Allah the best of all judges?

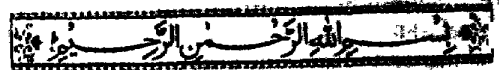
O Man! Beware of the impending ahead final Accountability of the Hereafter! So the message conveyed--

As stated above already, there are two kinds of men. The one who inspite of having been created in the best of moulds become inclined to evil and their moral degeneration reduces them to the lowest of the low. The other, who, by adopting the way of faith and righteousness remain secure from decline and degeneration. Thus they remain consistent with their noble position, the necessary demand of their having been created in the best of moulds. Thus the existence of both these two kinds of persons is a hard factual reality which no one can deny as it is being observed and experienced daily in society every where at all times.

In the end, the Qur-aan Majeed has used the above stated reality in the Chapter under discussion as an argument to prove that the above two are different kinds of people, divided into two different distinct kinds. So how can we deny the judgement and retribution for our deeds or misdeeds? If there is no reward or punishment for the good and the evil persons actions and both end in the dust alike, it would surely mean that there is no justice in the kingdom of God. On the other hand, human nature and commonsense demand that a judge should do justice. It is inconceivable that Almighty Allah, Who is the most just of all judges would not do justice to us. The insight and probe into the future depends upon our commonsense. This commonsense is never common.

May Almighty Allah grant us this commonsense to see the impending, hard and rugged reality of Accountability of the Day of Judgement and be prepared for the final presentation of our accounts. The seers of the Hereafter feel the things happening as if behind the curtain. May this *hi-jaab* (darkness of ignorance) be removed by the Graces and Blessings of Almighty Allah. *Aa-meen!*

SOO-RA-TUT-TEEN

CHAPTER 95	*PART 30 ʿAM-MA*	
SOO-RA-TUT-TEEN	*SOO-RA-TUT-TEEN*	
REVEALED AT MAKKAH	*MAK-KEEY-YAH*	سُوْرَةُ التِّيْنِ مَكِّيَّةٌ وَّهِيَ ثَمٰنُ اٰيٰتٍ
SECTION 1	*RU-KOOʿ-U-HAA 1*	
VERSES 8	*AA-YAA-TU-HAA 8*	
In the name of Allah, the All Compassionate, the Most Merciful.	*Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. By the Fig and the Olive;	*1. Wat-tee-ni waz-zai-toon.*	وَالتِّيْنِ وَالزَّيْتُوْنِ ۙ
2. And by the Mount of Sinai;	*2. Wa ṭoo-ri see-neen.*	وَطُوْرِ سِيْنِيْنَ ۙ
3. And By this City of Security (Makkah Mukarramah),	*3. Wa-haa-zal-ba-la-dil-a-meen.*	وَهٰذَا الْبَلَدِ الْاَمِيْنِ ۙ
4. Undoubtedly, We created man in the best of symmetry,	*4. La-qad kha-laq-nal-in-saa-na fee aḥ-sa-ni taq-weem.*	لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ
5. Then We degraded him to the lowest of the low,	*5. Sum-ma ra-dad-naa-hu as-fa-la saa-fi-leen.*	ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ ۙ
6. Excepting those who believe and do righteous deeds,	*6. Il-lal-la-zee-na aa-ma-noo waʿa-mi-luṣ-ṣaa-li-ḥaa-ti*	اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
so for them shall be a recompense unfailing.	*fa-la-hum aj-run ghai-ru mam-noon.*	فَلَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ؕ
7. What, then, makes you now belie the Recompense?	*7. Fa maa yu-kaz-zi-bu-ka baʿ-du bid-deen.*	فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّيْنِ ؕ
8. Is not Allah the Greatest of all Judges?	*8. A lai-sal-laa-hu bi-aḥ-ka-mil ḥaa-ki-meen.*	اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ ۧ

SOO-RAT-TUT-TEEN
COMMENTARY

Verse No. 1 ***Wat-teen waz- zai- toon:***

As already stated in the introduction of the Chapter under reference different commentators have explained the simple meaning of the Fig and the Olive according to their thinking and philosophical attitude. To a simple named Arab fig means the edible fruit best for human consumption and so olive and its oil. Almighty Allah has chosen two things from the habitat world to show His Sign of nourishment and development of human body so very essential for its perfection.

To the religious minded scholars, the Fig and the Olive represent two laws of dispensation by the Prophet Moses (Moo-saa *'alaihis salam*). The first one-- the Jewish law of dispensation has been withered away due to their wrongful and evil attitude towards their actions. The Law of the Prophet of Islam (*Sallallahu alaihi wa sallam*) continues and will remain for ever till the day of judgement like the olive oil giving light to the East and the West.

Verses No. 2 & 3 ***Wat-toor-i See-neen Wa haa- zal- ba- la- dil- a- meen:***

In these two verses Almighty Allah has sworn by the Mount *See-naa* and the City of Makkah-- the most glorious and sacred places for the development of human soul and spiritual progress. The happy blending of man is possible through pure food of fig and olive physically, while spiritually man can attain the highest pinnacle of glory while living in the sacred places mentioned where the *Baitul-laah* is situated-- the place of sacredness, security and safety.

This is the truth for which the oath has been sworn by the lands of the fig and the olive-- Syria, Palestine, Mt. Sinai and Makkah-- the city of peace. So Allah Almighty chose them (places) for appointment to the office of Prophethood to bear testimony to the fact that man has been created in the finest mould. The land of Syria and Palestine is the land where a large number of prophets were raised from Prophet Abraham to the Prophet Jesus ("Ee-saa *'alaihis salam*). Makkah was founded by the Prophets Abraham and Isma'eel (*alaihis salam*) themselves. On account of their association with the blessed sacred surroundings and service to Almighty Allah, the place (Makkah) became the holiest central place of Arabia. In this regard Prophet Abraham (*'alaihis salam*) had prayed:

"O my Rabb (Creator & Sustainer)! Make this a City of peace." (2.126).

Subsequent events clearly prove that the prayer of the Prophet Abraham (*'alaihis salam*) was accepted by Almighty Allah and it is on this account that in the midst of chaos and confusion prevailing every where only this city continued to remain an island of peace and security for more than two thousand five hundred years. Thus Almighty Allah created mankind in such an excellent mould that it produced men who attained to the most sublime rank of Prophethood.

Verse No. 5 ***Sum-ma ra-dad- naa- hu as- fa- lus- saa- fi- leen:***

As stated above, man has been created in the best and finest mould, but when the same person uses the powers of his body and mind in evil way and he is so overwhelmed by greed, selfishness, lustfulness, addiction to intoxicants, rage and fury to such an extent that he is reduced morally to the status of the lowest of the low. Similarly, when a nation is blinded by its hostility to another country, it surpasses all savage beasts in barbarity. Surely a wild beast preys upon its victim only for the sake of food to fill its belly, but it does not resort to a general massacre. But man resorts to general massacre of its own kind. The beast only uses its claws and teeth, but man who has been created in the best of make and mould, invents the gun, rifle, tank, aircraft, atom and hydrogen bombs and countless other

deadly weapons by his ingenuity that he can instantly destroy population. The beast only kills or inflicts a wound but man invents such painful methods of torturing men like himself that cannot be imagined by a beast.

Again, to wreak vengeance upon his enemies man forces the women to march out in naked processions. They (the women) are subjected to naked rape, dishonoured before the eyes of their fathers, brothers and husbands. Mothers are forced to drink their children's blood. Human beings are burnt and buried alive. There is no wild speckles of animals in the world that can equal or match this human barbarity in any degree or form. Such is the ethics of modern warfare. So the man proves himself to be the lowest of the low in whatever evil action he indulges. He degrades his own religion. He worships the trees, animals and mountains. Even the sex organs of men and women are not spared. In his mythology the attributes such filthy acts to his gods and goddesses which would make the most wretched beast to hang his head in shame. Such are the lowest of the low in the matter of worship and religion.

In the above cited circumspection, the spirit of ***as-fa-lus-saa-fi-leen***-- the lowest of the low is prevailing all round. So the problem humanity had been in search of is the art of live and let live. The entire human efforts throughout several thousand years of the known history are aimed at a solution of the troubles that arise from a conflict of interest. The volcanic eruptions of war, present day tragedy of bloodshed, deception, terrorist activities, injustices, communal and national hatred-- all have sprung from the prevalence of the false philosophies of life. The real solution lies in the belief system of revelation-- Allah's message received through the agency of the prophets, ending in the last and final prophethood of the last and the latest messenger of Allah Almighty, Prophet Muhammad (***Sallallahu alaihi wa sallam***). The belief system in the Omnipotent and Omnipresent Allah Almighty and the Prophethood of Muhammad (***Sallallahu alaihi wa sallam***) is the panacea of all ills. Infact the people who believed and did righteous deeds will not be reversed to this stage of the lowest of the low. They will have a reward unending and never-failing in this world and the Hereafter

As has been submitted in the introduction of the ***Soo-rah*** under observation, in human society a section of mankind created in the best of mould and nature, is rendered lowest of the low because of moral degradation. The other section of mankind remains secure by adopting the path of constant faith and righteousness. How can judgement be denied after this? The same theme has been explained and expressed as under:-

> "Shall We treat the Muslims (those who obey) like the guilty (the unbelievers) ?What happened to you (O rejectors), how do you judge?" (68 35 & 36)

As stated in the last verse of the ***Soo-rah*** under reference

> "Is not Allah the Haakim (Supreme Ruler) of all judges?" (95 8)

We want and expect the petty judges of the courts of this mundane world to do justice, punish the culprits and reward the doers of the good. What should naturally be our opinion towards Almighty Allah-- the Judge of all judges, the Ruler of all the rulers? His dispensation of Justice is ideal-- the best in every respect. The vilest deeds and the righteous deeds cannot be equally rewarded. The evil doer must get his due and so the virtuous receive his unending and unfailing reward. How can Almighty Allah leave His created bondsman in service in the lurch unrewarded before a wrong doer." Is not Allah sufficient for His servant?" (39.36). Surely HE is more than sufficient-- ***has-bu-nal-laah wa ni'-mal-wa-keel*** Allah Almighty is sufficient -- the Best Guide-- the Best Master and the Best Helper. ***Ni'-mal-man-laa wa ni'-man-na-seer***. So we should bow down before such a Master, Patron, Helper and Guide. Wither are we?

O! Man look into yourself and you will see your SELF surely.

The Holy Prophet Muhammad (***Sallallahu alaihi wa sallam***) has enjoined upon us to respond to the soorah, ***At-teen*** while ending its recitation· "Say: Yes! and I am of those who bear witness to it." So believe in Almighty Allah as our Best Judge and follow HIS Commandments to save yourself from punishment of Hell Fire.

وكل نعمة محسود عليها صاحبها الا التواضع ، ذلك ان التواضع ينبئ عن سلامة الصدر وتخشع القلب ، والانصراف من خيلاء النفس وآفة الكبر .

وما يزال التواضع من حميد الاخلاق ، دعا الله اليه نبيه — ﷺ — حين استحقر رجال من قريش اصحاب رسول الله ﷺ الفقراء واستكبروا عن مجالستهم ومخالطتهم ، ودعوا نبي الله ان ينبذهم حتى يجلسوا اليه فدعا الله نبيه الا يستمع لمقالتهم ، وان يصبر نفسه مع الذين يدعون ربهم بالغداة والعشي يريدون وجهه .

ولا يتواضع العبد حتى يعرف نفسه ومم خلق ؟ وعليه — ليكسب فضيلة التواضع — ان يجعل حاله فى موضع المقارنة بمن هم دونه فى نعمة الدنيا ليعلم انه ليس له فضل بدنياه ، عليهم ، وان يعتبر بمن هم فوقه فى نعمة الدنيا ، ليعلم انهم اوتوه بفضل من الله عليهم ، فلا يحسدهم على ما آتاهم الله من فضله .

وكثيرة هى الامور التى يبدو فيها العجب والاستعلاء والعاقل العادل من يرزق علاج قلبه . فمن العلماء — مثلا — من يزدهى بعلمه ، ولو أدرك أن علمه حجة عليه عند الله لاصابته الخشية من الله ، (انما يخشى الله من عباده العلماء) ويكون تواضع العالم فى بذل ما عنده من العلم لمريديه وللناس . ومن الناس من يباهى بعبادته ولو ادرك ان التقوى فى الصدر لم يبطل عبادته بالمباهاة بها ، ويكون تواضعه فى هضم نفسه والحذر من ان يتحول الى الدعوة فيذهب طاعته بددا . ومن الناس من يفاخر بحسبه ونسبه ، ولو عرف انه انما يفاخر بكمال غيره ويعرض من امراض الدنيا لامسك ، ودواؤه فى مخالطة من يستحقرهم ويتعالى عليهم . ومن الناس من يعتز بماله وثروته ورياشه واثاثه ، وله عبرة بالذى اعتز بالمال والعشيرة والثمر ، (فقال لصاحبه وهو يحاوره انا اكثر منك مالا واعز نفرا . ودخل جنته وهو ظالم لنفسه قال ما اظن ان تبيد هذه ابدا) ، ثم كان ما كان ، (واحيط بثمره ، فاصبح يقلب كفيه على ما انفق فيها وهى خاوية على عروشها ، ويقول ياليتنى لم اشرك بربى احدا . ولم تكن له فئة ينصرونه من دون الله وما كان منتصرا .

وغير اولئك من المتكبرين بمتاع الدنيا وزينتها ، علاج قلوبهم ان توقن انه متاع زائل وعرض حائل . ولنا فى رسول الله ﷺ اسوة حسنة ، كان فيما روى ابوسعيد الخدرى عنه — ياكل مع خادمه ويطحن عنه اذا اعيا ، ويصافح الغنى والفقير والكبير والصغير ، ويسلم مبتدئا على كل من استقبله ، لايستحيى من ان يجيب اذا دعى ولا يحقر مادعى اليه ، كان لين الخلق ، كريم الطبيعة جميل المعاشرة ، طليق الوجه ، رقيق القلب رحيما لكل ذى قربى ومسلم — ﷺ .

بشكر مجلة منبر الاسلام

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته لكل هول من الاهوال مقتحم

لأن له تعالى المشارق والمغارب وانه لا يخلو منه مكان كما قال تعالى (ولا أدنى من ذلك ولا أكثر الا هو معهم أينما كانوا) قالوا ثم نسخ ذلك بالفرض الذى فرض عليهم التوجه الى المسجد الحرام هكذا قال . وفى قوله وانه تعالى لا يخلو منه مكان ان اراد علمه تعالى فصحيح فان علمه تعالى محيط بجميع المعلومات ، واما ذاته تعالى فلا تكون محصورة فى شئ خلقه تعالى الله عن ذلك علوا كبيرا

قال ابن جرير وقال آخرون بل نزلت هذه الآية على رسول الله ﷺ إذنا من الله ان يصلى المتطوع حيث توجه من شرق او غرب فى مسيره فى سفره وفى حال المسايفة وشدة الخوف حدثنا ابو كريب اخبرنا ابن ادريس حدثنا عبد الملك هو ابن ابى سليمان عن سعيد بن جبير عن ابن عمر انه كان يصلى حيث توجهت به راحلته : ويذكر ان رسول الله ﷺ كان يفعل ذلك ويتأول هذه الآية (فاينما تولوا فثم وجه الله) ورواه مسلم والترمذى والنسائى وابن ابى حاتم وابن مردويه من طرق عن عبد الملك بن ابى سليمان به واصله فى الصحيحين من حديث ابن عمر وعامر بن ربيعة من غير ذكر الآية . وفى صحيح البخارى من حديث نافع عن ابن عمر انه كان اذا سئل عن صلاة الخوف وصفها ثم قال فان كان خوف اشد من ذلك صلوا رجالا قياما على اقدامهم وركبانا مستقبلى القبلة وغير مستقبليها قال نافع : ولا أرى ابن عمر ذكر ذلك الا عن النبى ﷺ .

(مسئلة) ولم يفرق الشافعى فى المشهور عنه بين سفر المسافة وسفر العدوى فالجميع عنه يجوز التطوع فيه على الراحلة وهو قول ابى حنيفة خلافا لمالك وجماعته واختار ابو يوسف و ابو سعيد الإصطخرى التطوع على الدابة فى المصر وحكاه ابو يوسف عن انس بن مالك ﷺ واختاره أبو جعفر الطبرى حتى للماشى أيضا . قال ابن جرير وقال آخرون بل نزلت هذه الآية فى قوم عميت عليهم القبلة فلم يعرفوا شطرها فصلوا على أنحاء مختلفة فقال الله تعالى : لى المشارق والمغارب فأين وليتم وجهكم فهنالك وجهى وهو قبلتكم فيعلمكم بذلك ان صلاتكم ماضية ، حدثنا محمد بن إسحق الأهوازى أخبرنا أبو أحمد الزبيرى اخبرنا ابو الربيع السمان عن عاصم بن عبد الله بن عامر بن ربيعة عن أبيه قال : كنا مع رسول الله ﷺ فى ليلة سوداء مظلمة فنزلنا منزلا فجعل الرجل يأخذ الأحجار فيعمل مسجداً يصلى فيه ، فلما أن أصبحنا إذا نحن قد صلينا الى غير القبلة فقلنا يا رسول الله لقد صلينا ليلتنا هذه لغير القبلة فأنزل الله تعالى (ولله المشرق و المغرب فأينما تولوا فثم وجه الله) الآية ثم رواه عن سفيان بن وكيع عن أبيه عن أبى الربيع السمان بنحوه . ورواه الترمذى عن محمود ابن غيلان عن وكيع وابن ماجه عن يحيى بن حكيم عن ابى داود عن ابى الربيع السمان ورواه ابن ابى حاتم عن الحسن بن محمد بن الصباح عن سعيد بن سليمان عن ابى الربيع السمان واسمه أشعث بن سعيد البصرى وهو ضعيف الحديث . وقال الترمذى هذا حديث حسن وليس إسناده بذاك ولا نعرفه إلا من حديث الأشعث السمان ، وأشعث يضعف فى الحديث . قلت وشيخه عاصم ايضاً ضعيف . قال البخارى منكر الحديث . وقال ابن معين : ضعيف لا يحتج به وقال ابن حبان : متروك والله أعلم .

مأخوذ من تفسير ابن كثير

ما تواضع احد لله الا رفعه الله

الدكتور محمد السعدى فرهود

يقول رسول الله — ﷺ — (ما تواضع احد لله الارفعه الله) . والتواضع منزلة وسط بين التكبر والخسة ، والتكبر استعلاء وتطرف بالزيادة والجبروت ، يقابله تطرف آخر بالنقصان يورث الخسة والتذلل الممقوت .

القرآن

ولله المشرق والمغرب فاينما تولوا فثم وجه الله ان الله واسع عليم

(البقرة : ١١٥)

وهذا والله اعلم فيه تسلية للرسول ﷺ واصحابه الذين اخرجوا من مكة وفارقوا مسجدهم ومصلاهم وقد كان رسول الله ﷺ يصلي بمكة الى بيت المقدس والكعبة بين يديه فلما قدم المدينة وجه الى بيت المقدس ستة عشر شهرا ثم صرفه الله الى الكعبة بعد ولهذا يقول تعالى (ولله المشرق والمغرب فاينما تولوا فثم وجه الله) قال : ابو عبيد القاسم بن سلام فى كتاب الناسخ والمنسوخ : اخبرنا حجاج بن محمد اخبرنا ابن جريج وعثمان بن عطاء عن ابن عباس قال : اول ما نسخ لنا من القرآن فيما ذكر لنا والله اعلم شأن القبلة .

قال الله تعالى (ولله المشرق والمغرب فأينما تولوا فثم وجه الله) فاستقبل رسول الله ﷺ فصلى نحو بيت المقدس وترك البيت العتيق ثم صرفه الى بيته العتيق ونسخها . فقال (ومن حيث خرجت فول وجهك شطر المسجد الحرام ، وحيث ما كنتم فولوا وجوهكم شطره) وقال على بن ابى طلحة عن ابن عباس قال : كان اول ما نسخ من القرآن القبلة . وذلك ان رسول الله ﷺ لما هاجر الى المدينة وكان اهلها اليهود امره الله ان يستقبل بيت المقدس ففرحت اليهود فاستقبلها رسول الله ﷺ بضعة عشر شهرا او كان رسول الله ﷺ يحب قبلة ابراهيم عليه السلام وكان يدعو وينظر الى السماء فانزل الله (قد نرى تقلب وجهك فى السماء) الى قوله (فولوا وجوهكم شطره) فارتاب من ذلك اليهود وقالوا (ما ولاهم عن قبلتهم التى كانوا عليها) فانزل الله (قل لله المشرق والمغرب) وقال (فأينما تولوا فثم وجه الله) وقال عكرمة عن ابن عباس (فأينما تولوا فثم وجه الله) قال قبلة الله اينما توجهت شرقا او غربا . وقال مجاهد (فاينما تولوا فثم وجه الله) حيثما كنتم فلكم قبلة تستقبلونها الكعبة . وقال ابن ابى حاتم بعد رواية الاثر المتقدم عن ابن عباس فى نسخ القبلة عن عطاء عنه ، و روى عن ابى العالية والحسن وعطاء الخرسانى وعكرمة وقتادة والسدى وزيد بن اسلم نحو ذلك . وقال ابن جرير وقال آخرون بل انزل الله هذه الآية قبل ان يفرض التوجه الى الكعبة وانما انزلها ليعلم نبيه ﷺ واصحابه ان لهم التوجه بوجوههم للصلاة حيث شاؤوا من نواحى المشرق والمغرب لانهم لايوجهون وجوههم وجها من ذلك وناحية الا كان جل ثناؤه فى ذلك الوجه وتلك الناحية

انٹرنیشنل

الیقین

مجلۃ

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وجہ اللہ ان اللہ واسع علیم

○ ماتواضع احد للہ الا رفعہ اللہ

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Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem

In the name of Allah, the all-Compassionate, the most merciful

Bismilla-hir-rah-maa-nir-ra-heem is a prayer as well as an affirmation of faith:

(i) in the Mercy of Allah,

(ii) in man's dependence on HIM, and above all

(iii) in living in the presence of Allah (or as Mystics say, in the(معیت), company' of Allah).

He is with you wherever you are (وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ), says the Qur-aan. According to the Holy Prophet (Sallallahu alaihi wa sallam), Excellence of Human Conduct (احسان,) consists in acting as if you are seeing Allah, and if you cannot do that, then acting as if He is seeing you. (أَنْ تَعْبُدَ رَبَّكَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ۔)

Bismillah conveys the sense of being constantly in the 'company' of one's Creator and Merciful Master is reflected in a variety of sentiments such as obedience and love for HIM, hope of HIS Mercy and assistance, fear of accountability before HIM, differentiating between Right and Wrong deeds, total dependence on HIM, etc. '***Bismillah***' **is the stepping stone to the ultimate objective of a Muslim as indicated in the Qur-aan.**

> " (O Prophet) Say . Indeed, my *Ṣallat* (prayer) and my ritual offering of sacrifice, and my life and death are (all) for Allah, RABB (Creator and Sustainer) of the Universe". (6: 163)

'Bismillah' renews and reinforces this orientation of a Muslim towards his Master which he maintains, or tries to, through the thick and thin of life. The Holy Prophet Mohammad (***Ṣallallahu 'alaihi wa sallam***) has said that any significant task commenced with invoking the name of Allah will, no doubt, lead to the best desired results.

Bismillah implies that for full impact and effectiveness, all significant human endeavours invoking the name of Allah, should be in harmony with Almighty Allah's will and His scheme of things, and, therefore, in line with the universal forces within the context of which human activity takes place. Such activities, invoking the name of Allah and thus blessed

by Him, have the following characteristics:

(i) **Bismillah is recited expressly to seek Allah's pleasure by a Muslim and thus use of Bismillah makes every action an act of worship.**

(ii) **Since furthering Divine purpose of living in the world** means using universal frame of reference, (i.e. rising above narrow human interests and viewing even the most personal acts in their widest possible perspective, which will naturally include other men, other societies, other time-periods and even the inanimate objects of the universe), **altruism becomes the second nature of a Muslim.**

(iii) **His actions are marked by humility.** This is a direct consequence of total dependence on Allah, which implies the denial of real power to man. There is no room for egotism, pride and selfishness in the mind of a person wishing to live according to the universal purpose of a Divine Being.

(iv) Once a significant task is commenced in the name of Allah, it should be fearlessly pursued in the **hope and confidence of full assistance** of a Being Who is Omnipotent, Omniscient and All- Merciful. The Qur-aan says: (فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ).

"Once you have taken a decision, (pursue it) and depend on Allah (for successful completion and with hopeful result)". (3:159).

(v) It must be emphasized here that the use of **Bismillah** clearly affirms the responsibility of man to conduct his affairs according to his own choice; only that a Muslim is taught to choose the best and the noblest course open to him, namely, seeking the pleasure of his Most-Merciful Maker and making it his own pleasure.

Bismillah is in the constant use of a Muslim. It serves as a ***Dhikr*** (ذکر) Remembrance of Allah; which is emphasized in the Qur-aan again and again a source of the highest possible reward from Allah , namely, Allah remembers and blesses those who remember Him. The Qur-aan urges us to remember Allah profusely since "He it is Who sends blessings on you and (do so) His angels that He may take you out of darkness into light (33:43).

Bismillah is an antidote of the common habit of forgetfulness of Allah and man's orientation towards Him, which is the basic cause of sin and much of human sufferings.

It is reported that a man was eating in the presence of the Holy Prophet Muhammad (***Sallallahu 'alaihi wa sallam***). When he reached the last morsel, he pronounced '***Bismillah***',(بِسْمِ اللهِ أَوَّلَهُ وَآخِرَهُ) since he had not called the name of Allah when commencing his meal. The Holy Prophet (***Sallallahu 'alaihi wa sallam***) smiled and said.

"The devil was eating with you till you called the name of Allah whereupon the devil disgorged what he had eaten." (From Abu Daud's Tradition). The implication of this Tradition is obvious.

Whenever man forgets to put his actions in Allah's benign frame of reference, he is operating in or is likely to fall into a devilish order of things The implied polarity of good and evil is noteworthy. It seems there is no neutral ground between good and evil. You are either in tune with the cosmic forces or simply out of tune with them and thus a discordant note in the Divine scheme of things. When a man eats, for instance, it is for his own nourishment, and he can use his energies for good or evil. But when he commences his meal invoking the mercy and compassion of his Creator, he has already declared his intention and hope to consecrate his energies to the highest objective of life, namely, fulfilling the divine purpose, however, humbly. Bismillah distinguishes a believer from a non-believer.

It is not necessary to recite it loudly. It could be said silently.

(Continued on page 167)

The Concept of State in Islam

By

Justice Javid Iqbal

The state in Islam is founded on certain principles as laid down in the Qur-aan and Sunnah of the Prophet Muhammad (*Sallallahu alaihi wa sallam*) The first principle is that all authority in the universe lies with Allah because He alone created it. Thus accordng to a Muslim's faith, only Allah is to be obeyed; man can be obeyed only if Allah commands it. The second principle is that Islamic law has already been legislated in the Qur-aan. These injunction have for the guidance of mankind, been sent from time to time to the Prophets, the last being Prophet Muhammad (*Ṣallallahu ʿalaihi wa sallam*) through whom the faith was perfected. Allah has already placed the knowledge of good and evil in the nature of man and has further clarified it in the Qur-aan by means of *awamir* and *nawahi* (the positive and negative injunctions of the Qur-aan) Based on these beliefs, Muslims have always understood that they are to enforce the already existing regulation in all spheres of their life, rather than creating "new" laws.

The Qur-aan ordains no specific mode of life for a politically and economically subjugated Muslim community. Muslims are commanded to obey Allah, the Prophet, and those among them who are in the authority, provided they are adhering to the commandments of Allah and the Prophet. (An-Nisa: 59)

In theory, the Islamic state is Allah's state, and the Muslims are His party (hizbullah). This is based on a two-fold concept of happiness (falah): (1) It must work for the success of the Muslim community in this world as well as prepare it for success in the hereafter; and (2) to realise these objectives, the Muslim community (ummah) must be based on the principles of equality, solidarity, and freedom.

3 Main Features

Traditionally, Muslim jurists have emphasised three important features of an Islamic state: the Muslim community (*ummah*), the Islamic law (*Shariah*), and the leadership of the Muslim community (*Khalifah*). Since absolute authority or ultimate sovereignty rests in Allah, the Islamic state must uphold the supremacy of Islamic law; furthermore, since the Muslim community is to be governed in accordance with the Islamic law, it must have a directing head to implement or execute it. This head of state has no inherent power to legislate, for his sole responsibility is to implement the Quranic law.

The head of the Muslim community is called Khalifah (the successor of the Prophet) or Imam. The judiciary (*qada*) has the power to interpret the Islamic law and to adjudicate cases according to its precepts.

Theoretically speaking, the ruler of an Islamic state does not enjoy absolute authority, neither do the parliament or the people, for this can belong only to Allah, and His law must remain supreme. Using today's terminology, the Islamic constitution has only two important organs: the executive and the judiciary. The possible third organ, that is the legilative is constitutionally undefined because all legislation has already been laid down by Allah in the Qur-aan. It is the government's duty to implement it, not to alter it in its own interest. Should there be a need for legislation on issues not specified by the Shariah, it can be enacted after due process of consultation with the *shura*.

Appointment of Caliph

In an-Nisa: 58, Muslims are commanded by Allah to hand over their trust only to the most competent persons. In other words, the Qur-aan has ordained that only the most competent person/persons be appointed to rule the Islamic state. Yet, the Qur-aan itself does not lay down any specific method for appointing a caliph. This was quite natural because the Qur-aan is concerned mainly with matters relating to right and wrong or good and evil, not with matters relating to planning (tadbir). The appointment of the best person/persons is a matter relating to right and wrong, even at that, the question as to how the appointment is to be made, or whether a particular selection process is correct or not, is a matter to be solved by human intelligence in light of the prevailing conditions.

An Islamic state is expected to be run by the best members of the community, and the democracy method, although adopted by Western countries in order to achieve the same objective, ordinarily does not ensure the election of such people be cause it is the number of votes each candidate receives that determines who will rule.

During the period of the first four rightly guided Caliphs (632 C.E. to 661 C.E.), different methods were adopted for the appointment of the Caliph. In all cases, the appointment was confirmed by the *bai'ah* (oath of allegiance) of the Muslim community. In general, the methods adopted during this period had a common feature-- that is, the selection of the best man through initial election, nomination, and election of the best man through initial election, nomination, and election through an electoral college, followed by private bai'ah and confirmation through a public bai'ah. The course adopted in these cases was republican, althrough the majority principle, not specifically disapproved, had not been followed.

The second Caliph, Umar, was nominated by Abu Bakr. The nomination had no legal precedence-- it was merely a recommendation. Nevertheless, since the Muslim community had placed its confidence in Abu Bakr, his recommendation was accepted by the people of Madinah through a referendum, followed by a general bai'ah.

Electoral College

Reacting to the socio-political conditions of his time, Umar, before his death, formed an electoral college of the probable candidates and told them to elect one of them as his successor. This electoral college consisted of Ali, Uthman, Abdur Rahman, Sa'd, Zubair and Talha. He also appointed his son Abdullah to cast the deciding vote in case there was a tie. He nevertheless excluded abdullah from being his successor. The council, through a process of elimination, authorised Abdur Rahman to recommend whether Ali or Uthman should succeed Umar. Abdur Rahman is reported to have consulted as many people as he could in *Madinah*, including women, students, and those who came from outside or who happened to be present in *Madinah* as way farers. The majority of them supported Uthman. Abdur Rahman even interviewed Ali and Uthman about how they would rule the state if one of them became the leader. Eventually, Abdur Rahman supported Uthman and he was finally selected as the sole candidate. Later, the rest of the Muslim community swore allegiance to him.

After assassination of Uthman, the people of *Madinah* gathered in Ali's house and requested him to become the successor. The Prophet's uncle, Abbas, supported him as the sole candidate. Ali refused to accept a private bai'ah and insisted that if the Muslim community wanted to swear allegiance to him as the Khalifah, it should be openly done in the Prophet's mosque. This was done accordingly.

It is, therefore, evident that the first four leaders of the Muslim community could only be appointed with the consent of the people whom he would rule. Women were not excluded from this process and, according to some jurists, a woman can even stand as a candidate for the succession Furthermore, it should be pointed out that hereditary succession was specifically excluded. In the early days of the Islamic state, the Khalifah enjoyed only one privilege-- that is, all the state documents had to bear his seal to be considered valid. As long as the Muslim world remained united, it was administered by a universal caliphate, even though that institution had been transformed into a hereditary or dynastic monarchy. There are instances in the history of Islam when more than one caliphate was in existence at the same time, for example, those in Baghdad, Cairo, and Cordova. Still, even during that period, only the one in Baghdad eventually survived. At the time when Baghdad was sacked by the Mongols and the Abbasid caliph was put to death (1258 C.E.), there was no caliph anywhere in the Islamic world for a period of three years (1258-61 C.E.). In the later period of Islamic history, when numerous rulers managed to acquire power or controlled specific Muslim territories and the universal caliphate existed in name only, these rulers did not adopt the title of caliph or imam, but remained content to call themselves emirs, sultans and padshahs.

The Question

The modern revival of Islam began in the 18th century with the gradual emergence of numerous independent or semi independent national states in the Muslim world. In some of them, hereditary or dynastic monarchy was the order of the day, while in the others, legislative assemblies were consituted. Thus, when Muslims entered modern history, the question arose whether, in the absence of a universal caliphate, different Muslim national communities could manage their own affairs. In other words, could the powers and obligations of a Khalifa or Imam be shared by an elected body of people in a particular Muslim national state?

After the break-up of the Ottoman empire and the abolition of the caliphate in Constantinople (1924), Turkey was the first country in the world of Islam which actually transferred power of the caliph or Imam to an elected assembly. This had also been the viewpoint of the *Khawaraj* who, centuries earlier, had held that Muslims could manage their affairs by mutual consultation as recommended by the Qur-aan. Others maintained that elected assemblies in modern Muslim national states could rule by way of *ijma* or *shura*, make subordinate legislation on the basis of *ijtihad*, and interpret Islamic law in light of the changing needs and requirements of the Muslim community In any case, no voice was raised against Turkey's action

and legislative assemblies in other Muslim countries have never been considered repugnant to the injunctions of Islam.

Be that as it may, a Muslim national state does not become an Islamic state unless it adopts the Islamic method of governance, which remains unalterable. The democratic method adopted by some Muslim countries due to Western influence is admittedly not a perfect method.

An Islamic state is expected to be run by the best members of the community, and the democracy method, although adopted by Western countries in order to achieve the same objective, ordinarily does not ensure the election of such people because it is the number of votes each candidate receives that determines who will rule

The arguments advanced in favour of the democratic method are that if the powers and obligations of a caliph or imam are to be shared by the community, there must be a group of people to carry out ijma or shura in order to conduct the affairs of the Muslim community through mutual consultation, Such a body can only be established through the elected representatives of the Muslim community. Although the majority principle was not followed during the historical experiment of the rightly guided caliphs, its adaptation has neither been specifically forbidden nor disapproved of in the Qur-aan and Sunnah. Admittedly, the Qur-aan and Sunnah insist on the sovereignty of Allah and the enforcement of His laws, but the method for realising these objectives is left to the good sense of the Muslim community. As the real objective of Islam is to establish a community of faith governed by the Shariah, Muslims are free to develop any suitable method for its enforcement.

Some Muslim states are currently caught up in the conflict between Islamic forms of democracy. It is probably due to this reason that there are occasional instances of political breakdowns leading to military takcovers.

However, the fundamental principles on which an Islamic state is founded remain the same. A Muslim national state can only claim to be an Islamic state when its consitution strictly adheres to the principles of Allah's ultimate sovereignty and the supremacy of the Shariah. Nevertheless, it must be clearly understood that an Islamic state is not a theocracy.

Grace Before God

(Continued from page 164)

Meaning of the Arabic words used

It will help in a fuller understanding of ***Bismillah*** if each word of the verse is examined for its meaning. The prefix 'Ba' in Arabic has various meanings. In this case, it indicates adhesion and association or instrumentality. 'Ism' means 'name'. When used with 'Allah', the proper name of God, it refers to His attributes, since the Divine Person in His absolute nature cannot be comprehended by man. The attributes '***Raḥman***' and '***Raḥeem***' are the intensive forms of the Arabic root '***Raḥima***' which connotes soft-heartedness, kindness, over-lenience and indulgence toward some one. They are translated here as "The All-Compassionate and the Most-Merciful" for lack of equivalent English expressions. These two attributes, rather than any other, are used in initiating the study of the Holy Qur-aan and, for that matter, all lawful actions by a Muslim, because they carry the most far-reaching benefits for the successful conclusion of human efforts.

Bismillah could mean:

(i) an invokation of Divine assistance, as indicated above, or

(ii) a reference to the fact that it is by virtue of Divine Mercy and Compassion that the Qur-aan was revealed or is being studied or recited.

This interpretation is supported by the Verse (الرَّحْمَٰنُ عَلَّمَ الْقُرْآنَ) (55:2) "It is the All-Compassionate (Allah) Who taught the Qur-aan, (i.e. it is an act of utter compassion on the part of Allah Almighty to bestow upon man guidance through the Qur-aan). Bismillah in the normal use as a preface to all actions, is the first interpretation preferred by all. If "I begin", is not added to the translation, the second meaning lends Mystical nuances to this Verse, suggesting that the universe as a whole is an expression of Divine Mercy, i e. the order things is an embodiment of Allah's mercy.

Bismillah marks the opening of 113 out of 114 chapters of the Qur-aan separating the text of one from the other (except for Chapter 9). It also occurs in the text of Chapter 27:30. Thus, it appears in the Qur-aan 114 times.

It is hoped that the Readers of these columns would make it a point to recite ***Bismillah*** when they decide to undertake a legal enterprise so that they may be entitled to Allah's Mercy and His Assistance in all aspects. Ameen!

by

Ibrahim B. Syed, Ph.D.

The reader of the Qur-aan must have been wondering why Soo-rah 16, An-Nahl or the Bee is named after a lowly creature.

In the scientific language all the honeybees belong to the genus Apis. The honeybee communicates with other honeybee using a dance language which the scientists have discovered to be very complicated and highly developed. Karl von Frisch of the University of Munich in Germany, in the 1940s first discovered the significance of bees' dances. Once the honeybee discovers a source of food, it returns to the hive and the forager bee recruits other bees through both sound and dance and communicates information about the location of food.

More than 2,000 years ago, Aristotle himself documented the honeybee's ability to recruit her nestmates to a good food source but did not speculate on how the communication took place. It took over 2,000 years to understand the communication system of the bee. Frisch and his followers were able to recognize a pattern in the dance. The forager walks across the vertical sheets of comb hanging in the hive and traces out the shape of a figure eight (8); she pauses in each loop to shake her body from side to side. A few potential recruits chase after the dancer attentively for some time and then fly out on their own toward the target. In 1943 von Frisch discovered that the direction in which the dancer faced during her waggling run pointed toward the food site in relation to the sun; if she waggled while facing straight upward, toward the target. In 1943 Von Frisch discovered that the direction in which the dancer faced during her waggling run pointed toward the food site in relation to the sun; if she waggled while facing straight upward, toward the 12 on a clockface, then the food could be found in the direction of the sun, if she waggled 60 degrees to the left of 12, facing the 10 '0' clock, then the food lay 60 degrees to the left of the sun. In addition, he noticed that how fast the dancer completed her circuits corresponded to the distance between the hive and the feeding site; the closer the food, the more frenzied her pace. Von Frisch and his colleagues made detailed accounts of the dance language. They could observe the dance, decipher its meaning and then locate the food supply of which it spoke. This is a stunning accomplishment for scientists.

The sounds it makes with its wings are truly an essential part of the honeybee's dance language. The dancer bee emits sound signals that help the dance followers to find out where the dancer is located and how she is moving, which in turn offers them critical information regarding the direction and distance to the feeding site. The dance attenders receive these signals through the Johnston's organs located in their antennae, which are always held near the dancer. Because these organs are bilateral-one on the left and one on the right- the dance followers can use them to judge their position with respect to the dancer and therefore understand the direction to the food. At the same time, the followers emit sounds that vibrate the comb. The forager stops her dance when she receivers these signals and delivers samples of the food she has collected. These appetizers give the dance followers additional information about the taste, smell and quality of the food source. The bees attend the dancing for a while and then fly out to determine the food source on their own. If they are fortunate, they will find the food. If they fail, they will return to the nest and try again.

The exactness of the Quranic words in their reference to scientific phenomena occurs in Soo-rah 16, ayath 68, which states:

"And Thy Lord inspired the bee, saying: Choose thou habitations in the hills and in the trees and in (men's) habitations." (16:68)

Yusuf Ali says: "Auha: wahyan ordinarily means inspiration, the Message put into the mind or heart by Allah. Here the Bee's instinct is refereed to Allah's teaching, which id undoubtedly is.

In the above verse, Allah (SWT) is commanding the bee to choose (to make a hive) a dwelling in the hills, trees and other places which man has built. In Arabic, the verb assumes a specific form when it is in the imperative form and can be either masculine or feminine according to the context. In the Qur-aan, the Arabic command of *Ittakhizee* (go choose) is given to the bee in the feminine imperative form. It is shockingly true that only the female bee finds a new home. The queen and the workers are the heart of the hive: the male droncs exist solely to mate with the queen. Thus the Qur-aan makes a very accurate statement when it refers only the female bee as the one which is being commanded from Allah (SWT) to make a dwelling. As we know the Qur-aan is a book of Guidance and the theme of the Qur-aan is "mankind" and it is not a book of science. However over 750 verses are found in the Qur-aan which relate to scientific phenomena as an argument to invite the believers to the Truth. The noted scholar Afzalur Rahman in elabo-

rating the interconnectedness between science and the Qur-aan says:

The Qur-aan clearly establishes the fact that science and Qur-aan are two aspects of the same Truth and there is no contradiction between them... Thus the Qur-aan introduces new dimensions into the study of religion and its philosophy and seeks to bring men of knowledge (scientists) closer to Allah through the study of His Attributes and manifestations in the material world.

In another verse in Soo-rah 16, An-Nahl, the Qur-aan says:

Then eat of all fruits (all produce of the earth), and follow the ways of the Lord, made smooth (for thee). There cometh forth from their bellies a drink of hues (varying colours), wherein is healing for mankind. Lo! Herein is indeed portent (Sign) for people who reflect. 16:69

Allama Yusuf Ali in his commentary states "The bee assimilates the juice of various kinds of flowers and fruit, and forms within its body the honey which it stores in its cells of wax. The different kinds of food from which it makes its honey give different colours to the honey, e g., it is dark-brown, light-brown, yellow, white, and so on. The taste and flavour also varies, as in the case of heather honey, the honey formed from scented flowers, and so on. As food it is sweet and wholesome, and it is used in medicine. Note that while the instinctive individual acts are described in the singular number, the produce of "their bodies" is described in the plural, as the result of their collective effort.

Honey: A healing for Mankind

As stated in 16:69, there is a natural healing power in honey of great benefit to mankind. This has been documented in the world's oldest medical literature. For example the Sumerans and the Egyptian physicians about 4000 years ago used honey to treat internal and external wounds, ulcers, diseases of the eyes, lungs, skin and in particular, diseases of the stomach and intestines. Similar practices have been recorded by the Chinese, Indians, Greeks and Romans. Hippocrates, the father of Western Medicine, used honey to treat a number of diseases. Ibn Sina, the Prince among Muslim physicians listed several beneficial uses of honey in his monumental work of medicine "The Canon of Medicine". Among the uses he listed are: preservation of youthfulness, improvement of memory, a feeling of happiness, assists in digestion, increase in appetite and helps promote in one's rendering of speech.

Since 1937 it has been known that honey has antibacterial activity due to its high sugar concentration (76 g/100 ml), acidity (Ph=3. 6-4.2) and the organic antibacterial compounds present in honey. The composition of honey is very complex containing a variety of biochemical compounds including vitamins, amino acids, enzymes, hormones, etc , It is used in the treatment of wounds and ulcers. Surgeons and physicians are suing honey in the treatment of gunshot wounds, ulcers, surface wounds, cuts and abrasions, in the treatment of gastroenteritis (diarrhoea). In the academia a number of Ph. D dissertations have been written on honey, particularly on its biochemical properties. Endocrinologists say that glucose level in blood of healthy volunteers is increased whereas among the diabetic patients it is decreased after consumption of honey.

Smartness of the Honeybee

How smart is the common honeybee? It is far smarter than today's most powerful supercomputers Modern computers can attain the amazing processing speed of 16 gigaflops or 16 billion simple arithmetic operations, such as adding two numbers, each second. On the other hand the bee's brain shows that the lowly honeybee performs the equivalent of ten trillion operations per second. Very astounding!

In the spring of 1983, the Smithsonian Institution conducted a symposium on animal intelligence at which one of the researchers was Princeton ethologist James L. Gould, an internationally renowned expert on honeybee behaviour. In one of his experiments he wanted to observe the ways bee locate new food sources. To achieve this Gould provided honeybees with desirable food sources. Once they were accustomed to feeding at the stations, he moved the food sources by a factor of 1.25 the distance of the previous move. What Gould found was that after a few such moves the honeybees no longer had to search for the new location, but anticipated Gould's behaviour so accurately that he found the bees circling the new location before he had even arrived and waiting for their food. The honeybees were able to construct quite a complex simulation of reality in their tiny brains (less than 10 milligram) and deduce from past experience where Gould was going to place the food next. The bee does all of this while consuming a lot less power than a computer. According to Byte magazine, "a honeybee's brain dissipates less 10 microwatts... It is superior by about seven orders of magnitude to the most efficient of today's manufactured computers." What it means is that over ten million bee brains can operate on the power needed for a single 100-watt light bulb. The most efficient of today's computers uses hundreds of millions of times more energy to perform an equivalent number of operations. As shown above they are able to navigate across long distances to locate sources of nectar and then return to the hive and communicate directions to fellow bees. They prepare special food item such as royal jelly and beebread, for their young. They protect their home by recognizing and repelling intruders. They

regularly remove garbage and other refuse from their hive. They control the climate in the hive by fanning the fresh air and sprinkling water during summer and by clustering together for warmth in the winter. When their hives become overcrowded, they are smart enough to know that some have to leave and establish new colonies.

The lowly bees do all this without any outside assistance or direction. They function independently. Yet, supercomputers require teams of programmers, engineers, and technicians. Bees truly are a marvel of Allah (SWT)'s creation. Is there any doubt why Surah 16, the Qur-aan is called NAHL.

News & Views

Farrakhan on African Trip:

Halfway through a month-long tour of Africa, Louis Farrakhan, the Nation of Islam leader is seeking to build on the recent gains in stature that came from last year's Million Man March.

While agreeing with Mandela's policy of reconciliation, Farrakhan nevertheless called on whites to atone for the sins of apartheid."What we are saying to the rich of South Africa is: are you willing to make a sacrifice to the people who are suffering?" he said on Wednesday. "Can you sacrifice your profits to give justice to the workers?"

World Economic Forum and Pakistan:

Pakistan's President Farooq Ahmed Leghari at Davos, Switzerland, said that the World Economic Forum was a great opportunity which could deliver substantial economic benefits to Pakistan.

He said that the major issues that came up for discussion included the Pakistan economy, investment opportunities in Pakistan, and investment in new area of manufacturing. The agricultural strength of the country was also discussed.

He said that talks were also held with the leaders of think-tanks and Pakistan's role in the world, specially in the Muslim world where its position was of a window.

He said that among the Muslim world, Pakistan was a moderate, democratic and progressive country upholding Islamic values and spirit of Islam.

Arab League Economy Performance:

The Arab world per capita income has steadily declined over the past 15 years because the economy has failed to match growth in the population.

Between 1980 and 1995, the population of the 22-member Arab League grew by an average three per cent annually while the rate of economic growth did not exceed one per cent, the IMF said in a study to a recent seminar in Abu Dhabi.

Mauritius' Qur-aan Week:

The Qur-aan House is one of the oldest and respected Islamic organisation in Mauritius.

From 15 to 12 December the Qur-aan week was organised in Mauritius with a view to project the holy Book of Allah to both Muslims and non-Muslims in the Island. Respected elder Muhammad Husain Dahal is the chief of Qur-aan House.

IBRD Report on Pakistan:

A recent study conducted by the World Bank among 71 developing countries at reducing infant mortality rate placed Pakistan at 50th while another similar survey of 43 countries in increasing enrolment in primary education ranked Pakistan at 35th.

US Prepares to overthrow Iranian Govt:

A major covert operation would soon be launched by the CIA to overthrow the government in Iran after Congress approved a 20 million dollar plan proposed by House Speaker Newt Gingrich.

"Speaker Newt Gingrich has won his behind-the-scenes battle in Congress to provide funding for a new CIA covert action programme to destabilise Iran," La Times said.

Pakistan Importing $1 bn worth Indian Capital Goods:

Pakistan is importing one billion dollars worth of Indian capital goods per annum legally through third countries.

This is over and above the estimated one billion dollars worth of smuggling of consumer goods going on between the two bordering countries annually.

Al-'Alaq
Introduction

The chapter, ***Soo-ra-tul 'Alaq*** is the ninety- sixth according to the compilation of Qur-aan Majeed. It is so named after the word, ***'Alaq***, occurring in the second verse of the chapter.

The ***Soo-rah*** under reference has two parts The first part consists of verses 1 to 5, and the second of verses 6 to 19. The chapter contains nineteen verses in all The first five verses of the ***Soo-rah*** are by universal admission the first revelation which the Holy Prophet Muhammad (***Sallallahu 'alaihi wa sallam***) received. As stated above, the chapter is entitled, "***The Clot***", because of the statement made in the second verse that Almighty Allah created man from a clot of blood, which contains a hint that, as a beautiful human form is evolved out of such a humble origin, even so the Holy Prophet would raise humanity to the greatest eminence morally and spiritually.

The first part of the chapter, verses 1 to 5, a great majority of the eminent commentators and Islamic researchers are agreed that it forms the very first Revelation to be sent down to the Holy Prophet Muhammad (***Sallallahu 'alaihi wa sallam***). In this connection, the ***Hadith*** from Hadrat 'Aa- ishah (***Razi Allahu 'anha***) as related by several chains of authorities, is one of the most authentic ***Ahadith*** on the subject. Hazrat 'Aa-ishah (***Razi Allahu 'anha***) has narrated the full story of the beginning of revelation as she herself heard it from the Holy Messenger of Almighty Allah (***Sallallahu 'alaihi wa sallam***). Besides, Ibn 'Abbas, Abu Musa 'Ashri (***Razi Allahu 'anhum***) and a group of the companions also are reported to have stated that these were the very first verses of the Qur-aan Majeed to be revealed to the Holy Prophet (***Sallallahu 'alaihi wa sallam***) The second part from verses 6 to 19 was sent down afterwards when the Prophet of Almighty Allah (***Sallallahu 'alaihi wa sallam***) began to perform the prescribed Prayer (***Salaat***) in the precincts of the ***Ka'-bah*** and Abu Jahl tried to prevent him through intimidation

Beginning of the first Revelation

The traditionalists and mufas-si- reen of the Qur-aan have related on the strength of their respective authorities, culminating on Hadrat 'Aa- ishah (***Razi Allahu 'anha***) She states that revelations to the Holy Prophet Muhammad (Sallallahu alaihi wa sallam) began in the form of good visions as though he saw it in broad day light. Thereafter solitude became dear to him and he would go to the Cave of ***Hira***, engage in worship there for several days and nights These devotional exercises were called, ***ta-hannuth*** and ***ta'abbud*** This refers to deep meditation and contemplation Uptil now, the ***Salaat*** and its mode of performance had not been established

One day when the Prophet of Almighty Allah was in the Cave of ***Hira***, Revelation came down to him (***Sallallahu 'alaihi wa sallam***) unexpectedly and the Angel said to him (***Sallallahu 'alaihi wa sallam***) "Read". After this Hadrat 'Aa-ishah (***Razi Allahu 'anha***) reports the words of the Holy Prophet himself to the effect "I said, I cannot read. Thereafter the Angel hugged me until I could bear it no more, then he left me and said. Read. I cannot read! He pressed me a second time until I could bear it no more. Then he left me and said Read I again said. I cannot read! He pressed me for the third time until I could bear it no more. Then he left me and said

Iq- ra' bis- mi Rab- bi- kal- la - zee kha- laq (Read in the name of your Guardian Lord Who created) till he reached ***maa lam ya'-lam*** (what he did not know)" On the authority of Hazrat 'Ai- ishah (***Razi Allahu anha***) who says, "Then the Holy Messenger (***Sallallahu 'alaihi wa sallam***) returned home to Hazrat Kha-di-jah (***Razi Allahu 'anha***) trembling with fear, and said to her: 'Cover me, cover me, " and he was wrapped. When terror left him, he said. "O Khadijah, what has happened to me?" Then he narrated to her what had happened to him and said "I fear for my life" She said, "No never! Be of good cheer. By God, never will God abandon or debase you, you treat the kindred well, you speak the truth and restore what is entrusted to you. You bear the burden of the helpless, you help the poor, you entertain the guests, and you cooperate in good works."

Then she (Hazrat Khadijah – ***Razi Allahu 'anha***) took him (***Sallallahu 'alaihi wa sallam***) to Waraqah bin Naufal, who was her cousin. He had become a Christian in pre-Islamic days, wrote the Gospel in Arabic and Hebrew, and had become very old and blind. Hadrat Khadijah said 'Brother, listen to the son of your brother.' Waraqah said to the Holy Prophet (***Sallallahu 'alaihi wa sallam***): "What have you seen, nephew"? The Holy Prophet (***Sallallahu 'alaihi wa sallam***) told what he had seen. Waraqah said: "This is the same Naa-moos (the Angel of Revelation) which Allah Almighty had sent down to Moses. Would that I were a young man during your Prophethood! Would that I were alive when your tribe would expel you!' The Messenger of Allah (***Sallallahu 'alaihi***

wa sallam) said: "Well they expel me." Waraqah said, "Yes, never has it so happened that a person brought what you have brought and was not treated as an enemy. If I live till then, I would help you with all the powers at my command." But not very long after this conversation Waraqah died.

In view of the above stated facts, it is clear that even until a moment before the coming of the Angel the Holy Messenger of Allah (*Sallallahu ʿalaihi wa sallam*) was without any expectation that he was to be appointed a Prophet. He did not even have any idea that he would meet with such an experience. Coming down of the Revelation and appearance of the Angel face to face was an unexpected experience/accident for him was previously the same as could naturally be on a person meeting with such a tremendous thrill. He was taken unaware in the absence of any such preparation. Naturally when he proclaimed and announced the message of Islam, the people of Makkah raised all sorts of objections. But no one declared that they were already apprehending that he would make a claim.

From the above, it can be clearly seen that the Holy Prophet Muhammad (*Sallallahu ʿalaihi wa sallam*) was of sublime morals and exalted character before Prophethood Hadrat Khadijah (*Razi Allahu ʿanha*) was no young lady she was 55 years old at the time of the event took place and had been Holy Prophet's life companion for fifteen years. She had during this long period of married life found him to be such a generous and noble man that when he (*Sallallahu ʿalaihi wa sallam*) told her of his experience in the Cave of *Hira*, she admitted without the least hesitation that it was, indeed, Allah's own Angel who had come to him with Revelation.

Similarly, Waraqah bin Naufal also was an old inhabitant of Makkah, who had seen the Holy Prophet Muhammad (*Sallallahu ʿalaihi wa sallam*) grew up from childhood. For the past fifteen years because of the close relationship, he was even more intimately aware of his life, affairs and dealings. When he came to know of his experience, he immediately said that it was the Naa-moos (Angel) who had descended on Prophet Moses, (*ʿalaihis salaam*) To him the Holy Prophet was such a sublime person that there was nothing surprising in his being elevated to the office of Prophethood. According to the Qur-aan "Allah chooses messengers from Angels and from mankind. Surely Allah is All-Hearing, All- Seeing." (22:75). Infact, Revelation is a communication of Divine Message through Inspiration or Command of Almighty Allah. It may be through any agency / Arch Angel Gabriel

Back-ground of Revelation of Verses 6 to 19

The second part of the soo-rah was revealed when the Holy Messenger of Allah (*Sallallahu ʿalaihi wa sallam*) began to perform the Prayer, to establish *Salaat*, according to Islamic way in the *Kaʿ-bah* and Abu Jahl threatened to prevent him from so doing. The Prophet of Allah (*Sallallahu ʿalaihi wa sallam*) started to perform the Prayer (*Salaat*) openly in the precincts of *Kaʿ-bah* in the way Allah Almighty had taught him. It was on this account that Quraish felt for the first time that he had adopted a new religion. Abu Jahl in his arrogance and pride threatened the Holy Prophet (*Sallallahu alaihi wa sallam*) and forbade him to worship in that way in the *Kaʿ-bah*.

Hadrat Abu Huraira (*Razi Allahu ʿanhu*) reports that Abu Jahl asked the people of Quraish "Does Muhammad (*Sallallahu ʿalahi wa sallam*) set his face on the ground before you?" They replied in the affirmative, so he said: "Pray *Laat* and *ʿUz-zaa*, if I ever caught him in that act of worship, I would set my foot on his neck and rub his face in the dust." He saw the Prophet of Allah Almighty in that posture after some time and came forward to set his foot on his neck, but suddenly turned back as if in a fright and being asked what was the matter, he said there was a ditch of fire and a terrible apparition between him and the Prophet Muhammad (*Sallallahu ʿalaihi wa sallam*) and some wings. On hearing this the Holy Prophet remarked, "Had he come near me, the angels would have smitten him and tore him to pieces." (Ahmad, Muslim) *Na- saa- i; Ibn Javir, Ibn Hatim, Abu Nauman Isfahaani, Baihaqi*).

In view of the above incidents, the portion of this *soo-rah* beginning with *Kal- laa in- nal- in- saa- na la-yat- ghaa* was revealed. Naturally, the proper place of this part should be the same as assigned to this *soo-rah* in the Qur-aan Majeed.

It is after the coming down of the first Revelation the Holy Prophet had given expression to Islam first of all by the act of Prayer- - the establishment of *Sa-laat*-- hence his consequent conflict of the Pagans of the day. The same struggle is alive even today If *Sa-laat* can be established in right earnest, no doubt, the finally nearness to Allah can be obtained through *Saj-dah* (Prostration). One stands as the moment of apology before Almighty Allah, kneels down before HIM and ultimately places his neck and nose on the ground in abject humility and thus becomes the embodiment of the Nearness to Allah Almighty. He is the Dissolver of all our difficulties if we can call to HIM sincerely.

SOO-RA-TUL-'ALAQ

CHAPTER 96 REVEALED AT MAKKAH SECTION 1 VERSES 19	*SOO-RA-TUL- 'ALAQ* *MAK-KEEY- YAH* *RU-KOO-'U-HAA 1* *AA- YAA- TU- HAA 19*	سُورَةُ الْعَلَقِ مَكِّيَّةٌ وَهِيَ تِسْعَ عَشْرَةَ آيَةً بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
In the name of Allah, the All-Compassionate, the Most Merciful.	*Bis- mil- laa- hir- rah- maa- nir- ra- heem.*	
1. Recidte in the name of Your Rabb (Guardian- Lord) Who created (the Universe);	*1. Iq-ra' bis- mi rab- bi- kal- la- zee kha- laq;*	اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١
2. He created man from a clot (of blood)	*2. Kha- la qal- in- saa- na min 'a- laq.*	خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ۝٢
3. Recite, and your Rabb is the most Bounteous	*3. Iq-ra' wa rab- bu- kal- ak- ra- mul-*	اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣
4 Who taught (knowledge) by the pen--	*4. la- zee 'al- ma bil- qa- lam.*	الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤
5 He taught man what he did not know	*5. 'Al- la- mal- in- saa- na maa- lam- ya'- lam.*	عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ۝٥
6. No, indeed, man does transgress (all bounds),	*6. Kal- laa in- nal- in - saa- na la- yat- ghaa,*	كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ ۝٦
7 When he thinks that he is self-sufficient.	*7. Ar- ra- aa- hus- tagh- naa.*	أَن رَّآهُ اسْتَغْنَىٰ ۝٧
8. Surely, (O Man!), to your RABB (Guardian-Lord) is the return.	*8. In- na i- laa rab- bi- kar- ruj- 'aa.*	إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ۝٨

9. Have you seen him (Abu Jahl) who forbids.	*9. A- ra- ai- tal- la- zee yan- haa*	أَرَءَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾
10. A servant (of Allah) (i.e. Muhammad) when he prays?	*10. ʿab- dan i- zaa ṣal- laa.*	عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾
11. Do you see if he (Muhammad), is on the right path,	*11. A- ra- ai- ta in kaa- na ʿa- lal- hu- daa,*	أَرَءَيْتَ إِن كَانَ عَلَى الْهُدَىٰ ﴿١١﴾
12. Or enjoins piety?	*12. Au a- ma- ra bit- taq- waa.*	أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾
13. Do you see if he (Abu Jahl) belies (the message) and turns away?	*13. A- ra- ai- ta in kaz- za- ba wa ta- wal- laa.*	أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾
14. does he not know that, indeed, Allah sees (him)?	*14. A- lam yaʿ- lam bi- an- nal- laa- ha ya- raa.*	أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾
15. No, if he does not desist surely, We shall drag him by the fore-lock—	*15. Kal- laa la- il- lam yan- ta- hi la- nas- fa- ʿam- bin- naa- ṣi- yah—*	كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾
16. A forelock lying and sinful.	*16. Naa- ṣi- ya- tin kaa- zi- ba- tin khaa- ṭi- ah.*	نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٦﴾
17. So let him call his associates;	*17. Fal- yad- ʿuz- za- baa- ni- yah.*	فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾
18. We, too, shall call the guards of Hell.	*18. Sa- nad- ʿuz- za- baa- ni- yah.*	سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾
19. No, indeed, Do not obey him (Abu Jahl), but prostrate yourself and draw near (Allah).	*19. Kal- laa, laa tu- ṭiʿ- hu was- jud waq- ta- rib.*	كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِب ﴿١٩﴾
(Prostration is due here).	*(As- saj- dah)*	السجدة

Al- 'A-Laq

'Read in the name of your Lord-- the Guardian, Rabb and Sustainer' As stated in the introduction, when the Angel said to the Holy Prophet: "Read," the Prophet replied, "I cannot read" This indicates that the Angel had presented these words of the Revelation before him in the written form. If the Angel had meant that he should repeat what he recited, he should not have replied, "I cannot read." The Prophet of Allah was asked. "Say *Bis-mil- laah* and read." This shows clearly that the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) even before the coming down of the first Revelation regarded and acknowledged Allah alone as his Rabb and Guardian Lord-- the Real Sustainer

Only the word, '*Khalaqa*' (created) has been used. Automatically this gives the meaning: Read in the name of your Guardian Lord-- Rabb and Sustainer-- Who is the Creator, Who created the whole universe and everything in it.

After the mention of the Creation of the universe, mention has been made of man in particular. Infact Almighty Allah has made man a perfect creation from an insignificant and humble state. *'Alaq* is the plural of *'a-la-qah*, which means congealed blood. This is the primary state of the embryo that appears a few days after conception. Then it assumes the form of a lump of flesh, then it takes human form and becomes the masterpiece in the created world Man is '*ah-san- i taq- veem*' (95.4). In the beginning man was so insignificant that he was not considered worth mentioning in the created world.

No doubt, it is a great favour of Allah Almighty that He made man possessor of knowledge, the noblest attribute of creation, and He made him not only the possessor of knowledge but also taught him the art of writing by the use of pen This mode becomes the means of propagation, progress, dissemination and preservation of knowledge on a large scale. Had Almighty Allah not given to man the knowledge of the art of pen and writing (through inspiration) his intellectual faculty would have stagnated. Thus man could have no opportunity to develop, expand and become means of transmission of knowledge from one generation to the next and make future progress

Man was originally absolutely illiterate, Whatever knowledge was imparted to him is a gift from Allah Almighty. According to Qur-aan Majeed

"They cannot comprehend any part of His knowledge except what He pleases." (2:255).

Infact Man can encompass nothing of His knowledge except what He pleases Whatever man considers as his own scientific discovery was, in fact, unknown to him before. Allah Almighty gave him its knowledge whenever He willed without his realizing that Allah, the Supreme, by His Infinite Grace, had blessed him with the knowledge

The Main Purpose of imparting knowledge by Allah Almighty is to know Him and realize Him The Qur-aan says:

"So know (O Prophet) that none is for worship but Allah." (47:19).

fa'- lam an- na- hoo laa- i- laa- ha il- lal- laah.

The above verses from 1 to 6 were the first to be revealed After this there is a brief pause or intermission. The first experience was so intense and tremendous that the Holy Prophet could bear it no more. Hence a little stop- over temporary suspension of Revelation known as *fat-ra-tul- Waheey* (فترۃالوحی). After some time the opening verses of *Soo-rah Al-mu- das- sir*, were revealed and the Prophetic Mission was also made known to him (*Sallallahu 'alaihi wa sallam*).

The man should never adopt an attitude of ignorance and rebellion against the generous, Bountiful Guardian-Lord-- RABB and Sustainer of the entire universe, Who had been so Generous to him.

When the man has attained wealth, honour and rank and whatever else he desired to attain in the world, he becomes rebellious. According to Qur-aan :

"And He gave you all that you asked for And if you count Allah's blessings, you will not be able to enumerate it. Man is indeed, unjust, ungrateful." (14:34)

That whatever he might have attained in the world, which makes him behave arrogantly and adopt an attitude of rebellion towards his Creator, but in the end man is to return to his Guardian, Rabb. There he will realize what fate awaits him in consequence of his attitude and behaviour.

'Ab-dan i-zaa sal-laa:

A servant means the Holy Messenger of Allah himself. *'Abd*, servant and true bondsman of Allah Almighty the highest qualification and expression of the highest regard for the beloved Prophet of Allah, Muhammad (*Sallallahu 'alaihi wa sallam*). In the Qur-aan, the Holy Prophet has been mentioned by this epithet at several places. This state of address has been mentioned in the Qur-aan at several places:

"Glory be to Him Who carried His servant by night from the Sacred Mosque (Masjid al-Haraam) to the Distant Mosque (Masjid-i-Aqsaa)". (17:1)

"All praise be to Allah, Who sent down the Book (Qur-aan) to His servant." (18:1)

"And that when the servant of Allah stood up to invoke Him, they well-nigh mobbed him around." (72 19)

This shows that it is a special style of love by which Allah makes mention of His Messenger Muhammad (*Sallallahu 'alaihi wa sallam*)

Another important factor is the fact that Almighty Allah taught His Messenger, Muhammad (*Sallallahu 'alaihi wa sallam*) the method of offering *Salaat*. This is nowhere mentioned in the Qur-aan Majeed. So it is another proof that the Revelation sent down to the Holy Prophet did not only consist of what has been recorded in the Qur-aan, but besides this, other things were also taught to him (*Sallallahu 'alaihi wa sallam*) by Revelation, which are not recorded in the Qur-aan.

The audience here apparently is very just man, who is being asked: Have you watched the act of the person who prevents a Servant from God's worship? What do you think. If the Servant be rightly guided, or warning the people to fear God and refrain from evil, and this forbidder by denying the Truth and turning away from it, what will his act be like? Could this man adopt such an attitude had he known that Allah is watching the man who is exhorting others to piety as well as him who is denying the truth and turning away from it? Allah's watching the oppressor and his wrongdoing and the oppressed and his misery by itself implies that He will punish the oppressor and redress the grievances of the wronged and down trodden person.

That is, the person who threatens that he would trample the neck of Muhammad (*Sallallahu 'alaihi wa sallam*) down when he performed the Prayer, would never be able to do so.

"The forelock" here implies the person with the forelock.

As we have explained in the Introduction, when the Holy Prophet (*Sallallahu 'alaihi wa sallam*) rebuked Abu Jahl on his foolish behaviour, he had retorted. "O Muhammad, on what strength do you threaten me? By God, my supporters in this valley far exceed yours in number." After this it is being said "Let him call his band of supporters "

According to the explanation given by Qataadah, the word *zabaaniyah* in the original, is used for the police in Arabic idiom, and *zabaan* actually means to push away The kings too kept armed attendants who would push out the one with whom the king was annoyed and angry. Therefore, what Allah means is: "Let him call his supporters, We too shall summon Our police, i.e the angels of torment, to deal with him and his supporters."

"*Sajdah*" (prostration) here implies the Prayer, so as to say: "O Prophet, continue to perform your Prayer fearlessly as you have been in the past, and seek your Lord's presence through it." In the *Sahih* of Muslim and other books of *Hadith* there is a tradition from Hadrat Abu Huraira to the effect: "The servant is nearest to his Lord when he is in the state of prostration and in Muslim there is also a tradition from Hadrat Huraira that when the Holy Prophet recited this verse he performed a *Sajdah* of recital.

Thus, the main theme of the Chapter *Al-'a-laq* is the first Revelation of the Qur-aan. What is Revelation? It is a queer phenomenon and experience of the classified class of persons-- the selected messengers of Allah are in a position to understand and explain the experience. We can only understand that which has been taught to us in the Qur-aan. It is communication of Divine Message through Inspiration/Command of Almighty Allah. The Qur-aan enjoins -

"Say: I am only a human being like you -- it has been revealed to me that your God is only one God.. ," (18:110)

"And do not be in haste with regard to Qur-aan before its revelation to you is completed and say : O my Lord, increase me in Knowledge." (20:114)

وهكذا كان العرب قبل البعثة النبوية ، وهكذا أصبح المسلمون فى جاهلية اليوم لا يكادون يملكون من شئون انفسهم ما ينبغى لهم ان يملكوه ، ولا يكادون يملكون من امر هذا العالم حتى مجرد ان يكون لهم رأى يؤبه له بين الاراء . وبتنا وكأن هامش الحياة هو المكان المخصص لنا على خريطة الكون ، وكأننا نحن الذين عناهم الشاعر حين قال :

ويقضى الأمر حين تغيب تيم
ولا يستأذنون وهم شهود

وإذا كان فجر الاسلام قد محا ظلمة الجاهلية الاولى فلن يمحو الظلمة الغاشية فى جاهلية اليوم الا الاستمساك الصادق بهذا الدين والتأسى الكامل بالنبى صلوات الله وسلامه عليه ، واعادة تصحيح المسار فى ضوء ما حفلت به سيرته من مبادىء ومثل . .

ان الاحتفال بأمر السيرة النبوية ليس احتفالا بكتاب من الكتب ، ولا وقوفا ... امام التاريخ الشخصى لعظيم من العظماء . . وانما هو مراجعة شاملة لتاريخ هذه الامة كيف نشأت ؟ وعلى أى مبادئ صيغت ؟ ومن أين تجمعت لها أسباب البقاء والانتصار .. الاحتفال بالسيرة مراجعة واجبة ومطالبة دائمة لمعالم الطريق الذى اصبحنا به أمة .. وبغيره لن يكون لنا وجود ولا تاريخ .

للسيرة النبوية ، الذى نرجو ان يكون خطوة ايجابية بناءة على طريق تنبيه الأمة لدورها وواجبها وأن يكون علامة مضيئة على الطريق يسترشد بها الراغبون والمخلصون فى اعادة تصحيح المسار ، وتسديد الخطى نحو الغاية والله وحده المسئول ، ان ينفع بهذا المؤتمر وان يثيب عليه .

اما عن موضوع هذا البحث « السيرة النبوية فى القران الكريم » فقد كان تناولنا اياه ، كما هو واضح فى الدراسة المرفقة ـ كاشفا لأمور بالغة الدلالة فيما يتصل بدراسة السيرة النبوية من ناحية وما يتصل بدراسة سمات وخصائص هذه الدعوة من ناحية ثانية .

فأما ما يتصل بدراسة السيرة النبوية فقد اتضح لنا أولا : ان كتب السيرة النبوية على ، وفائها وشمولها ووقوفها بالتفصيل امام الأحداث والوقائع فى حياة الرسول صلوات الله وسلامه عليه . . فانها مع هذا كله لم تكد فى معظم حالاتها تجاوز ماجاء عن الوقائع والأحداث نفسها فى القران الكريم .

ونشير على سبيل المثال الى ما تضمنته كتب السيرة من وقائع غزوة الأحزاب وما أحاط بها من ظروف بالغة الصعوبة على المسلمين حتى نجم النفاق وأرجف المرجفون . .

وقائع هذه الغزوة قد سجلها القران الكريم على نحو بالغ الدقة والابداع فى ايات سورة الاحزاب .. « يا ايها الذين امنوا اذكروا نعمة الله عليكم اذ جاءتكم جنود فارسلنا عليهم ريحا وجنودا لم تروها وكان الله بما تعملون بصيرا . اذ جاءوكم من فوقكم ومن اسفل منكم واذ زاغت الابصار وبلغت القلوب الحناجر وتظنون بالله الظنونا ـ هنالك ابتلى المؤمنون وزلزلوا زلزالا شديدا . واذ يقول المنافقون والذين فى قلوبهم مرض ما وعدنا الله ورسوله الا غرورا . واذ قالت طائفة منهم يا اهل يثرب لا مقام لكم فارجعوا ويستأذن فريق منهم النبى يقولون ان بيوتنا عورة وما هى بعورة ان يريدون الا فرارا ، ولو دخلت عليهم من اقطارها ، ثم سئلوا الفتنة لاتوها وما تلبثوا بها الا يسيرا . ولقد كانوا عاهدوا الله من قبل لا يولون الادبار وكان عهد الله مسؤلا » .

(الاحزاب ٩ ـ ١٥)

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

نحمده ونصلي على رسوله الكريم

السيرة النبوية قال القرآن الكريم

لمالي الشيخ محمد علي الحركان

الحمد لله رب العالمين ، والصلاة والسلام على أشرف المرسلين ، سيدنا محمد وعلى آله وصحبه اجمعين . وبعد :

ان عناية الأمة الاسلامية بسيرة الرسول صلوات الله وسلامه عليه انما هي عناية بهذا الدين العظيم في ماضيه وفي مستقبله ، ومراجعة سيرة الرسول صلوات الله وسلامه عليه في اي زمان ومكان انما هي الحقيقة مراجعة لموقف الأمة من دينها ومن أوامر ربها ونواهيه ؛ ومن طبيعة دورها الذي اراده لها الله . . تنظر الامة في السيرة وتتطلع الى واقعها لترى البون الشاسع ، بين ما هي مقيمة عليه وبين ما يطالبها به الدين . . وترى كذلك مدى الفارق الكبير بين ما كان عليه سلفنا الصالح العظيم وبين ما انتهينا اليه .

ومهما يكن ما تخرجه المطابع من بحوث ودراسات لتذكير المسلمين وتبصيرهم بأمور دينهم ودنياهم . . . فلن يكون ثمة كتاب بعد كتاب الله تبارك وتعالى انفع لهذه الامة واقوى أثرا في شحذ وجدان شبابها ، وتبصير رجالها وقادتها من سيرة الرسول صلوات الله وسلامه عليه . . بما تقدم بين ايدينا من صور الوفاء والفداء ، ومن نماذج الايمان والتضحية والصبر على متاعب الدعوة . . . . ئون .

وحسب السيرة النبوية الشريفة انها تقدم بين يدي العالم كله كتاب ذلك اليتيم الفقير الذي جاء البشرية على فترة من الرسل ، فاخرجها من الظلمات الى النور ، ونقلها من عبادة الطواغيت بكل صورها ونماذجها الى عبادة الرحمن .

حسب السيرة النبوية الشريفة انها تسجل لنا معشر المسلمين ملامح خير امة اخرجت للناس تتلاشى بينهم الأحساب والألقاب ، وتندثر العصبيات والنزعات وتتكافأ دماؤهم جميعا ولا يكون لعربي فضل على عجمي الا بما يعمر القلب من التقوى ومن سمات الايمان .

حسب هذه السيرة ان المسلمين يريدون أن يصنعوا الرجال او يعيدوا بناء الأمم لن يجدوا في غيرها بغيتهم ولن يكون ثمة دليل اصدق ، ولا اهدى في التخطيط والتنفيذ اعظم من هذا الدليل .

لقد كان العرب — كما شهد غير واحد من غير المسلمين — كانوا قوما يضربون في الصحراء عدة قرون لا يؤبه لهم ، فلما جاءهم النبي العربي — صلوات الله وسلامه عليه — اصبحوا قبلة الانظار في العلوم والمعرفة ، وكثروا بعد قلة وعزوا بعد ذلة ولم يمض قرن من الزمان حتى استضاءت اطراف الارض بما قدمته علوم . . وما علموه الناس من قيم ومبادئ .

السيرة النبوية

قال القرآن الكريم

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BY Maulana Tufail Ahmed Farooqi Quadri Mujaddidi, *Rahmatullah 'Alaihi*
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Bis-mil-laa-hir-rah-maa-nir-ra-heem

In the name of Allah, the All Compassionate, the Most Merciful

Islamic approach to knowledge is unique and distinctive. Indeed no religion or faith has given so much emphasis to the pursuit of knowledge as has Islam. The very first word of the Quranic revelation is 'Read'. The believers have been enjoined to pray.

"O Lord, increase me in knowledge".

According to the Holy Qur-aan those who have no knowledge are not equal to those who possess knowledge (31:9) and those who have no understanding and observation have been described worse than cattle (7:179)

As Holy Qur-aan puts it those who are gifted with wisdom are the ones who have been given abundance of good. It is also to be noted that man's entitlement to the vicegerency is by virtue of knowledge.

In the sayings of the Holy Prophet (***Sallallahu alaihi wa sallam***) too, the pursuit of knowledge has been greatly stressed According to a ***Hadith*** seeking knowledge is a duty for every Muslim, both male and female. The believers have been enjoined to seek knowledge whether it be in China. One who is seeking knowledge is indeed walking on the path of Almighty Allah It is also a hadith that the ink of a scholar is better than the blood of a martyr.

Here it must be made plain that in Islam knowledge includes both the knowledge of the ***'Deen'*** and the ***Dunya***. These two are not mutually exclusive but are complementary to one another. The objects and phenomena of nature have been described as the sign of Almighty Allah and the believers have been exhorted to reflect and contemplate on them. In this connection we would like to quote a few Quranic verses.

> "In the creation of the heavens and the earth, and (in) the variation of night and day,
>
> and in the ships that sail the ocean carrying what benefits mankind,
>
> and in the water which God sends down from the sky and with it revives the earth after its death, and scatters therein creatures of all kind, and in the shifting of winds,

and in the clouds harnessed between the heaven and the earth, (in all these) are indeed signs for a people who understand." (2:164)

"Surely, in the creation of the heavens and the earth, and in the alternation of the night and the day, there are indeed signs for the people who understand." (3:190)

"He it is who sends down from the sky
water from which comes your drink
and by it grows the vegetation on which you feed your cattle.
With it (i.e. the rains) He raises for you the corn,
and the olive and the date-palm,
and the grapes and all (kind) of fruits.
In this indeed is a sign for a people who reflect.
And He has subjected to you the night and the day,
and the sun and the moon.
And the stars have been subjected by His Command.
In this are indeed signs
for a people who understand
And whatever (things) He created for you in the earth in varied colours,
surely in that is a sign
for a people who are mindful." (16:10-13)

It is because of the teachings of the Holy Qur-aan and the sayings of the Holy Prophet (*Sallallahu alaihi wa sallam*) for the pursuit of science that the study of nature became almost a permanent tradition of the Muslim *Ummah*.

"It comes as no surprise to learn" says Maurice Buccaille (in his book entitled "The Qur-aan, Bible and Science") that Religion and Science have always been considered to be twin sisters by Islam and that today, at a time when science has taken such great strides, they still continue to be associated and furthermore certain scientific data are used for the understanding of the Quranic Text What is more, is a century where, for many, scientific truth has dealt a death blows to religious belief, it is precisely the discoveries of science that, in any objective examination of the Islamic Revelation, have highlighted the super-natural character of certain aspects of Revelation.

Here it is interesting to note that science is not the discovery of Europe as was erroneously held by Western scholars. But this view has since been dispelled by European writers, themselves. Robert Buffault in his book 'The Making of Humanity' (London 1928) has rightly observed:

"The debt of our science to that of the Arabs does not consist in startling discoveries or revolutionary theories; science owes a great deal more to Arab culture, it owes its existence. The ancient world was, as we saw, pre-scientific The astronomy and mathematics of the Greek culture. The Greeks systematized, generalized, and theorized, but the patient ways of investigation, the accumalation of positive knowledge, the minute methods of science, detailed and prolonged observation, experimental inquiry, were altogether alien to the Greek temperament. Only in Hellenistic Alexandria was any approach to scientific work conducted in the ancient classical world.

(*To be continued on page* 162)

"RIBA" AND "BEY"

By

Mahmood Ashraf

Although a lot has been said and written to explain *'RIBA'*, which has been forbidden in the strongest possible terms in the Holy Qur-aan, every effort of contemporary Scholars and Researchers seems to be bent upon not allowing *'RIBA'*, to be equated with interest, charges by the modern Banking Institutions, on short-term and long-term Loans and on floating Overdrafts.

In fact, *Ayat* 275 of *Surat-ul-Baqar* is so clear and explicit that it leaves no room for any doubt, whatsoever, as to what return on monetary investment is allowed and what is forbidden This one *Ayat* of the Holy Qur-aan concludes the debate on *'RIBA'* once and for all

It is surprising that Muslim Bankers, Finance Managers, Businessmen and Financial Experts do not feel convinced that taking interest is a heinous crime, which under Islamic order has been punishable with death or confiscation of property. That is why, Hazrat Umar (*Razi Allahu 'anhu*) advised that what resembles 'interest', which may not actually be interest, should also be avoided. *'RIBA'* or Interest was also forbidden in the divine revelations before the Holy Qur-aan. And not in the very long past, there has been interest-free economies, under which countries of Europe, Socialist and Islamic countries, did achieve rapid economic progress. *'RIBA'* about which there should have been no confusion at all, has been made subject matter of such lengthy discussions only to create doubts that if *'USURY'* on 'personal loans' is *'RIBA'*, interest on productive or commercial loans should not be *'RIBA'*?

Considerable confusion is purposely created by introducing into the debate, bringing in theoretical concepts of classical economists, relating to the theory of production, and as if the issue needed to be further confused, throwing into the discussion the phenomenon of inflation and the unreliability of any 'medium of exchange' to prove a consistent 'standard of value'. On top of all this, attempts are made to justify interest as 'reward for 'abstinence', 'scarcity price' of money, 'risk premium' and 'cost of administering loan' All efforts, it appears, have been concentrated to prove that some form of *'RIBA'* resembling the modern bank interest, is not forbidden in Islam and by making some superficial changes, such as giving 'interest' some other name, the current methodology of providing short and long-term bank loans and accepting bank deposits on interest, may be pronounced to be in accordance with the injunctions of Islam On the basis of one Quranic *Ayat*, *Ayat* 275 of *Surat-ul-Baqar* alone, it is possible to establish criteria to distinguish *HALAL* income from investment and *HARAM* income from loan investment, but before doing that it is considered necessary to briefly examine some of the points which have for quite some time, been confusing, troubling and agitating the minds of good Muslims.

Riba is '*usury*' and not the same as Bank Interest (?):

Inspite of the vehement and unequivocal condemnation of the institution of interest in Islam, a number of good Muslims believe that what has been condemned is 'usury', a very high and cruel rate of interest, particularly on personal loans and that interest on commercial loans paid by modern business out of business profit, is as legitimate as business profit. This serious misunderstanding has grown basically due to three reasons.

One, that riba-based personal loans were more common in Arabia at the time '*riba*' was forbidden and numerous such loans are mentioned in available historical records. It was, therefore, commonly believed that it was '*usury*' on personal loans which was called *'RIBA'* and was prohibited in the Quranic revelations. The *second* reason is that while discussing 'interest', a number of scholars of Islam, in order to highlight the injustice in the institution of interest, go to great lengths in describing the pathetic sufferings of the poor, who borrow to meet the basic needs of life and with great hardship somehow manage to keep paying the recurring amount of heavy interest and spend their life under the crushing burden of debt and in misery. The result is that an objective discussion of 'interest' gets side-tracked, while exposing a very important aspect of the crime, which interest is. The *third* reason is that because of the difficulties in conceiving an 'interest free' economy

under the prevailing financial environments, Muslims with pricking conscience and with all good intentions pose the problem before our '*ulema*' who have profound knowledge of '*Deen*', but not the same level of knowledge and understanding of the present day world of business and finance, that some Islamic way of providing short-term and long-term loans to meet the needs of modern business, should be found, under which a regular, reasonable return is assured to the banks or financiers and the finances so provided should not be exposed to normal business risks, because the business is done without any interference from the banks or financiers. And if such needs of modern business can only be met through interest-bearing loans and Islam is not in a position to offer a suitable alternative, then an Islamic order will not only prove to be retrogressive but also unable to cope with requirements of the present day world of business and finance. Our learned '*ulema*', in trying to meet this challenge of modern times, launch an intensive and extensive research, assisted by modern bankers and economic theorists, to come up with some Islamic via media or some '*Jawaz*', under which paying and accepting some minimum fixed return for the use of money, may be adjudged as conforming to the injunctions of Islam. How have people come to believe that without interest heavens will fall or banks will not be able to operate as banks?

The net result of all such efforts is, prescribing a set of conditions, similar to various forms of financing practices and profit participation schemes, followed under Islamic orders, but the essential conditions of business [illegible] are not practicable when [illegible] introduced merely to support the current interest-based banking and the whole concept is shattered. What remains is just *riba*-based financing arrangements, bearing Arabic names. '*Riba*' is either projected as participation in legitimate business profits or is called by a name different from 'interest', such as 'mark-up', 'profit and loss sharing'. The efforts, however continue to at least come up with a set of conditions which may be prescribed through some documentation, under which 'interest' appears to be something other than 'interest'.

Some Economic Concepts: The prevailing confusion is worse confounded by switching focus on to the short-comings of any 'medium of exchange' to consistently prove as a reliable 'standard of value, particularly under conditions of inflation and varying price levels. It is argued that at least part of the amount of 'interest' is depreciation in the value of money, because of inflationary conditions. No 'medium of exchange' from 'salt' to 'gold' ; from paper currency issued under gold standard to 'fiduciary' or 'fiat' money, has ever proved to be a consistently reliable 'standard of value', over a long period of time. Any 'standard of value' suffers depreciation, at times also gains appreciation; but 'debt' is a 'monetary asset' of the 'lender' and a "monetary liability of the 'debtor' and is settled in terms of the same amount of money or the currently acceptable 'medium of exchange'. Whether it is a 'basket of currencies', 'Standard Drawing Rights' or the stablest possible currency, 'all suffer some change in value over a period of time. 'Standard of value', therefore, is more of a timerelated concept. Supply of goods and consequently the 'standard of value' of any 'medium' must have fluctuated more violently in the olden days, because of irregularity in 'supply', lesser organized production and primitive means of communication and transportation. Lack of reliability in any 'medium of exchange' to act as a 'standard of value' has been a phenomenon as old as exchange itself.

Theory of Production:

According to the theory of production propounded by classical economists, there are four factors of production, 'land', 'labour', 'capital' and 'entrepreneur' and in 'distribution', there is a reward for each factor of production. There is separate name for the reward of each factor, that is 'rent' for land, 'wages' for labour, 'interest' for capital and 'profit' for entrepreneur. Some followers of the classical theory of production feel that if there are no 'wages', labour will emigrate or go on strike and will not be available for production. Similarly, if there is no 'rent' and 'interest', 'land' and 'capital' will go on strike or emigrate to where their rewards in the shape of 'rent' and 'interest' will be available. Apart from ignoring the role played by man, such theorists also ignore the fact that each factor gets its reward commensurate with its contribution in the production at the time of 'distribution' of the sale proceeds. The 'price' of each factor is determined by its supply and demand.

In the production and distribution cycle there is one factor and one transaction which are of consequence. The factor, man, the motive and purpose of all economic activity and the transaction, 'sale' or 'bey', without which there can be no 'distribution'. Unless the end-product is sold, the factors of production cannot be paid their reward equivalent to their contribution in the production.

The marginal theory of the classical economists, for determining shares of the various factors of production, in what is termed 'distribution', is quite valid. If land can be more usefully employed, that is to receive a higher return from industry than from agriculture, the land will be used for industry. Similarly the marginal benefits received by 'labour', 'capital' and entrepreneurship, go to determine the application of these 'factors' to alternate production activities, in order to achieve 'equilibrium' in the availability and utilization of available resources for the maximum benefit of the factors of production However, it is necessary to point out that the capital, which is a factor of production according to classical economists, was 'saved up labour', which went to increase the productivity of all the factors involved in production. It is only the 'real capital', the 'produced means of production' which has 'scarcity value', 'Capital' in fact has 'ingenuity of man', built into the 'tools' which are made and invented by man by investing his time and money. Money or idle cash, unless converted into 'real capital', which helps the production process, cannot be considered as productive or any factor of production at all. To conclude this brief reference to the theory of production of the classical economists, it would be appropriate to refer to 'management', the combination of organizational and entrepreneurial skills of man, about which Peter Drucker, an eminent economist and a management consultant says: "The manager is the dynamic, life-giving element in every business. Without his leadership 'the resources of production' remain resources and never become production".

As regards the 'scarcity price' of money, it should be enough to quote J. M. Keynes on the subject: "Interest today rewards no genuine sacrifice, any more than does the rent of land. The owner of capital can obtain interest because capital is scarce, just as the owner of land can obtain rent because land is scarce. But whilst there may be intrinsic reasons for the scarcity of land, there are no intrinsic reasons for the scarcity of capital".

While discussing his theory of interest, J. M. Keynes refers to "the three fundamental psychological factors, namely the psychological propensity to consume, the psychological attitude to liquidity and the psychological expectation of future yield from capital assets; "Such psychological factors have been very well discussed by Maulana Maudoodi in his book 'Sood' Research carried out by leading economists of the world, both Muslims and non-Muslims, conclusively proves that an interest-free economy is more equitable and should lead to faster and more balanced economic growth than an interest based economy. What remains is to practically demonstrate a successfully running interest-free economy in a country, in the present-day modern world How the institution of interest hampers growth shall be discussed in part III.

What is Riba?

The Word '*Riba*' is derived from 'RA-BA-WA' and derivatives from the same root-word have been used in the Holy Qur-aan to refer to 'foam risen on the surface (XII. 92), 'growth of vegetation (XXII 5); a 'promontory' or 'higher ground' (XXII.50)/ 'increase' in wealth (XXX 39) '*Riba*' means 'growth' or 'increment' as far as money transaction are concerned, the nearest equivalent word in English is, 'interest' or 'mark-up', if you like.

Even to say that '*RIBA*' is like '*Bey*', is a great sin. There is no doubt that "*RIBA*" is "*HARAM*". The controversy, however, has continued to rage for the last fourteen hundred years, as to what "*RIBA*" is forbidden. Most unfortunately, "*BEY*" has not been as much a subject of thought or deliberation as '*RIBA*'. What is 'profit' in a trading operation can be readily and clearly understood. And as trade is allowed in Islam, so is making a profit.

The word '*RIBA*' was in common use to denote (interest' both on commercial as well as 'personal' loans, in pre Islamic Arabia). Commercial interest on money deposited with traders or trading tribes was not unknown before Islam or during the earlier years of Islam, before the '*AYAT*' forbidding '*RIBA*' was revealed. It may be recalled that all outstanding amounts of '*RIBA*', earned on investments made by one tribe in the trading business of another tribe and by one individual in the business of another tirbe, were written off by the believers immediately the commandment forbidding '*RIBA*' was revealed. In the last *Sermon*, delivered at '*Hujjat-ul-Wida*' the Prophet (*Sallallahu 'alaihi wa sallam*) announced write off of a large sum of "*RIBA*" which was due to his uncle, Hazrat Abbas (*Razi Allahu 'anhu*) Hazrat Abbas (*Razi Allahu 'anhu*) and Hazrat Usman (*Razi Allahu 'anhu*) used to invest in the large scale business done by the wealthy tribe of *Banu Saqeef*, in order to earn commercial interest. The '*RIBA*' written off was nothing but 'interest' on commercial financing. No further discussion or explanation is necessary to conclude that '*RIBA*' covers all forms of 'interest',

justified or unjustified, cruel or kind, on 'commercial' or 'personal' loans, prevalent in the present day world.

Letters, covering discussions to determine the type of '*riba*' which was prevalent in Arabia at the time '*riba*' was condemned and banned by Quranic revelation, exchanged between Maulana Abul Ala Maudoodi and Syed Yaqub Shah, former Auditor General of Pakistan, in 1957, have been included in an 'appendix' to Maulana's book '*SOOD*'. It is surprising that in the letters exchanged, only one clear instance of '*RIBA*' on 'productive' loan was referred to, relating to traders selling on credit and if the amount was not paid on the due date the amount due was increased for the time extension allowed to debtor for settling the debt. This was '*Riba*' and was banned.

However, Mufti Mohammed Shafi in his book '*Masla-e-Sood*' has not only quoted several instances of riba-bearing business loans, but has also given the story of the house of Bani Umro Bin Umair of Banee Saqeef tribe and the house of Banu Mugheira of Banu Maghzam tribe who had interest based financial dealings, as the background to the revelation of *Ayat* 278 or *Surat-ul-Baqar*. In about 9 A.H. both the tribes had '*riba*-based' dealings, but in regard to the settlement of old outstanding, Banu Mugherra who owed a large sum of interest, refused to pay after having accepted Islam. The matter was referred to in the court of Attab Ibn Assaid at Mocca, who was appointed the Governor of Mecca, after the Holy city was conquered. The matter was referred to Hazrat Mohammed (*Sallallahu alaihi wa sallam*), in Medina and for the guidance of Muslims, in regard to outstanding interest relating to the period before interest was forbidden, *Ayat* 278 and 279 of *Surat-ul-Baqar* was revealed.

After taking all aspects into consideration, the problem in defining '*Riba*' can largely be resolved if the word '*RIBA*' is taken to be synonymous with the word 'interest', when in its connotation '*Riba*' is much wider than interest'. The word 'interest' and the nature of interest is commonly understood. People generally know how the present day banking and 'bank interest' are being protected by creating misunderstandings about '*RIBA*' not being the same as 'interest'.

One of the meanings of the word 'interest', given in the Concise Oxford Dictionary is:

"Money paid for the use of money lent or for not exacting repayment of debt."

If the lenders interest in the amount lent is restricted to the amount of money lent and money to be received for the use of money lent or for allowing the use of money for some time, irrespective of the fact that the borrower is using that money in buying, directly or indirectly, goods for doing business. The deal is interest or riba-based.

"BEY"

Before discussing '*BEY*', the meaning of "*AYAT*" 275 of '*SURAT-UL-BAQAR*' should be kept in mind:

Meaning: Those who take *RIBA* will rise from their graves bewildered, as if driven mad by the touch of Evil (*Satan*)'. That is because they say: "*BEY*" is like "*RIBA*". But ALLAH permits '*BEY*' and forbids '*RIBA*'. What happened in the past, the matter rests with ALLAH, for those who desist after receiving the admonition from their Lord. But those who revert or continue will be amongst those who will be in hell for ever.

It should be noted that words '*MUNAFA*' and '*TIJARAT*' are both Arabic words. There is, therefore, no justification for translating the word '*BEY*' as 'Trade' or 'commerce'. The straight forward meaning of the word '*BEY*' is Sale. In fact the very criteria distinguishing '*HARAM*' and '*HALAL*' income from investment are evident from the above '*AYAT*'. The '*AYAT*' clearly shows that ALLAH in His infinite Wisdom knew what people had been feeling and saying and have continued doing the same ever since, that "sale is like *RIBA*" When there is a 'sale', the investment in goods is liquidated and a 'profit' is earned Now earning 'interest, at the time of liquidating the 'interest-bearing' investment or before, may very well appear or made to appear, as earning a ' profit' on investment, similar to the profit from investment in goods. And if the debtor or acceptor of deposit is engaged in a profitable business and pays 'interest' to the creditor/depositor out of the permissible 'profit' of his trade, it can be argued that the 'creditor/depositor' in taking interest on his loan/deposit is in fact sharing in the *HALAL*' profit earned by the debtor. And that the loan/deposit/investment made by the creditor helped the debtor/trader earn a higher amount of '*HALAL*' profit and the 'creditors'/depositors' share in the '*HALAL*' profit should also be '*HALAL*', even if the investment was simply an 'interest-bearing loan.

It can thus very plausibly be argued, making different verbal approaches, that 'profit' earned on 'sale' or '*BEY*' is similar to *RIBA*' earned

on loan or deposit/investment. Apart from delivering a strong warning against this misconceived and twisted argument which equates 'sale' with '*RIBA*', ALLAH also delivered the final judgment in the matter, which is brief, clear and to the point, that 'Sale' is permitted and 'interest' or '*RIBA*' is prohibited.

'*Bey*' or 'sale' is based on the value-added concept. Every time a 'sale' takes place, whether of the finished goods, semi-finished goods or of raw materials, to or by the manufacturers, wholesalers or retail suppliers, value is added. Without 'value-adding' there is no '*HALAL*' profit

Criteria Distinguishing "SALE" from "INTEREST":

Just as there can be no distribution without sale, there can be no 'profit' without '*Bey*' or 'Sale'

Before the sale is concluded, the amount of 'profit' cannot be determined Under any market conditions, it is impossible to exactly know at what price the seller will be able to sell unless the deed of sale is concluded Before the sale, the actual amount of 'profit' can not be determined

Those who are familiar with the present day 'financial statements' or the 'Trading Account', know that from the actual amount of 'Sales', 'Cost of sales' has to be deducted, in order to determine the amount of 'profit' made The actual 'amount' as well as the 'rate' of profit can only be determined after the 'sale' transaction has been concluded

In the light of *Ayat* 275 of '*Surat-ul-Baqar*', the following criteria, distinguishing 'profit' from 'interest' can be established:

(1) "Profit" is transaction based, is based on the misleading concept of the 'cost of capital. 'Interest' is not an element of cost. When the supply or manufacture is financed by equity and not by an 'interest-bearing loan', no 'interest' is incurred "

(2) 'Interest' is time-based, whereas 'profit' is earned on the conclusion of the sale transaction

(3) There can be no predetermined amount or 'rate of profit', whereas the 'rate of interest' is always predetermined and agreed between the lender and the borrower.

(4) Once the sale transaction is complete, the total amount of 'profit' is determined, whereas the 'amount of interest' continues accruing, on the basis of time, upto the time the 'loan' or 'investment' is not repaid back to the lender.

(5) The amount of 'profit', once the sale is concluded, is finally determined and remains fixed. It cannot change, even if the participant in the deal leaves his investment in the business, without agreeing to be partner in future deals

(6) If in the give and take of any 'medium of exchange' which may be gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt or any modern currency, any increment is claimed or paid on the basis of time intervening between the payment and receipt of the same 'medium', such 'increment' will be '*RIBA*' or interest It is only when with the 'medium of exchange' some goods are purchased, 'value-added' and sold at a profit that a '*HALAL*' profit', according to the injunctions of Islam, is earned

If the criteria distinguishing '*RIBA*' from '*BEY*', as distinctly evident from *AYAT* 275 of *Surat-ul-Baqar*, are applied to finances being provided under the modern financial instruments, which are said to conform to the injunction of Islam, it will be found that it is nothing but '*RIBA*'. Can the nature of '*RIBA*' change by calling it by different names, such as 'mark-up', 'service charge' or 'profit'? Who are we trying to deceive, none but ourselves?

Interest or Riba is not Part of the Cost of Sales:

'Interest' as is well known, is not a part of cost. Although the arguments, 'for' and 'against' including 'interest' as an element of cost, used to always appear, with argument 'against' finally deciding the issue, in old text books on 'Cost Accounting', the matter in current literature is either ignored or not highlighted. To quote from H J Wheldon

"It may be observed that interest is not admissible to costs of government contracts (When the price is based on contractor costs) either in this country or in the U.S A " .. " A manufacturer working with borrowed capital cannot charge more for his products than others using their own money " " The argument that interest is the reward of capital as much as wages are of labour is one of economics, not of costing".

In fact most of the confusion, while delineating a *RIBA* free economy which is simple, clean and Islamic, is introduced by economists, who try to bend the clear-cut Islamic injunctions around the predominantly prevalent interest-based economic system. They have not shown much inclination to envisage an interest-free economy, which did operate successfully in Europe, not long ago, during which time most of the industrial progress was achieved The economists also show little understanding of practical

business or of individual business transaction carried out by 'micro-economic units'. For the present discussion, it is sufficient to conclude that 'interest does not feature in the 'cost of sales and has nothing to do with '*BEY*' or 'Sale'.

Before conducting research into '*ahadis-e-nabvi*' and financial practices under an Islamic regime it would be more appropriate to make every effort to comprehend the Quranic injunctions about '*RIBA*'. It appears that the meaning of the Holy Qur-aan keep opening up for the guidance of mankind, throwing new light on more complex contemporary problems. The Quranic injunctions about '*Riba*' become clearer when applied to the modern interest-based financing practices. Interest, modern bank interest, call it by any name, is ***HARAM***.

Islamic Approach to Science

(Continued from page 156)

What we call science arose in Europe as a result of a new spirit of inquiry, of new methods of investigation, of the method of experiment, observation, measurement, of the development of mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into the European world by the Arabs."

The article speaks of remarkable contribution made by the Muslim scientists. In fact the modern world owes a good deal to the scientific heritage the Muslims bequeathed to the posterity. Without the Muslim achievements in science there would not have been renaissance and the consequent revolutions in civilization and culture. But here it must be pointed out that the purpose of scientific pursuits is not to produce 'atom- bomb, hydrogen-bomb, supersonic planes and moonrockets'. Nor is it to seek the attainment of excellence in economic, finance laws and philosophy, although Islam is not opposed to the amenities and comforts of life provided they are utilized within the limits imposed by Allah. According to Islam all scientific efforts should be directed towards attaining acquaintances of the Divine Truth. As Hadrat Hasan Basri (*Razi Allahu anhu*) has said· "The scholar is he who fears Allah though he has not seen HIM, and turns to what is approved by HIM and keeps away from what makes HIM angry."

MAIN POINTS OF BALKANS PEACE AGREEMENT:

Here are the main points of the Bosnian peace agreement signed at Paris on 14th December. The accord takes the shape of an umbrella document, 11 annexes and 102 maps: Bosnia-Herzegovina will be preserved as a single state within its present borders and with international recognition. It will be governed by a federal constitution and endowed with a two-chamber parliament, a constitutional court, a presidency, a single currency and central bank. The Bosnian state will be made up of two entities: a Muslim-Croat Federation with control of 51 percent of Bosnia's territory and a Serb Republic with authority over the remaining 49 percent. The Bosnian Serbs retain control over the eastern towns of Srebrenica and Zepa, as well as Pale where they are head-quartered. They also secured access to the Adriatic Sea through the Save river.

The capital city of Sarajevo will remain united under the government of the Muslim-Croat federation but the Serbs will have administrative authority over schools and other local services in some districts. An overland corridor linking Serb-held lands in eastern and western Bosnia will remain five kilometers wide and the future state of the town of Broko, in the corridor, will be determined by arbitration. This territorial dispute over the so-called posavina corridor and the status of Broko were the last issues to be settled before agreement was achieved. The presidency and the parliament will be chosen through democratic free elections scheduled for some time next year throughout Bosnia-Herzegovina and held under international supervision. Voters will be allowed to cast ballots in their original area of residence. Refugees will be allowed to return to their homes. People will be able to move freely throughout Bosnia and human rights will be monitored by an independent commission and an internationally trained civilian police force. Convicted war criminals will be barred from holding elected office or serving in the military. The accord provides for the deployment of 60,000 peacekeeping troops under the command of the North Atlantic Treaty Organisation. During the term of their mandate, the peacekeepers will help defend the borders of Bosnia-Herzegovina.

Corrigendum

In our issue of February 7, 1996, Page 79, line 9, the complete sentence be read as "Hence the imperative need of Deen-ul-Qay-a-mah, establishment of the true universal religion in Islam."

Bis-mil-laa-hir-rah-maa-nir-ra-heem

In the name of Allah, the All Compassionate, the Most Merciful

INTRODUCTION

The Chapter, ***Soo-rah Al- Qadr*** is the ninety seventh of the Glorious Qur-aan Majeed in accordance to its compilation.

The Chapter under reference deals with, the Night of Majesty as the various commentators name the same according to their findings ....inner and outside both mystic and scholastic.

The very first revelation of the Holy Qur-aan contained in the last Chapter, ***Al- 'A- laq,*** is suitably followed in arrangement by one that relates when the revelation of the Qur-aan began It was the Night of Worth, Power, Majesty, Grandeur and Greatness in the Spiritual World that witnessed the shining of that light which was destined to illumine the whole world. And the coming of the first revelation in the Night of Worth or Power, contained a clear indication/sign, that the most mystic of all the revelations was now being granted to the world, and that the majesty of this revelation, as well as of its recipient, would be established through out the world.

It is, undoubtedly, one of the very early revelations at Mak-kah, representing the most mystic, majestic Message of Mercy of Almighty Allah. All Powers of the world Divine speed on, by the Command of Almighty Allah, and bless every nook and corner of the heart. Peace and tranquillity reign supreme until this mortal night give place to the glorious day of an immortal world-- the most glorious Message to the world for all times to come. This God-given gift is the glorious Qur-aan brought down from the Preserved Tablet-- ***Lauh-i-Mah-fooz*** to the worldly heavens-- that was revealed to the most Glorious, most Perfect Man of Sublime Manners and Exalted Character-- Muhammad (***Sallallahu alaihi wa sallam***)-- Leader of prophets and ***Imam*** of the Virtuous for all times to come. It is a unique gift during the course of matchless night of the month of Ramazaan, to the matchless human being, perfect in every respect and for all ages to come and for all times-- past, present and future (***Sallallahu alaihi wa sallam***).

Theme and Subject Matter:

The theme of this chapter, ***Al-Qadr***, initiates to acquaint man with the value, worth, power, majesty in mysticism and importance of the Qur-aan Majeed. As already stated the fact that its being placed just after ***Soo-rah Al-'A-Laq*** in the arrangement of the Qur-aan by itself explains that the Holy Qur-aan, the revelation of the same began with the first five verses of ***Soo-rah, Al- 'Alaq***, was sent down in this destiny- making night of ***Al-Qadr*** It is, no doubt, a glorious Book and its revelation for mankind is full of blessings.

At the outset, Almighty Allah declares: "We have sent it down or revealed by US". Thus it is clearly established beyond any shadow of doubt, that it is not a composition of Muhammad (***Sallallahu alaihi wa sallam***) himself, but WE (Almighty Allah) revealed it.

Then, it is said that "WE sent it down in the Night of Destiny or Evaluation. " Night of Destiny or ***Qadr*** has two meanings and both are implied here. First, that it is the night during which destinies are decided. It is not an ordinary night but a night in which destinies are made or marred. The revelation of this Book in this night is not merely the revelation of a book but an event that will change the destiny of not only the ***Quraish*** or of Arabia but of the entire world.

The same view has been expressed in ***Soo-rah, Ad-Du-Khaan*** (44:4). It means that every action is sifted after scrutiny to become command or order from US (Almighty Allah). Thus every thing is decreed during the blessed night.

The second interpretation of ***Lai-la-tul-Qadr*** or Blessed Night is that this is a night of unique honour, dignity and glory. It is better than thousand months. The minimum may be thousand months but the maximum is limitless as seen through the Divine intentions. It depends upon our individual assessment, evaluation and thinking according to ability. The disbelievers of Arabia have been warned by Almighty Allah and through them the humanity and genni for all times to come especially that they regard the Qur-aan Majeed presented by Prophet Muhammad (***Sallallahu alaihi wa sallam***) as a calamity for themselves and complain that a disaster has fallen upon them. On the contrary, the night in which it was decreed to be sent down was such

a [illegible] it [illegible] well [illegible] of [illegible] for all t[illegible] to co[illegible]

In the end, it can be safely stated that in this night the angels with their leader, Arch- Angel Gabriel, descend with every decree- a wise decree by the leave of their Lord and it is all peace from evening till morning. Thus there is no interference of evil in it. All is good all round during the blessed night till dawn. The Devil/*Satan* is already enchained during the month of Ramazaan. Only our Self (*Nafs*) is there to destroy its sublimity and prevents us from reaping the harvest of good. The monkey in us (*Nafs*) is to be trained and restrained from creating mischief especially during this night of beneficence and munificence whose blessings are unbounded. Let us hear and hearken the Divine Call for the benefit of all. And invoke forgiveness for the Muslim *Ummah* and a respectable place in the polity of different nations comprising humanity in the world at large.

Lai- la- tul- Qadr or the Night of Worth is the main theme of the *Soo-rah*. It is one of the nights of limitless blessings in the month of Ramazaan. The blessings of Almighty Allah-- beneficence and munificence are spread over the entire universe. The mystic mysteries are sufficiently eloquent to know and understand their nature. In fact we are not intimately conversant with the blissful atmosphere prevailing during the blessed night. It is only those who know. May Almighty Allah grant us guidance to receive its blessings through *Is-tigh- faar* -- seeking the forgiveness of Almighty Allah through repentance. This can be the right attitude for an obedient, worshipful bondsman of Allah.

May Allah Almighty shower HIS goodly pleasure (*Rizwaan*) on Muslim *Ummah*-- the greatest achievement for this world and the Hereafter

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COMMENTARY

(Continued from page 84)

There are still other interpretations about the meaning of the word "*War-roo-ho*" but the consensus is in favour of the meaning mentioned at No. 1 above.

The interpretations of the Quranic word, "*War-Rooh*" have been stated above. This is in accordance to the findings, celestial experiences, mystic trances and spiritual capabilities of different *mu-fas-sireen* of the Qur-aan according to their capacities and capabilities. But the best explanation, interpretation and elucidation of the Qur-aan is the Qur-aan itself as the same is self Explanatory. The different verses of the Qur-aan Majeed elucidate the other verses. In this connection the Chapter 17 verse No. 85 needs reference,

" And they ask you about the soul.

Say : the soul is by the command of my Lord,

and of knowledge you have been given only a little". (17:85)

The "Spirit of inspiration" is an all important factor May be the different agencies, the Archangel *Gabriel*, the angel of un-imaginably enormous proportion, special group of angels, an exclusive creation of Allah, Prophet Jesus and the special Mercy of Allah, may mean to different persons but the Great Reality cannot be ignored as the same is working and commanding different agencies to do that enormous task of Presenting the Qur-aan Majeed from the Preserved Tablet, *Lauh-i- Mahfooz* to the sky nearest to earth. The knowledge given to us is scanty in comparison to the limitless, bottomless ocean of Divine knowledge and we cannot poke our nose in to every mystery of Allah's knowledge. It is a tremendous spectical phenomena to see the different agencies working at the bidding of the divine spirit / command. Thus the different contradictions regarding the spirit / command of God are here by resolved. Almighty Allah only knows the real state of affairs as they are.

The Holy Prophet (*Sallallahu alaihi wa sallam*) has said, as quoted in the "*Sunan of Baihaqui*" through Hazrat Ans, that the Arch-angel, *Gabriel*, comes down during *Laila- tul- qadr* with a party of angels, and prays for Allah's blessings for those whom he finds engaged in *Ibaadat*.

It is recorded in "Mazahir-e-Haque" that during this very Night angels were created, the nucleus of Adam was started to be put into shape, and trees were planted in the Garden of Eden. The fact that all prayers and supplications made during the Night are granted by Allah has been mentioned in many of the traditions. According to "Durre-Mansur", Prophet Jesus (*alaihis salam*) was raised to the Heavens during this Night, and in the same Night the repentance of Israelites was accepted.

Verse No. 5. "It is the Night of peace and tranquillity, wherein the angels coming in large groups, one after the other, shower greetings of peace on the Believers. It is also taken to mean that during this Night, there is complete protection from evil, discord and disruptive turbulence. The whole of the Night is saturated under Divine Bliss. Let us pay full attention and heed to reap the fullest benefit as submitted earlier.

SOO-RA-TUL-QADR

CHAPTER 97 SOO-RA-TUL-QADR REVEALED AT MAKKAH SECTION 1 VERSES 5	*PART 30 'AM-MA* *SOO-RA-TUL-QADR* *MAK-KEEY-YAH* *RU-KOO'-U-HAA 1* *AA-YAA-TU-HAA 5*	سُورَةُ الْقَدْرِ مَكِّيَّةٌ وَهِيَ خَمْسُ آيَاتٍ
In the name of Allah, the All Compassionate, the Most Merciful.	*Bis-mil-laa-hir-raḥ-maa-nir- ra-ḥeem.*	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1. Indeed, We sent it (the Qur-aan) down in the Night of Power. (Al-Qadr).	*1. In-naa an-zal- naa- hu fee lai- la- til- qadr.*	إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝١
2 And what shall make you understand what the Night of Power (Al-Qadr) is?	*2. Wa maa- ad- raa- ka maa lai- la- tul- qadr.*	وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝٢
3. The Night of Power (Al-Qadr) is better than a thousand months.	*3. Lai- la- tul- qad- ri khai- rum- min al- fi- shahr.*	لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝٣
4. In it descend the Angels and the Spirit (Jibreel- Gabriel)	*4. Ta- naz- za- lul- ma- laa- i- ka- tu war- roo- ḥu fee- haa*	تَنَزَّلُ الْمَلَائِكَةُ
by the permission of their RABB (Guardian-Lord);	*bi- iz- ni rab- bi- him.*	وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم
for every bidding.	*min- kul- li- am- rin.*	مِّن كُلِّ أَمْرٍ ۝٤
5. It is Peace till the break of day.	*5. Sa-laam *hi-ya ḥat- taa mat- la-'il-fajr.*	سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۝٥
	(*to be continued in the same breath but after a short pause.)	وَقْفُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Commentary

SOO-RA-TUL-QADR

Verse No. 1. ***In-naa an- zal-naa- hu fee lai- la- til-qadr.***

Indeed, WE sent it (the Qur-aan) down in *Lai- la-tul- qadr* (the Night of Power). Although there is no mention of the Qur-aan before it, but Qur-aan Majeed is implied for "sending down" by itself points out that the Qur-aan is meant. There are numerous instances in the Qur-aan that if from the context, the style, the antecedent of a pronoun in used even if the antecedent has not been mentioned anywhere before or after it.

The Holy Qur-aan was sent down to the sky nearest to earth from *Lauh-i- Mahfooz* (the Grand Record Preserved by Almighty Allah). This distinction alone would have been sufficient for the eminence of *Lai-la-tul- qadr*, but, apart from it, several other blessings have been added to this Night of Majesty, Power, Grandeur and Destiny-making. In the very next verse in order to create curiosity and interest, a question has been posed.

Verse No. 2. In this verse Allah the Exalted asks our Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*), "Have you any knowledge about the greatness and blessings attributed to this Night of Power?" The Almighty Allah describes some of these qualities in verses 3, 4 and 5.

Verse No. 3. It assures the believer that prayers offered during *Lai-la- tul- qadr* would be more creditable than the offerings of as long a period as that of one thousand months at least. How much more rewarding that Night really is, we have not been told.

According to Hadeeth, Hazrat Ans (*Razi Allahu 'anhu*) narrates that once during the Holy month of Ramazaan, the Prophet Muhammad (*Sallallahu alaihi wa sallam*) said, "A month has come to you wherein there is a Night which is far better than one thousand months. The one who squandered that Night deprives himself of all the Virtues, and no body was debarred from its Blessings unless, in fact, he so deserved. "(Narrated by Ibn Majah and others).

The full significance of Lai-la-tul- qadr has been stated in Yaqeen International dated 7th February 1996.

The Esteemed Night or the Night of Power is the night which is full of spiritual bliss. It is one of the odd night of the last nine nights of *Ramazaan* Virtuous deeds, invocations, prayers and recitation of Qur-aan Majeed accomplished during this night fetch a reward bettrer to that of the performance of similar acts for a period of thousand months

How the Muslim *Ummah* (People) came to be favoured with this Esteemed Nihgt has an interesting back-ground When Allah revealed to the Holy Prophet Hazrat Muhammad (*Sallallahu 'alaihi wa sallam*) that the average age of the people of this *Ummah* would be 60 to 70 years, the Prophet (*Sallallahu 'alaihi wa sallam*) got anxious and because of the fact that the *Ummahs* (Peoples) of other Prophets (*'alaihi-mus-salaam*) had much longer span of average life, and thus had greater opportunities for doing good deeds, for offering prayers and other worshipful acts, than the people of his *Ummah*. The people of his *Ummah* would thus have their credit, comparatively lesser and fewer number of good deeds, prayers and other acts of devotion and may rank lower than the people of other Prophets.

This thought made the Holy Prophet (*Sallallahu 'alaihi wa sallam*) sad at heart. Allah the Almighty is Most Kind and Benevolent, and He in His kindness and love for the Holy Prophet (*Sallallahu 'alaihi wa sallam*) revealed to him that He had declared a Night for the Prophet's *Ummah*, to be more beneficial than one thousand months in the matter of reward for prayers and other devotional services offered therein, and that is the '*Lailatul-Qadr*' , the Esteemed Night or the Night of Power.

In this way, Allah blessed the followers of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) with greater favour than that shown to previous *Ummahs*.

This Night is full of blessings because the Glorious Qur-aan was revealed in it. The whole of the Glorious Qur-aan was sent down from '*Lau-hi-Mahfooz*' (The Preserved Tablet) with God, in Heaven to '*Bait-u-'Izzat*' (the House of Reverence) on the sky of the earth. It was revealed step by step, to the Holy Prophet (*Sallallahu 'alaihi wa sallam*), and was completed in 23 years.

The decision in regard to the descent of the Glorious Qur-aan from '*Lau-hi- Mahfooz*' in the Heavens above, to '*Bait-ul-'Izzat*', the sky of the earth, was taken on the Night of the 15th Sha'baan (the 8th month of the Lunar Calendar), that is, the Night following the 14th day, as indicated in the Holy Qur-aan:

"Surely We revealed it in a Blessed Night".... (44:3)

This fact has also been mentioned in '*Ahaadeeth*' (Sayings of the Prophet - *Sallallahu 'alaihi wa sallam*).

Qur-aan Majeed is Peace by itself. It distinguishes between the good and the evil and shows the path of eternal Peace and Bliss to all Mankind for ever. This being so, the Night in which this Divine Book was sent down is worthy of great esteem.

The day of the month which this night follows has not been named. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) knew this day but before he could disclose, the knowledge of this day was taken away from him because of a quarell between two believers. Hazrat Ubaida bin Samt (*Razi Allahu 'anhu*) reports that once the Prophet (*Sallallahu 'alaihi wa sallam*) came out of his house to give us the news of the Night of Power but when he found two believers engaged in a fight, he said:

"I had come to give you the news of the Night of Power Since such and such persons were engaged in fighting, the signs of the Night of Power have been taken away from me Perhaps it would be better for you to look for it on the 29th 27th and 25th".

(Bukhari)

This tradition signifies what a loss the Muslim *Ummah* can suffer because of a fight between two believers.

During this night, as explained in the Verses quoted above, the Angels and Heavenly Spirit (*Hazrat Jibreel 'alaihis salaam*) descend on the Earth Their nearness to Earth gives a Spiritual lustre to it and so to the souls and hearts of the believers. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) passed this Night in Prayer and worship

Hazrat `Ayeshaa Siddiqah (*Razi Allahu `anhaa*) has said

"When the last ten days of *Ramazaan* approached, the Prophet (*Sallallahu `alaihi wa sallam*) tied his `*Tahband*' kept vigils and persuaded his household to keep vigils " (*Bukhari & Muslim*)

According to another tradition, the Esteemed Night should be looked for in the odd nights of the last ten days, that is, the nights of 21st, 23rd, 25th, 27th, and 29th But the night of the 27th is taken to be most probable night

Hazrat 'Ayesha Siddiqah (*Razi Allahu 'anhaa*) reports.

'I asked O Messenger of Allah! inform me if I find any night to be the Esteemed Night, what should I say therein'. He said, say:

"Allaa-hum-ma In- na- ka 'afuw- wun tu-hib-bul- 'af- wa fa'-fu-'an- nee "

(Ya Allah thou art forgiving, lovest forgiveness, so forgive me.)

Let us pray that Allah may enable us to avail ourselves of this Night and pray according to the instructions of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) to merit Allah's unlimited Blessings and benevolence Ameen!

There could hardly be any doubt about the misfortune of a person who deprives himself of such great blessings.

The Esteemed Night or the Night of Power is the night which is full of spiritual bliss

Verse No. 4. Allama Razi commenting upon the words "*Ta-naz-za-lul- ma- laa- i- ka- tu*" in the verse, says that when Allah informed the angels about His intention to create man, the angels had little to show for man and even ventured to submit to Allah, "Will You create one who will cause disturbance and blood shed on the earth"? Thereafter when his parents came to note his base origin in the form of a mere drop of sperm, they too looked upon it with scorn, so much so that they considered it to be a thing which, if sullied their apparel, had to be washed away. However, in course of time, when Allah made that same sperm grow into the fine form of man, the parents loved and cherished him The things have now progressed so far that on *Lai- la- tul- qadr* when the angels see the same man worshipping and adoring Allah, they descend towards HIM to repent for what they had once expressed against him

As regards the word "*War-rooh*" in the verse, there are different opinions about the meaning These are given below.

1 The majority consider that the word refers to the Arch- angel, *Gabriel* Allama Razi has supported this view According to him Allah has first mentioned the angels and then, because of the eminent status of Gabriel amongst them, has made a special mention of him

2 The word means an angel of un-imaginably enormous proportion, for whom the world and the sky are but tiny

3. The word means a special group of angels who appear and are visible to other angels, only on *Laila- tul- qadr*

4. It stands for Allah's exclusive creation who eat and drink but do not resemble either man or angel.

5. It refers to Prophet Jesus (*alaihis salam*) who comes down to earth on this Night along with other angels to view the deeds of the *Ummah* of Prophet Muhammad (*Sallallahu alaihi wa sallam*)

6 It means Allah's special Mercy which comes in the wake of the descent of the angels. *(Continued on page 81)*

بدراً ، وما يدريك لعل الله قد اطلع على من شهد بدرا، فقال : (أعملوا ما شئتم فقد غفرت لكم) !! : فبكى عمر وقال : الله ورسوله أعلم !!

فأنزل الله هذا التأديب الالهي وهو صدر سورة الممتحنة قال تعالى «يأيها الذين امنوا لاتتخذوا عدوى وعدوكم أولياء تلقون اليهم بالمودة ، وقد كفروا بما جاءكم من الحق يخرجون الرسول ، واياكم ، ان تؤمنوا بالله ربكم ان كنتم خرجتم جهادا فى سبيلى ، وابتغاء مرضاتى تسرون اليهم بالمودة ، وأنا أعلم بما أخفيتم وما اعلنتم ، ومن يفعله منكم فقد ضل سواء السبيل ، ان يثقفوكم يكونوا لكم اعداء ويبسطوا اليكم ايديهم والسنتهم بالسوء ، وودوا لو تكفرون ، لن تنفعكم ارحامكم ولا اولادكم يوم القيامة يفصل بينكم والله بما تعملون بصير» .

«العظيم حقا من يرحم الضعفاء» :

وان انا هنا لوافة ، فما كان حاطب منافقا ، ولا ضعيف الايمان ، بتزكية الرسول ﷺ له ، ولكن فى النفس الإنسانية جوانب ضعف تطغى عليها فى بعض الاحيان ، وتهوى بها الى ما لاترضاه لنفسها ، وكل بنى آدم خطاء ، وما كان هذا الضعف الانسانى ليخفى على صاحب القلب الكبير ، والقوى الامين ، وصاحب الخلق العظيم ، فلا تعجب اذا كان الرسول ﷺ صدقه فيما قال ، ورحم ضعفه ، بل ونافح ، عنه ، والقوى حقا هو الذى يرحم الضعفاء ، والعظيم حقا هو الذى يلتمس المعاذير لمن يستز لهم الشيطان ، فى غفوة من صدق الايمان ، ووازع الضمير !! .

٢ ـ ومما يروى فى هذا الباب ما روى انه ﷺ دخل عليه رجل ذات يوم ، فأصابت الرجل من هيبته وقوة شخصيته رعدة !! مع انه ﷺ لم يكن يحيط به الخدم ولا الجنود المدججون بالسلاح ولاكانت فى مجلسه مظاهر الكسروية ، ولا ابهة الملك ، ولا فخفخة الرياسة ، فقال للرجل : هون عليك ، فانى لست بملك ، وانما انا ابن امراة من قريش كانت تأكل القديد) . نعم الله ـ الله ـ أنا ابن امرأة تأكل القديد كما انك ابن امرأة ، فكلانا عبد الله ولست الها ، ولا ابن اله كما زعم النصارى فى عيسى ولست ملكا متجبرا ، ولا ابن ملك متجبر !!

٣ ـ وكان ﷺ تقابله المرأة او الخادم فى سكة من سكك المدينه ، فتستوقفه ، فيقف لها حتى يقضى لها حاجتها روى الامام البخارى فى صحيحه بسنده عن أنس رضى الله عنه قال (ان كانت الامة ـ من اماء المدينة لتأخذ بيد رسول الله ﷺ ، فتنطلق به حتى يقضى حاجتها) وذلك لانه ﷺ يعلم ان لهؤلاء الجوارى والاماء حاجات وانهن ضعيفات ومن شان الضعيفات استهانة الناس بحقوقهن ، ولكن العظيم صاحب الخلق العظيم كان ارعى الناس لحقوق الضعفاء والضعيفات ، والعظيم حقا هو الذى يرحم الضعفاء والضعيفات !

٤ ـ روى الامام البخارى فى صحيحه بسنده عن مصعب بن سعد قال : رأى سعد رضى الله عنه له فضلا على من دونه ، فقال النبى ﷺ : (هل تنصرون ، وترزقون الا بضعفائكم) وهذا الحديث مرسل فى الظاهر ولكنه متصل فى الواقع ونفس ولولا هذا لما أخرجه الامام البخارى فى صحيحه ، لانه لايخرج فيه الا الاحاديث المسندة المتصله ، وقد جاء الرفع صريحا ، فقد اخرجه الاسماعيلى فى (مستخرجه) فصرح فيه بسماع مصعب عن أبيه سعد ، ولكنه اقتصر على المرفوع وهو قوله ﷺ (هل تنصرون . . .) ورواه الامام النسائى بسنده عن مصعب بن سعد بن أبى وقاص عن ابيه بلفظ (ان سعدا ظن ان له فضلا على من دونه . . .) الحديث ، وله ما يشهد له فيما رواه الامام احمد والنسائى عن ابى الدرداء مرفوعا ولفظه (انما تنصرون وترزقون بضعفائكم) .

والضعفاء فى اخلاقهم، وسلوكهم، واعمالهم، والضعفاء فى قلوبهم، والضعفاء أمام أنفسهم، وتجاه أهوائهم وشهواتهم، والضعفاء فى شخصيا تهم فهؤلاء وأمثالهم وجدوا من القوى الرءوف الرحيم، رحمة لم يجدوها عند غيره من البشر أيا كان هذا البشر و عطفا عليهم لم يجدوه عند غيره، وبرا بهم لم يجدوه عند غيره وقبولا لأعذارهم، بل والتماسا لمعاذيرهم لم يجدوه عند غيرة.

وقد بلغ رسول الله ﷺ الغاية فى الرحمة حينما قال «كل بنى ادم خطاء، وخير الخطائين التوابون» رواه الترمذى وابن ماجه بسند قوى، فقد فتح بقوله هذا أبواب الرحمة، وأبواب التوبة للعصاة والمذنبين، وليس أحب الى المذنبين من فتح أبواب التوبة لهم، ولا الم لهم من التيئيس، والتقنيط من رحمة الله تبارك وتعالى، وقد روى الامام مسلم قصة الرجل الذى قتل تسعا و تسعين، ثم جاء الى أحد علمائهم ليسأله هل له من توبة، فأيسه وقنطه، فما كان منه الا ان قتله واكمل به المائة!! ثم قبل الله توبته!!

واليكم بعض المثل للعليا التى زخرت بها السيرة النبوية ﷺ.

١ - فى السنة الثامنه نقضت قريش العهد الذى كان بينهم وبين النبى ﷺ، فلم يكن من النبى ﷺ الا ان يغزوهم فى عقر دارهم، فعزم على فتح مكة بلد الله الحرام، ولم يلبث ان اخذ فى التجهيز للخروج الى مكة واذن فى الناس بالتجهز واخفى مقصده بهذا التجهز وللدعوة اليه الا عن بعض خاصته من كبار الصحابة كالصديق ابى بكر، وعمر ونحوهما، فلما تجمعت الجموع وتهيأت للمسير اخبرهم بمقصده وقال (اللهم خذ العيون والاخبار عن قريش، حتى نبغتها فى بلادها). لانه ﷺ كان حريصا على عدم اراقة الدماء فى بلد الله الحرام الذى حرم الله القتل والقتال من يوم ان خلق الله السموات والارضين.

«كتاب سيدنا حاطب بن ابى بلتعة الى قريش»:

ولما اجمع النبى ﷺ المسير الى مكة كتب حاطب كتابا يخبر فيه زعماء قريش بالذى اجمع عليه الرسول ﷺ ثم اعطاه مولاه لبعض بنى عبد المطلب تسمى «سارة» وجعل لها جعلا على ان تبلغه قريشا، فجعلته فى عقاص شعرها، ثم خرجت به فاذا الوحى ينزل على رسول الله ﷺ بما صنع حاطب، فبعث عليا، والزبير، وقال: انطلقوا حتى تاتوا «روضة خاخ» فان بها ظعينة معها كتاب، فخذوه منها فانطلقوا تتعادى بهم خيلهم حتى ادركوها، فقالوا لها: اخرجى الكتاب، فقالت: ليس معى كتاب! فقالوا لها: لتخرجن الكتاب، او لنكشفن الثياب، فخافت واخرجته من عقاصها فأتوا به الى النبى ﷺ فاذا فيه: «يا معشر قريش، فان رسول الله جاء كم بجيش كالليل يسير كالسيل فوالله لوجاء كم وحده لنصره الله، وانجز له وعده، فانظروا لانفسكم والسلام».

«سؤال النبى ﷺ لحاطب»:

فقال النبى ﷺ (يا حاطب ما هذا؟) فقال يا رسول الله لا تعجل على انى كنت امرا ملصقا فى قريش — يعنى حليفا — ولم يكن من انفسها، وكان من معك من المهاجرين لهم قرابات يحمون بها اهليهم، واموالهم، فاحببت اذ فاتنى ذلك من النسب فيهم ان اتخذ عندهم يدا يحمون قرابتى بها ولم افعله ارتدادا عن دينى، ولا رضا بالكفر بعد الاسلام، فقال الرسول العظيم ﷺ: (اما انه قد صدقكم)!! فقال عمر يا رسول الله دعنى اضرب عنق هذا المنافق، فقال الرسول الكريم ﷺ: (انه قد شهد

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وعلى آله واصحابه وبارك وسلم

نحمده ونصلي على رسوله الكريم

القوى الذى رحم الضعفا

صلى الله عليه وسلم

بقلم الدكتور محمد محمد أبو شهبه

لقد كان رسول الله ﷺ قويا فى نسبه ، وقويا فى شرفه وقويا فى جسمه قوة لم تعرفها البشرية فى تاريخها الطويل، وليس أدل على هذه القوه الفائقة مما رواه الرواه: من قصة ركانة بن عبد يزيد ابن هاشم بن المطلب بن عبد مناف ابن قصى . يجتمع مع النبى ﷺ فى جده عبد مناف. قالوا: قدم ركانة من سفر فأخبر خبر. النبى ﷺ فلقيه فى بعض جبال مكة فقال: يا ابن أخى بلغنى عنك شىء فان صرعتنى علمت أنك صادق ، فصارعه فصرعه رسول الله ﷺ ، وأسلم ركانة قيل عقب هذه المصارعة ، وقيل : يوم الفتح ، وقد روى قصة ركانة هذا مع رسول الله ﷺ أبو داود والترمذى ، ولكن قال الترمذى : اسناده ليس بقائم ، ومثل هذا مما لا يستدل به على حلال أو حرام لا يشترط فيه الصحة أو الحسن بل يكتفى بما فيه ضعف أو فى اسناده مقال لبعض النقاد ويسمى علماء « أصول الحديث » هذا بالضعف المحتمل ، وأما الضعف الشديد فهذا لا يؤخذ به فى الفضائل فضلا عن الحلال والحرام ، والضعيف المحتمل اذا كانت له شواهد ، أو روى من طرق عدة مثله أو أقوى منه ارتقى الى درجة الحسن لغيره ، وهذا فصل الخطاب فى هذه المسالة حتى يكون الكاتبون والمحاضرون على بينة من هذا حينما يستشهدون ، ويستدلون ، ببعض الأحاديث أما الموضوع المختلق فلا يؤخذ به ولا كرامة فى الفضائل ، ولا فى القصص ، فضلا عن الحلال والحرام ، وعلى من يستشهد أو يستدل بحديث أو أثر عن الصحابة والتابعين أن يتأكد من درجته صحة ، أو حسنا ، او ضعفا ، فان كان غير عارف فليسأل اهل العلم بالحديث والا كان مأزورا بتقصيره وان كان عارفا فاثمه اكبر، وذنبه اعظم ، وصدق المبلغ عن ربه العالمين حيث قال (من كذب على متعمدا فليتبوأ مقعده من النار) رواه الشيخان البخارى ومسلم وغيرهما ، وهو حديث متواتر لفظا ومعنى.

وكان ﷺ قويا فى عقله ، وقويا فى عقيدته ، وقويا فى علمه ، وفى عمله ، وقويا فى خلقه ودلائل هذه القوة الاصيلة الجذور ، المتشعبة الفروع من القران والسنة والسيرة النبوية ﷺ اكثر من ان تحصى.

والمراد بالضعفاء فى اجسامهم ، الضعفاء فى جاههم ، والضعفاء فى انسابهم وشرفهم ، والضعفاء فى عقولهم ،

القوى الذى رحم الضعفأ

صلى الله عليه و سلم

- واليكم بعض المثل للعليا التى زخرت بها السيرة النبوية ﷺ .
- « كتاب سيدنا حاطب بن ابى بلتعة الى قريش » :
- « سؤال النبى ﷺ لحاطب » :
- « العظيم حقا من يرحم الضعفاء » :

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY

Yaqeen international

A NON-SECRETARIAN ENGLISH JOURNAL PRESENTING ISLAM IN PRISTINE PURITY AS TAUGHT BY QUR-AAN AND SUNNAH

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, the All Compassionate, the Most Merciful

I'TIKAAF:

I'tikaaf is a special feature related to the month of Ramazaan. I'tikaaf means to confine one-slef in the House of Allah-- the precincts of a mosque from the evening of ***20th Ramazaan***, a little before the sunset, till the appearance of ***Shawwal*** moon. The following principles apply to it:

1 ***I'tikaaf*** means to stay in a mosque where the daily five-times congregational prayers are regularly held. For the sake of ***I'tikaaf***, one should enter the mosque with the express 'Intention' of staying there till the appearance of ***Shawwal*** moon One should not go out of the mosque except for essential needs, for example, answering the calls of nature, taking a compulsory bath or making an ablution

2 To observe ***I'tikaaf*** in the last ***Ashrah*** (ten days) of ***Ramazaan*** is ***Sunnat-i-Muakkadah 'Alal-Kifayah***

3 In case of ***Mohallahs*** (localities) of big cities and in the case of small villages the whole population of the place, if no one offers to stay in ***I'tikaaf***, all the residents of such places will be deemed sinful But if any one from each ***Mohallah*** in the big cities and any one of the whole population of a small village offers to stay in ***I'tikaaf***, the Sunnah will be considered to be complied with on behalf of all the residents in each case.

4 To maintain rigid silence in ***I'tikaaf*** is not necessary but is considered odious One may talk of noble things but should abstain himself from quarells and frivolous talks, gossip, etc.

5 No specific form of worship is prescribed in ***I'tikaaf***. One may engage himself in ***Salaat*** (prayer) ***Tilaawat*** (Reciation of Qur-aan Majeed) or study or teach others out of religious books or any other act of worship which he may like to offer.

6 If the mosque is not a ***Juma'Mosque***, then the person concerned should leave for ***Juma'Mosque*** at a time when he can, on reaching

there, offer ***Sunnah raka'ats*** and listen to ***Khutaba***. If he takes a little longer in the ***Juma Mosque***, it will do not harm to his ***I'tikaaf***.

7. If any one leaves the mosque even for a short while without any valid reason of ***Shari'ah I'tikaaf*** will cease, even if he does so out of forgetfulness. In this case one should offer ***Qaza I'tikaaf*** in a mosque. It is not permissible for one in ***I'tikaaf*** to go out of the mosque for taking bath on a Friday or for the purpose of getting cool and refreshed.

BLESSINGS OF I'TIKAAF:

I'tikaaf is a discipline which has many blessings and Allah has promised great rewards for a ***Mu'takif*** (one who observes ***I'tikaaf***). A few of the blessings of ***I'tikaaf*** are

1. A ***Mu'takif*** is able to devote all of his time to the remembrance of Allah in the secluded corner of a mosque.
2. He gets rid of worldly affairs and is thus safe from objectionable ideas and actions
3. He engages himself in worshipful or other devotional functions throughout the days and nights of ***I'tikaaf***. He is all the time in the mosque to join each and every congregational prayer, and has enough time and convenience to recite the Holy Qur-aan and offer '*Nafl*' (optional) prayers to heart's content
4. He remembers Allah and makes supplications to Him during this time like a guest of Allah, since a mosque is the House of Allah

CONDITIONS OF I'TIKAAF:

A ***Mu'takif*** must be a sane person and a Muslim He should be free from ***Hadas-i-Akbar***, that is, should be clean from pollution resulting from sexual intercourse, a woman ***Mu'takif*** should also be free from mensturation He or she must make the ***Niyyat*** (Intent for ***I'tikaaf*** either mentally or orally before entering the place of ***I'tikaaf***. Men should observe ***I'tikaaf*** in a mosque where the five daily prayers are held in congregation

The above conditions are essential for all types of ***I'tikaaf*** For ***I'tikaaf-i-wajib***, as also for ***I'tikaaf Sunnat-i-Muakkadah***, observed in ***Ramazaan***, Fasting is essential in addition

CIRCUMSTANCES WHICH NULLIFY *I'TIKAAF*:

When a ***Mu'takif***

1. Comes out of the mosque willfully or leaves it for some genuine reason up-held by ***Shari'ah*** but stays away for a period longer than necessary.
2. Leaves the mosque because of fear of some disease.
3. Happens to make love.

Selection of a mosque for ***I'tikaaf*** where ***Juma'*** congregational prayers are also held is commendable

During ***I'tikaaf***, a ***Mu'takif*** follows the normal routine of life He can eat and drink after sunset to dawn (i.e. outside the hours of Fasting) and sleep in the mosque.

Blessings of Lailatul-Qadr:

Besides the Virtues and Blessings of Fasting and Taraaweeh, etc., which appeared in the previous issues of YAQEEN, the great Virtues and Rewards of 'The Esteemed Night or the Night of Power', in brief are mentioned in this issue:

The auspicious month of ***Ramazaan*** is, indeed, a divine gift of great Blessings from Allah for the Muslims, but only if we avail ourselves of its blessings, otherwise for the unblessed and ignorant ones, all the loud talks about ***Ramazaan*** shall be no more than mere noisy slogan

According to a ***Hadeeth***, the Holy Prophet (***Ṣallallahu 'alaihi wa sallam***) has said that if the Muslims knew the benifits and blessings of ***Ramazaan***, they would ardently wish the ***Ramazaan*** to stay all the year round, in spite of the hardship and deprivations it entails

LAILATUL-QADR

Qur-aan says· "Indeed, we sent it (the Qur-aan) down in the Night of Power, (***Al-Qadr***) And what shall make you understand what the Night of Power (***Al-Qadr***) is? The Night of Power (***Al-Qadr***) is better than a thousand months In it descend the Angels and the Spirit (***Jibreel***- Gabriel) by the permission of their ***RABB*** (Guradian Lord), for every bidding It is Peace till the break of day " (97· 1-5)

According to ***Hadeeth***, Hazrat Ans (***Razi Allahu 'anhu***) narrates, "Once during the Holy month of ***Ramazaan***, the Prophet (***Ṣallallahu 'alaihi wa sallam***) said "A month has come to you wherein there is a Night which is far better than one thousand months The one who squandered that Night deprives himself of all the Virtues, and that nobody was debarred from its Blessings unless, in fact, he so deserved " (***Narrated by Ibn Majah' and others***)

There could hardly be any doubt about the misfortune of person who deprives himself of such great blessings

The Esteemed Night or the Night of Power is the night which is full of spiritual bliss It is one of the odd night of the last nine nights of ***Ramazaan*** Virtuous deeds, invocations, prayers and recitation of Qur-aan Majeed accomplished during this night fetch a reward bettrer to that of the performance of similar acts for a period of thousand months

How the Muslim ***Ummah*** (People) came to be favoured with this Esteemed Nihgt has an interesting background When Allah revealed to the Holy Prophet Hazrat Muhammad (***Ṣallallahu 'alaihi wa sallam***) that the average age of the people of this ***Ummah*** would be 60 to 70 years, the Prophet (***Ṣallallahu 'alaihi wa sallam***) got anxious and because of the fact that the ***Ummahs*** (Peoples) of other Prophets (***'alaihi-mus-salaam***) had much longer span of average life, and thus had greater opportunities for doing good deeds, for offering prayers and other worshipful acts, than the people of his ***Ummah*** The people of his ***Ummah*** would thus have their credit, comparatively lesser and fewer number of good deeds, prayers and other acts of devotion and may rank lower than the people of other Prophets

This thought made the Holy Prophet (***Ṣallallahu 'alaihi wa sallam***) sad at heart Allah the Almighty is Most Kind and Benevolent, and He in His kindness and love for the Holy Prophet (***Ṣallallahu 'alaihi wa sallam***) revealed to him that He had declared a Night for the Prophet's ***Ummah***, to be more beneficial than one thousand months in the matter of reward for prayers and other devotional services offered therein, and that is the '***Lailatul-Qadr***', the Esteemed Night or the Night of Power.

In this way, Allah blessed the followers of the Holy Prophet Muhammad (***Ṣallallahu 'alaihi wa sallam***) with greater favour than that shown to previous ***Ummahs***.

This Night is full of blessings because the Glorious Qur-aan was revealed in it. The whole of the Glorious Qur-aan was sent down from *'Lau-hi-Mahfooz'* (The Preserved Tablet) with God, in Heaven to *'Bait-ul-'Izzat'* (the House of Reverence) on the sky of the earth. It was revealed step by step, to the Holy Prophet (*Sallallahu 'alaihi wa sallam*), and was completed in 23 years.

The decision in regard to the descent of the Glorious Qur-aan from *'Lau-hi- Mahfooz'* in the Heavens above, to *'Bait-ul-'Izzat'*, the sky of the earth, was taken on the Night of the 15th Sha'baan (the 8th month of the Lunar Calendar), that is, the Night following the 14th day, as indicated in the Holy Qur-aan:

"Surely We revealed it in a Blessed Night".... (44:3)

This fact has also been mentioned in *'Ahaadeeth'* (Sayings of the Prophet - *Sallallahu 'alaihi wa sallam*).

Qur-aan Majeed is Peace by itself. It distinguishes between the good and the evil and shows the path of eternal Peace and Bliss to all Mankind for ever. This being so, the Night in which this Divine Book was sent down is worthy of great esteem.

The day of the month which this night follows has not been named. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) knew this day but before he could disclose, the knowledge of this day was taken away from him because of a quarell between two believers. Hazrat Ubaida bin Samt (*Razi Allahu 'anhu*) reports that once the Prophet (*Sallallahu 'alaihi wa sallam*) came out of his house to give us the news of the Night of Power but when he found two believers engaged in a fight, he said

"I had come to give you the news of the Night of Power. Since such and such persons were engaged in fighting, the signs of the Night of Power have been taken away from me Perhaps it would be better for you to look for it on the 29th 27th and 25th".

(Bukhari).

This tradition signifies what a loss the Muslim *Ummah* can suffer because of a fight between two believers

During this night, as explained in the Verses quoted above, the Angels and Heavenly Spirit (*Hazrat Jibreel 'alaihis salaam*) descend on the Earth. Their nearness to Earth gives a Spiritual lustre to it and so to the souls and hearts of the believers The Holy Prophet (*Sallallahu 'alaihi wa sallam*) passed this Night in Prayer and worship

Hazrat 'Ayeshaa Siddiqah (*Razi Allahu 'anhaa*) has said

"When the last ten days of *Ramazaan* approached, the Prophet (*Sallallahu 'alaihi wa sallam*) tied his '*Tahband*' kept vigils and persuaded his household to keep vigils " (*Bukhari & Muslim*)

According to another tradition, the Esteemed Night should be looked for in the odd nights of the last ten days, that is, the nights of 21st, 23rd, 25th, 27th, and 29th. But the night of the 27th is taken to be most probable night.

Hazrat 'Ayesha Siddiqah (*Razi Allahu 'anhaa*) reports:

'I asked O Messenger of Allah! inform me if I find any night to be the Esteemed Night, what should I say therein'. He said, say:

"*Allaa-humm-ma In- na- ka 'afuw- wun tu-hib-bul- 'af- wa fa'-fu-'an- nee.*"

(Ya Allah thou art forgiving, lovest forgiveness, so forgive me.)

Let us pray that Allah may enable us to avail ourselves of this Night and pray according to the instructions of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) to merit Allah's unlimited Blessings and benevolence. Ameen!

How to Celebrate 'Id-ul-Fitr

By the time the Yaqeen reaches our readers, they will be celebrating the *'Id-ul-Fitr* festival.

At the completion of one's earnest and beneficial training in the form of abstention from food and beverages, as well as piety in its widest sense, and nightly vigils, in the course of which, the whole of the Qur-aan Majeed was recited, and distribution of *Zakaat* and alms and other forms of charity adds to one's moral status and spiritual advancement Those who have availed of the fullest blessings of Allah attendant upon the month of *Ramazaan-ul-Mubaarak* deserve to be congratulated

The Night which precedes the Day of *'Id-ul-Fitr* is called in the heavens as *'Laila-tul-Jazaa"-- The Night of Rewards 'Id-ul-Fitr* day is the 1st of *Shawwal*, the festive day marking the end of Fasting during *Ramazaan* Allah, the Exalted, deputes His angels to various places They come down to the earth and taking their position at street corners, call- out-- this call is heard by every creation of Allah the All-Glorious and the All- Powerful, other than human beings, and the Jinns--

"O *Ummah* of Muhammad (Sallallahu 'alaihi wa sallam) Proceed towards the Bountiful Cherisher Who showers (Blessings) in the largest measure and forgives the greatest of sins".

When the believers proceed towards the places where *'Id Prayer* is to be offered, Allah the Almighty and the All-Powerful, inquires from the angels as to what should be the reward of the worker who had done the duty well The angels reply--

"O our Lord and Master! The return in that they should be paid in full measure".

Allah then declares

"O My angels! Bear witness with Me that I have bestowed upon them, in lieu of their Fasting and *Taraaweeh* during the month of *Ramazaan*, My Pleasure and Forgiveness."

To His servants, Allah addresses this.-

"O My servants! Beg of Me. Upon My Honour and Might, in your present congregation, today whatever you would pray for the Hereafter, I will bestow upon you, and whatever you would beg for earthly life, I shall grant if advisable. Upon My Honour so long as you attend upon Me, I shall cover up your shortcomings. Upon My honour and Might, I shall not put you to disgrace before the sinful defaulters. Now, go back (to your homes), absolved and forgiven, you have pleased Me and I am pleased with you."

"The angels become exceedingly jubilant and rejoice at the rewards bestowed upon this *Ummah*, Followers of the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) on the day marking the end of the month of *Ramazaan*". (*Targheeb*)

There is no Fasting on *'Id-ul-Fitr* day-- it is strictly forbidden. As its name indicate, it heralds the breaking of Fasting as *Fitr* in Arabic means "to split, to break, to open "

Celebration of *'Id-ul-Fitr'*

a) Get up early in the morning, take a bath and dress in best clothes and use a perfume.

b) Pay *Sadaqa-tul-Fitr* before going out for *'Id prayer* Offer *'Id prayer* at an *'Idgaah* (an open place for *'Id prayers*) Return home by a different route.

c) Recite *Takbeer* (in a low voice)

when going out for *'Id prayer* and when returning home. *Takbeer* is:

"Allahu-Akbar, Allahu-Akbar, Laa Ilaaha Illalal-laa-hu wal- laa- hu Akbar Allahu- Akbar Wa lil-laa- hil- Ḥamd."

There are no *'Nafl* (Optional) Prayers on the day of *'Id* before the *'Id Prayer*

'Id Prayer:

'Id Prayer is *Waajib* while *'Khutbah'* (sermon) for *'Id* is *Sunnah*. There is neither any *Iqaamah* nor an *Azaan* for *'Id Prayer*

Procedure of 'Id Prayer

a) Nieyyat:

I offer to Allah two *Rak'ats* of *Ṣalaatul* Waajib (Obligatory) prayer for *'Id-ul-Fitr*, led by this *Imaam* with my face to the *Holy Ka'ba* "

b) Then with the call of *Imam*, call out *Takbeer-i-Taḥreemah*, raising both hands up to the lobes of the ears pronouncing *'Allahu-Akbar'* Thereafter, the hands are to be placed on the chest just blew the navel, one upon the other, holding the wrist of the left hand by the fingers of the right hand.

c) Recite *'Ṣanaa'* and thereafter call with the *Imaam*, in raising the hands with each call of *'Allahu-Akbar* and dropping them after each of the first two *Takbeers* At the end of the third *Takbeer*, the hands should be held togeter as before. *Imaam* will now recite *Soo-rah Fatiha* and a portion from Qur-aan Majeed and proceed to complete the *Rak'at*, as usual.

During the second *Rak'at*, the *Imaam* will make the recitation first and then call out *Takbeer* three times, the congregation should follow him raising their hands and dropping them down after each *Takbeer* After the fourth *Takbeer* the *Imaam* will bow down in *Ruku'* without raising hands and so will the congregation. The rest of *Rak'at* is to be completed as usual.

Ṣadaqa-tul-Fitr

Ṣadaqa-tul fitr is obligatory for each and every Muslim who is in possession of *Nisaab* *Ṣadaqa-tul-Fitr* becomes due irrespective of the fact whether or not the person concerned was the owner of *Nisaab* for full one year

For *Ṣadaqa-tul-Fitr* purpose all types of household goods should be taken into account For example, clothes, utensils of all kinds and all the other household goods in excess of normal requirements according to an ordinary standard of living One who owns *Nisaab* must pay *Ṣadaqa-tul-Fitr* on his own behalf as well as on behalf of his minor children who are not owners of *Nisaab* If they are *Nisaab* holders, *Ṣadaqa-tul-Fitr* should be paid from out of their property.

It is wrong to suppose that *Ṣadaqa-tul-Fitr* is payable only by those who have been Fasting. It is obligatory for every sane and free Muslim whether he had observed Fasting or did not observe for any reason.

Ṣadaqa-tul Fitr becomes due at dawn on *'Id day* and may preferably be paid before *'Id prayer*. It will remain due as long as it is not paid and is never time barred. Payment is permitted to be made either in kind or cash. It is distributed in the form of wheat products, such as flour, the quantity per head should be 1 6 kilos If dis-bursed in the form of barley or its flour, the quantity should be 3 2 kilos. In case of other food grains, the quantity should be equal to that as will fetch the value of the prescribed quantity of wheat or barley Payment of *Ṣadaqa-tul-Fitr* in cash should be made on the basis of the market value of a little more than 1 6 kilo of wheat or 3.2 kilos of barley

Ṣadaqa-tul-Fitr can be given to all those who are entitled to receive *Zakaat*, for instance, a man, a woman or a child, not in possession of *Nisaab*, a debtor whose assets after payment of the debt, would not come up to *Nisaab*, a traveller in need of money, persons studying in Islamic *Madrasa* and their Managers who offer to spend the amount on the students It can be given to one or more than one individual

We celebrate the triumph of goodness and the conquest of the forces of evil deeds by the devotion of the faithful to the sacred principles and practices of the Holy month of *Ramazaan-ul-Mubaarak*

We are indeed grateful to Almighty Allah for providing us with this annual opportunity of purifying ourselves spiritual by Fasting and Prayer.

'Id-ul-Fitr is indeed a day of prayer, and thereafter of peaceful celebrations- - a day we should always endear, with heartfelt dedication. Ameen.

The Economic Policy of Islam

By

Dr. Muhammad Hamidullah

All that is found on earth, in the seas and even the heavens has been created by God, for the benefit of man; or that all that is on earth, in the heavens, the ocean, the stars and others have been made sub servient to man by God

Islam provides guidance to its adherents in all phases and activities of life, in matters, material as well as spiritual Its basic teaching with regard to economics is mentioned in several passages of the Qur-aan

Far from despising material well-being, it recognizes (4/5) "that your goods which God has made as the very means of your and neglect not the portion of this world " (28 . 77)

It however lays emphasis on the dual composition of man, by reminding

> "But to mankind is he who saith Our Lord! give unto us in the world, and he hath no portion in the Hereafter And of them is also he who saith; Our Lord! give unto us what is good in this world and is good in the Hereafter, and guard us from the doom of Fire". (2 · 200-1)

"For these there is in store a goodly portion out of that which they have earned; God is swift at reckoning." (2 : 202)

In other verses we find it stated plainly and definitely that all that is found on earth, in the seas and even the heavens has been created by God for the benefit of man, or that all that is on earth, in the heavens, the ocean, the stars and others have been made sub-servient to man by God. It remains for man to know and to profit by the creation of God, and profit in a rational way, paying due regard to the future

CIRCULATION

The economic policy of Islam has also been explained in the Qur-aan, in most unequivocal terms, "so that this (wealth) may not circulate solely among the rich from among you " (59 7)

Equality of all men in wealth and comfort, even if it is ideal does not promise to be of unmixed good to humanity. First because natural talents are not equal among different men, so much so that even if one were to start a group of persons with complete equality, soon the spendthrift will fall into difficulties and will again look on the fortune of his comrades with greed and envy.

Further, on philosophic and psychological grounds, it seems that in the very interest of human society it is desirable that there should be grades in wealth, the poorer having the desire and incentive to work harder. On the other hand, if everybody is told that even if he works more than what is required of him as his duty, he would get no reward and would remain as those who do not do more than their duty, one would become lazy and neglectful, and one's talent would be wasted to the great misfortune of humanity Everyone knows that human livelihood is in constant progress, through the domination and exploitation one after the other of all those things that God has created, whereas one sees that the rest of animals have changed nothing in their livelihood ever since God has created their species.

The cause of this difference as discovered by biologists is the simultaneous existence of a society, a cooperation, and a liberty of competition inside the members of the society, i e. human beings, whereas other animals suffer from the lack of some or of all of these requisite conditions. Dogs, cats and snakes for instance do not create even a family, they perpetuate their race by means of free and momentary 'Love' Others, such as crows and pigeons do create a family in the form of couples yet even if the male helps in the construction of the nest, every member of couple depends on its own gain for this livelihood

Perhaps the most developed social cooperation is found among bees, ants and termites (white ants), they live in a collective way, with complete equality in livelihood, yet without any competition among its members, and consequently it is not possible for the more intelligent or more industrious bee to live more comfortably than others. For this reason there is neither evolution nor change, much less progress in any of these species, as against the human race.

The past history of man shows that every advance and every discovery of the means of comfort came into existence through the existence of grades of wealth of poverty among men, one above the other. Yes, the absolute liberty would lead devilish men to exploit the needy, and ooze them out gradually. So it was necessary for every progressive civilization and every health culture to impose certain duties on its members (such as the order to pay taxes, the interdiction of having recourse to oppression and cheating, etc) and to recommend certain supererogatory acts (like charity and expenditure for the sake of God), yet nevertheless to have a great deal of liberty of thought and action to its members, so that each one benefits himself, his family, his friends and the society at large. This is the exigency of Islam, and it also conforms to nature.

PRINCIPLE

It is on the basis of this fundamental principle that Islam has constructed its economic system. If it tolerates the minority of the rich, it imposes on them heavier obligations, they have to pay taxes in the interest of the poor, and they are prevented from pursuing immoral means of exploitation, hording and accumulation of wealth. For this end there will be some orders or injunctions, and also some recommendations- for charity and sacrifice- with the promise of spiritual (other worldly) reward.

Further it makes, on the one hand a distinction between the necessary minimum and the desirable plenitude and on the other hand between those orders and injunctions which are accompanied by material sanctions and those which are not so, but for which Islam contents itself with persuasion and education only

We shall describe first in a few words this moral aspect Some illustrations would enable us to better understand its implications Most emphatic terms have been employed by Islam to show that to beg charity of others is something abominable and it would be a source of shame on the day of Resurrection, yet simultaneously unlimited praise has been bestowed on those who come to the aid of the others, the best of men being in fact those who make a sacrifice and prefer others to their own selves. Similarly avarice and waste are both prohibited

One day the Prophet of Islam had need of considerable funds for some public cause. One of his friends brought a certain sum to offer as his contribution, and on the demand of the Prophet, he replied: "I have left at home nothing but the love of God and of His Messenger." This person received the warmest praise from the Prophet (*Sallallahu 'alaihi wa sallam*)

Yet on another occasion, another companion of his, who was seriously ill, told him when he came to inquire about his health·

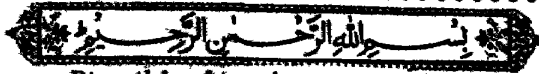
> "O Messenger of God! I am a rich man and I want to bequest all that I possess for the welfare of the poor " The prophet replied: 'No, it is better to leave to thy relatives an independent means of livelihood than that they should be dependent on others and be obliged to beg "

Even for two thirds and for a half of the possessions the remarks of the Prophet was, "That is too much " When the proposal was submitted to give one-third of the property in charity, he said.

"See, even the one-third is a large amount" (*Bukhari*)

PREFERENCE

One day the Prophet saw one of his companions in miserable attire On enquiry, he replied "O Messenger of God! I am not at all poor; only I prefer to spend my wealth on the poor rather than on my own self." The Prophet remarked "No., God likes to see on His slave traces of the bounty that He has accorded him," (*Abu Dawud and Tirmidhi*). There is no contradiction in these directions; each has its own context and relates to distinct individual cases. We are afforded an opportunity of determining the limits of the discretionary choice in excess of the obligatory minimum, vis-a-vis the other members of society.

(Courtesy The Universal Message)

Bis-mil-laa-hir-rah-maa-nir-ra-heem

Al-Bay-yi-Nah

Introduction

In the name of Almighty Allah a humble attempt is being made to introduce the 98th Chapter of the Glorious Qur-aan Majeed According to its compilation this *Soo-rah* or Chapter is so designated after the word, *al-Bay-yi-nah*, occurring at the end of the first verse

Place and Period of the Revelation of the Soo-rah:

The opinion of the various commentators vary whether the chapter under discussion was revealed at Madinah or at *Mak-kah* The views of different *mu-fas-si-reen* (commentators) will always differ according to their scholastic approach and discussion The majority of the early commentators like Had-rat Ibn-e-'Ab-baas (*Razi Allahu 'anhu*) confirm that this *Soo-rah* is revealed at *Madinah*. The name so designated, *al-Bay-yi-nah*, also support the view of the majority of early commentators, dealing with the need of sending down the clear evidence in the personality of a messenger of Allah, the Almighty, affirms the conclusion that it is a *Madni Soo-rah* as the jewes and others were waiting for the same. It deals with the basic belief system in Islam-- the necessity of clear evidence for the sending down a messenger of Allah, who should be in a position to present a clear, undisputed and un-impeachable evidence regarding the truth in the matter of faith.

In fact, the need of sending a Messenger has been explained People of the world belonging to different religions, be they from among the followers of early scriptures or from among the idolators or *mushriks* (polytheists) could not possibly be freed from their state of unbelief, until a Messenger was sent by Almighty Allah, whose appearance by itself should be a clear proof of his prophethood and he should be in a position to present the Book of God before the people in its original, pristine purity That it should be free from every form of mixture of falsehood, corrupting the earlier Divine Books and it should contain sound teachings It should comprise the basic truth and need of the Right Creed

Significantly enough, *Soo-rah Al-bay-yi-nah* has been placed after the *Soo-rahs Al-'A-laq* and *Al-Qadr*, according to the compilation of *Qur-aan Majeed*. It is vital and highly meaningful as *Soo-rah Al-'A-laq* contains the first revelation of the *Qur-aan*, while *Soo-rah Al-Qadr* presents as to when it was revealed and in this *Soo-rah, al-Bay-yi-nah*, it has been explained why it was necessary to send down a Messenger of Allah Almighty along with this Holy Book-- the *Qur-aan Majeed*

As regards the errors of the followers of the earlier Revealed Books, it is safely submitted that the cause of their straying into different creeds was not that Almighty Allah did not provide any guidance to them, but they strayed and deviated from the Right Path **only after** a clear statement of the Right Creed had come to them

The clear statement of Right Creed that was to be operative for all times to come had been provided in the personality of the last and final Messenger of Almighty Allah, Muhammad (*Sallallahu 'alaihi wa sallam*).

The final Right Creed is mentioned in the *Qur-aan Majeed*:

"Today those who dosbelieve in your religion, are in despair,

so do not fear them but fear Me.

Today I have perfected your religion for you;

completed My favours upon you and chosen Al-Islam as a religion for you". (5:3)

The Prophet of Islam, Muhammad (*Sallallahu 'alaihi wa sallam*) is the Prayer of the Prophet Ibrahim (*'Alaihis salam*). Al-Quran declares:

"O our RABB(Creator and Sustainer)! And raise among them a Messenger from among themselves who may recite them your verses,

and teach them the Book and the Wisdom, and purify them.

Surely you are the Mighty, the Wise." (2:129)

Similarly, Hadrat 'EESA, *'alaihis salam* (Jesus) declared in the *Qur-aan*

"And then 'EESA (Jesus), the son of Mary, said:

O children of Israel (Y 'AQOOB)! Surely, I am the Messenger of Allah to you confirming what was (revealed) before me of the Torah, and bearing glad tidings of a Messenger who shall come after me, whose name shall be AHMAD. But when he (Ahmad) came to them with clear signs, they said: This is plain magic." (61:6)

It is sheer impertinent to refute Clear Evidence and dub the same as clear sorcery, charm and enchantment And finally Almighty Allah declared in the *Qur-aan, Al-Bay-yi-nah*, verses one to three that "the disbelievers from among the people of the Book and the ***mushriks*** would not desist (from their unbelief) until the clear evidence should come to them (that is) a Messenger from Allah, who should recite to them holy Scriptures, containing sound and correct writings." So Almighty Allah, out of His Limitless Bounty, raised the Promised Prophet, the Comforter, the Prayer of the Prophet Ibrahim (*'Alaihis salam*) and the glad tidings of Jesus Christ 'EESA (*'Alaihis salam*) The Qur-aan enjoins

"Allah was indeed gracious to the faithful

when He raised a Messenger among them from themselves.

He recites to them His verses,

purifies them and teaches them the Book and the Wisom,

whereas before this they were in plain error". (3:164)

Allah Almighty obliged us to provide guidance but, now, the option is ours to follow

Now it is to be clearly seen that they (the followers of the earlier Books) themselves were responsible for their error and deviation Even after coming of the clear statement through this Messenger of Allah, they continued to stray, their responsibility would further increase The personality of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) has been stated in the Qur-aan Majeed as having "***And surely, you are of exalted character" (68:3)*** And further "***you are not, by the Grace of your RABB (Guardian lord) insane." (68:2)***. The disbelievers, idolators and the polytheists declared him (*Sallallahu 'alaihi wa sallam*) as an enchanter and a mad person. May Almighty Allah save us from such perdition and evil words.

(Continued on page 79)

SOO-RA-TUL-BAIY-YI-NAH

CHAPTER 98
SOO-RA-TUL-BAIY-YI-NAH
REVEALED AT MADINAH
SECTION 1
VERSES 8

PART 30 'AM-MA
SOO-RA-TUL-BAIY-YI-NAH
MA-DA-NEEY-YAH
RU-KOO'-U-HAA 1
AA-YAA-TU-HAA 8

سُوْرَةُ الْبَيِّنَةِ مَدَنِيَّةٌ وَّهِيَ ثَمَانُ اٰيَاتٍ

In the name of Allah,
the All Compassionate, the Most Merciful.

Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Those, from among the People of the Book and the Polytheists who disbelieve, would not abandon (their ways), until a Clear Evidence came to them,

1. Lam-ya- ku- nil- la- zee- na ka- fa- roo min ah- lil-ki-taa-bi wal- mush- ri- kee- na mun-fak- kee- na ḥat- taa ta'-ti- ya-hu- mul-baiy-yi- nah.

لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَالْمُشْرِكِيْنَ مُنْفَكِّيْنَ حَتّٰى تَاْتِيَهُمُ الْبَيِّنَةُ ۝

2 A Messenger from Allah, reciting sanctified pages (Verses from the Eminent Qur-aan),

2. Ra- soo-lum-mi- nal- laa- hi yat- loo ṣu- ḥu-fam- mu- ṭah-ha- rah,

رَسُوْلٌ مِّنَ اللّٰهِ يَتْلُوْا صُحُفًا مُّطَهَّرَةً ۝

3 Wherein are discourses straight and sound

3. Fee- haa ku- tu- bun qaiy- yi-mah.

فِيْهَا كُتُبٌ قَيِّمَةٌ ۝

4 And they, who were given the Book, did not become divided among themselves, but after the Clear Evidence had come to them.

4. Wa maa ta- far- ra- qal- la-zee- na oo- tul- ki- taa- ba il-laa mim- ba'- di maa jaa-at- hu- mul- baiy- yi- nah.

وَمَا تَفَرَّقَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ ۝

5 And they were not ordered except that they should serve Allah, being sincere to Him in the Deen (Religion) as men pure in faith, and establishing prayer and paying ZAKAT (the obligatory alms), and this is the Deen (Religion) of the Righteous.

5. Wa maa u- mi- roo il- laa li-ya'- bu- dul- laa- ha- mukh-li-ṣee- na la-hud- dee- na, ḥu- na- faa- a- wa yu- qee-muṣ- ṣa- laa- ta wa yu'- tuz-za-kaa-ta- wa zaa- li- ka dee-nul- qaiy- yi- mah.

وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۙ حُنَفَآءَ وَيُقِيْمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ وَذٰلِكَ دِيْنُ الْقَيِّمَةِ ۝

6 Surely, those who disbelieve from among the people of the Book and the polytheists, shall be in the Fire of Hell, to live therein for ever. They are the worst of the created beings.

6. In-nal- la- zee- na ka- fa- roo min ah- lil- ki- taa- bi wal-mush- ri- kee- na- fee naa- ri ja- han- na- ma khaa- li- dee-na fee- haa. U-laa-i-ka hum shar-rul-ba-riy- yah.

اِنَّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَالْمُشْرِكِيْنَ فِيْ نَارِ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۗ اُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝

7. Indeed, they who believe and do righteous deeds, they are the best of all created beings.

7. *In- nal- la- zee- na aa- ma- noo- wa ʿa-mi- luṣ- ṣaa- li- ḥaa- ti u-laa-i-kahum khai-rul- ba-reey- yah.*

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۝

8. Their reward with their RABB (Guardian-Lord), shall be the Gardens of ADAN, beneath which rivers flow, abiding therein for (ever) Allah is well pleased with them and they are well pleased with Him: this (Bliss) is for him who fears his RABB (Guardian Lord).

8. *ja- zaa- u-hum ʿin- da- rab- bi- him jan- naa- tu ʿad- nin taj-ree min taḥ- ti- hal- an- har- ru khaa-li-dee-nafee-haa a- ba- daa. Ra-ḍi-yal- laa- hu ʿan- hum wa ra- ḍoo ʿan- hu. Zaa- li- ka li- man kha- shi- ya rab- bah.*

جَزَاؤُهُمْ عِندَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ۝

Commentary

Al-Bay-yi-Nah

This chapter, ***Al-Bay-yi-nah*** carries forward the argument of the last ***Soo-rah Al-Qadr***, dealing with the mystic night of the Blessed Revelation. No doubt, Revelation of the ***Qur-aan*** is blessed but those who reject Truth are impervious to the Message of Allah, however clear may be the evidence in support of it. There are two distinct categories of the people, the believers and the un-believers, the non-believers-- the ***Kaafirs*** Here we try to give an account of the ***Kaafirs*** or non-believers in order to bring home their true implications and actions.

In verses 1 to 3 the word ***Kufr*** (un-belief) has been used in its widest and most comprehensive sense It includes different forms and shapes of the un-believing or non-believing attitude In Arabia for example, there were some un-believers in the sense that they did not acknowledge Allah at all They believed in ***Time*** or ***Dehr*** and their theories of life and death were based upon conjectures and guess work

According to ***Qur-aan Majeed***

"And they said: There is naught but only our worldly life;

we die and we live,

and kills us not but the time:

they have no knowledge of it,

they do not but conjecture". (45:24)

The above category of the un-believing non-believers categorically refuse the existence of Almighty Allah There are some who did acknowledge Allah Almighty but did not regard Him as the One and only God, but worshipped others as well, considering them as associates in Divine Being or Divine attributes and powers in one way or the other. Others acknowledged oneness of God but committed some kind of ***shirk*** as well Some acknowledged God but did not acknowledge His Prophets and the guidance brought by them. Some people acknowledged one particular Prophet and disowned another. Others rejected the Hereafter and life

after death. In short, there were/are different kinds of *kufr* in which the people were/are involved.

A simple statement of fact for the Believer is not to persist in evil ways when Clear Evidence has come to him. The Straight Religion is simple One should adore with a pure heart the God of Truth to draw nigh to Him in sincere prayer and to serve fellow creatures in charity and love to deviate from it is to fall from God's Grace. Faith and Good Life lead straight to the Real Goal-- the beauteous gardens of Bliss Eternal. And above all, the mutual good pleasure of the Soul and the Lord This is way to perpetual bliss.

Curiously enough, inspite of their derelictions and definite deviations, the followers of the Book, imply the people who possessed any of the revealed Books, even in corrupted form The ***mushriks*** (idolaters) imply the people who did not follow any Prophet nor believed in any Book revealed Although in the ***Qur-aan***, the ***Shirk*** (polytheism, idolatory) of the people of the Book has been mentioned at many places. About the Christians it has been said They say, "***Surely Allah is the third one of the three gods***" (5 73). "***The Messiah is son of Allah***" (9 30) Yet nowhere in the ***Qur-aan*** has the term, ***mushrik*** been used for them, but they have been mentioned as those who were given the Book, ***al-la-zee-na oo-tul-ki-taab*** (those who were given the Book), or by the words of Jews and Christians for they believed in the principle of ***Tauheed*** (Oneness of God) as the true religion and then committed ***shirk*** Contrary to this, for other than the followers of the Book, the word ***mushrik*** has been used as a term for they acknowledge ***shirk*** (idolatory) as true religion and did not acknowledge ***Tauheed.*** **SHARIAH** provides separate law for the two groups in the matter of marriage and meal.

In the Divine Scheme of life there was no means for the emancipation of their (unbelievers) state of unbelief except that a clear evidence (of truth) should come and make them understand the falsity of every form of ***kufr*** and should present the right way before them in a clear and rational way according to the introductory verses of the ***Soorah al Bay-yi-nah*** Naturally it does not mean that after the coming of the clear and authentic evidence they would give up ***kufr***, but in the absence of the clear cut evidence it was not at all possible that they would be delivered from that state However, if even after the coming of the evidence some of them still persisted in their ***kufr***, then they themselves would be responsible for it, they could not complain that Almighty Allah had made no arrangement for guidance There can be no charge without a charge-sheet. Their actions should belie their profession. In fact, Allah Almighty has taken upon himself to show the Right Way, "***And to Allah leads the right path***" (16 9) In ***Soorah Al- Maa-i-dah*** it has been very clearly expressed

> **"O people of the Book! Indeed Our Messenger has come to you; he clarifies to you (the true religion) after an interval (of cessation) of messengers,**
>
> **lest you should say: No bearer of glad tidings nor of warning came to us.**
>
> **Now a bearer of glad tidings and of warning has indeed come to you;**
>
> **and Allah has power over all things." (5:19)**

In this chapter the Holy Prophet Muhammad (***Ṣallallahu ʿalaihi wa sallam***) has been called "Clear Evidence" This clear evidence is not only meant for those Arabs who were awaiting the emergence of a clear and authentic guide-- the Promised one and the Comforter. But it is for all times to come as the coming of events indicate in the shape of things to come. The life before and after Prophethood is a model of sovereign virtue-- ***Taqwa***. His presenting a Book like the ***Qur-aan*** inspite of his being unlettered and untutored through artificial means but Divinely inspired through Revelation brought about an extraordinary revolution in the lives of the converts to Islam through education and training. The Prophet Muhammad (***Ṣallallahu ʿalaihi wa sallam***) educated the people in rational beliefs, clear and pure forms of worship, excellent morals and the best principles and injunctions for human life. His teachings provide perfect harmony and agreement between

his word and deed; and his constancy of purpose in respect of his message inspite of every kind of resistance and opposition. All these were clear signs of the truth that he was Allah's Messenger.

It is an established fact that the people of the Book before the appearance of clear Evidence were divided into countless sects because of different kinds of error, division and deviation. It was not that Almighty Allah had failed to send "a clear evidence" from Himself for their guidance but it was due to the fact that they adopted the wrong way after guidance had come from Allah, therefore, they were themselves responsible for their deviation. Allah Almighty had already fulfilled His obligation towards them. Likewise, since their scriptures are no longer pure, consisting of original and correct teachings. Almighty Allah sent a Messenger of His Own-- a clear evidence, with a hallowed Book, containing sound and pure teachings, has again fulfilled His obligation towards them, so that if even after that they remained divided, they themselves should be responsible for it and should have no excuse to plead before Almighty Allah on the Day of Judgement

Almighty Allah meant Islam to be the Universal Religion but Man has created deviations through wrong interpretations based upon his personal and selfish desires.

Our Self is the real impediment coming in our way If we eliminate the Self the Pleasure of the Creator and the Created becomes identical Allah became well pleased with them and they with Allah This can be achieved through self-abnegation and pruning ourselves according to the will of Allah Almighty It is then alone that we can achieve our real objective as stated in the Qur-aan thus

> **"Allah has promised the believers, men and women, gardens beneath which rivers flow, to live therein for ever, and fine dwellings in every-lasting gardens, and the pleasure of Allah is the greatest (blessing of all).**
>
> **This, then, is the greatest achievement" (9:72).**
>
> **"This is a declaration for mankind,**
>
> **and guidance and admonition for the God-fearing.**
>
> **And neither despair nor grieve,**
>
> **you will surely triumph,**
>
> **if you are believers (in Allah) (3:138, 139)**

The sum and substance of this chapter, ***Al-Bay-yi-nah***, can be put up as under.-

The 'thing world' of the universal scheme of life (کون) is sufficiently eloquent to declare the existence of its Creatore. The stones, the grass or the vegetable world are, all in praise of their Creator

سنگ و گیاه را توبینی خموش   غلغل شاں رفتہ فلک را بگوش

This is in comformity of the Qur-aan vide Verses Nos 1 of chapters 57, 59, 61, 62, 64 and 87

"Praises the Holiness of Allah whatever there is in the heavens and on the earth", (57 1).

"Whatever is in the heavens and whatever is in the earth praises the Holiness of Allah" (59 1).

"Whatever there is in the heavens and whatever there is in the earth glorifies Allah" (61 1)

"Whatever is in the heaven and whatever is in the earth glorifies Allah" (62 1).

"Whatever is in the heavens and whatever in the earth glorifies Allah" (64:1).

"Praise the Holiness of the name of your Guardian Lord, the Most High" (87:1).

Out of this huge mass of the thing world there is a class of persons who are specifically born to establish the Truth-- the Existence of the Oneness of Almighty Allah and its realization according to capacity This

class of persons-- Prophets-- are the Messenger of Allah Almighty and are the torch- bearers of ***Tauheed***. They are the signs, symbols and minerats of light for the existence of the Oneness of Almighty Allah. They represent clear Evidence to establish His Existence and to be the Creator of All. ʿEE-SA (Christ)--***ʿalaihis salam*** was one of the clear evidence of his time to establish the great Truth when people were deviated from the right path and provided Guidance to the erring humanity of the time But the Surest and the Clearest Evidence for all Times and even beyond is the leader-- ***Imam*** of this prophetic class of people-- Prophet Muhammad (***Ṣallallahu ʿalaihi wa sallam***) whose teachings is the panacea for the ailing humanity People cannot live peacefully without him (***Ṣallallahu ʿalaihi wa sallam***) Humanity needs his teachings now more than in the past, if the true world order is to be established for peace and tranquillity Hence the imperative

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Introduction

(*continued from page 7A*)

In fact, the prophets who came from Allah Almighty and the Books sent down by Him, did not enjoin anything but the way of sincere and true service to Allah be adopted No one is to be worshipped except Him To Him alone service or obedience is due The ***Ṣalat*** be established and the ***Zakat*** be paid This has been the true religion ever since

From the above submission it follows that the followers of the earlier scriptures have strayed from the true religion and also added extraneous matters to the same So the Messenger of Allah has come to invite them back to the good old same original faith

It is also evident that the followers of the earlier Books and the idolaters who would refuse to acknowledge and accept the last and final Messenger (Ṣallallahu ʿalaihi wa sallam) are the worst of creatures Their punishment is an ever-lasting abode of Hell Surely, they (the non-believers) earned their permanent place of chastisement on account of their constant refusal to accept the Prophet of Islam They refused to be reformed due to their obstinacy after Clear Evidence of Truth had come to them

On the other hand, the people who would believe and act righteously, and would spend life in this world in awe of Allah-- the Omnipotent and Omnipresent, are the best of creatures, Naturally their reward is eternal Paradise wherein they will be for ever Allah became well pleased with them and they became well pleased with Allah-- the Almighty

In the Muslim's heart is the home of Muhammad;
All our glory is from the name of Muhammad,
Sinai is but an eddy of the dust of his house;
His dwelling-place is a sanctuary to the Kaʿba itself.
Eternity is less than a moment of his time.

Allama Iqbal (Secrets of the Self).

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا الحبيب وعلى آله وأصحابه وبارك وسلم

نحمده ونصلي على رسوله الكريم

القرآن الحكيم

لرئيس التحرير

القرآن كتاب من رب العالمين لايأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد ، كتاب ، أنزل على محمد بن عبد الله رسول الله خاتم النبيين . وقد وعد بحفظه رب العالمين أنا نحن نزلنا الزكر وانا له لحافظون .

كتاب أوحى الى خاتم الانبياء والمرسلين هدى للبشر الى يوم القيامة لايهتدى من أعرض منه ، ولا يضل من اقبل عليه تلاوة وعملا وتدبراً فى آياته واستهداء و استرشاداً بأحكامه . كتاب فيه نور وهداية لمن استبصر وتفكر فيه . لم ينزل مثله على احد من الرسل اذ للكتب السماوية التى انزلها الله على الانبياء عليهم السلام قبل محمد بن عبد الله رسول الله ﷺ قد تسرب اليها التصحيف والتغير والتبديل وأدخل فيها ما ليس منها وحذف منها . ولم يعد الله بحفظها لأنها كانت لزمن محدود واقوام وأمم خاصة . أما القرآن الحكيم فكان لجميع الأمم والاقوام للاحمر والأبيض و والاصفر والاسود لجميع الدهور والأعصار والاحقاب الى يوم القيامة حفظ وعصم من التصحيف والتبديل . يحفظه الحفاظ فى صدورهم ، حفظوه لفظا ونطقاً ولهجة ونبرة صوت كما حفظه العلماء الراسخون فى معانيه وأحكامه . وكلما نجم ملحد اراد ان يبدل معانى القرآن قام فى وجهه العلماء الربانيون دمغوا حجته وأبطلوا الحاده وضلالته وازهقوا باطله وبينوا خطأه فى تاويل القرآن وأقول رأيه فى تفسير الاحكام وبقى القرآن الحكيم صافياً معينه ، واضحاً حكمه جلياً بيانه لا يحوم حوله الريب ولا يأتيه الباطل كما وصفه الله تعالى: يجد فيه القارئ المتبصر ذكر العقائد واضحاً كما يرى فيه الاحكام المتنوعة فى جميع نواحى الحياة البشرية .

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هذا غيض من فيض اوقطرة من بحر .

المجلد ٤٤ ١٧ رمضان ١٤١٩ھ الموافق ٧ جنوری ١٩٩٩ء العدد ١٩

القرآن الحكيم

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In the name of Allah, the All Compassionate, the Most Merciful

RAMAZAN-UL-MUBARAK
REGULATIONS REGARDING FASTING
ESSENTIALS & PRECEPTS:

(Note:- ***In the previous issue we have published an article highlighting the significance of fasting in the month of Ramazan in general and its role as a unifying factor of the Muslim Ummah in particular. In the present article we have dealt with the rules to be observed in Fasting. Hence the present article should be deemed in continuation of the previous article.*)**

The Holy month of **Ramazan-ul-Mubarak** is expected to begin this year with this issue of "Yaqeen Internationl" Since this is a great and august month, full of unlimited virtues with its special significance, we believe that all the Muslim brethren of every nook and corner will abide by it and avail themselves of the Bliss of this Blessed month by observing Fasts with all of its Essentials and necessities as prescribed by the Qur-aan and ***Sunnah***

Importance of Fasting:

Fasting (*Saum*) in the month of Ramazan is the third principle **(*Farz*)** and of the five basic Principles **(*Faraayiz*)** of Islam One who does not accept it as the Basic Principle **(*Farz*)**, he is not a Muslim and one who does not abide by it is a great Sinner Fasting during the whole month of Ramazan is incumbent on all adult Muslims, men and women, who are physically and mentally fit to fast. A Muslim who does not observe fasting during the sacred month without valid reason or cause, commits a grievous sin

Ethics of Fasting:

Fasting in Islam means abstinence from all kinds of sustenance, whatever their contents or form, by any means or device during the day from dawn to dusk.

Fasting is not incumbent on Minors:

Minors are exempt from the Divine Command for **Fasting**, but to encourage them to get into the habit of Fasting and offering Prayers, is commendable According to a **Hadith** (saying) of the Holy Prophet (***Ṣallallahu ʿalaihi wa sallam***), a child should be induced to fast as often as convenient with due regard to his health.

Sehri (Pre-dawn Meals):

Fasting starts at dawn and terminates at sunset It is ***Sunnah*** (Practice) of the Holy Prophet **(*Ṣallallahu ʿalaihi wa sallam*)** to take something for ***Seḥri*** (pre-dawn meals) before beginning a Fast Adherence to the practice of Sehri is, therefore, highly commended It has its blessings and rewards. It will be in keeping

with *Sunnah* to take *Sehri* at any time after mid-night but it is commendable to do so towards the end of the night before dawn (*Subha-Sadiq*). If the call for the morning prayer is made before its proper time, *Sehri* is not forbidden up to the time of dawn The quantity and quality of *Sehri* are left to one's choice with due regard of course to one's health, digestion, etc. While Fasting, one is free to follow the usual routine of business of the day, but should keep away from sins and vices particularly guarding himself against loose talk, back-biting, etc After having *Sehri*, it suffices to make the *Nieyyat* (determination) for fasting in one's heart and if he also utters the words by mouth, mentioned under the heading of *Nieyyat*, is commendable.

Iftaar (Break- fast):

Fasting ends at sunset. After one becomes certain that the sun has set in, delay in breaking the Fast is oidious However, if it is cloudy one may better wait for 2 to 4 minutes- three minutes time is considered to be the essential minimum so as to make sure that the sun has really set in

One should preferably take an odd number of date-fruit or a drink of plain water. From dusk to dawn, one is free to eat and drink all that is permissible in *Shari'ah* (Islamic Law). The *Du'a* after *Iftaar* is *Sunnah* of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*)--"*Allahumma laka sumtu wa 'alaa rizqika aftartu*" (O Allah I fast for you and have broken the fast with means of subsistence virtuals provided by you)."

Fidya:

Fasting is binding on every adult Muslim, as stated above. However, a believer is given the option in certain specified and exceptional circumstances to put it off to some other time as soon as possible after Ramazan One who is unable to fast at all, has to pay '*Fidya*' means the giving away, to the poor, of 2 Kilos of wheat, or 3 Kilos of barley, or its current value in cash, or serving an indigent person with two meals per day.

Nieyat -- Intent of fasting:

In the list of **Essentials** of **Fasting**, first comes the '*Nieyyat*', i e , the intent to fast on each day for **Fasting** in Ramazan, one may make his *Nieyyat* as follows.

"*Na-waitu an-asum-mal yauma lil- laah-i-ta-'aalaa*"

(I resolved to fast this day of Ramazan for the sake of Allah) The resolve to fast makes it incumbent on one to observe all rules laid during the hours of **Fasting** i e from dawn to dusk.

One should at least make up his mind firmly to resolve to keep fast, as otherwise, going without food or drink without *Nieyyat* will not amount to **Fasting**. For **Fasting** in Ramazan one may make resolve to fast at any time during the preceding night, and / or before the forenoon of the following day, provided he had not taken any thing besides *Sehri* till that time. The *Nieyyat*, before the day has dawned, is, however, preferable and is commended

Conditions for postponement of fasting During Ramazan:

(a) Weakness on account of illness or for fear of aggravation of illness-- but '*Qaza*' is essential as soon as possible after Ramazan

(b) Fear of serious affliction to a pregnant woman of her child's health, but Qaza is to be offered later on

(c) One has embarked on a journey of at least 48 miles. If he finds no inconvenience or discomfort, it is commendable for him to fast even during the journey. But if he puts himself or his companions to discomfort by fasting, it is better for him not to fast If one starts on journey when fasting, it is necesary for him to complete his fast If he returns home after taking some food or drink, that is, without a fast, he should abstain from eating and drinking for the rest of the day If one did not take anything and returned home at a time when he could make the *Nieyyat* for *fasting*, that is, an hour and a half before *Zawal*, it becomes incumbent on him to make the *Nieyyat* for *fasting*.

(d) If some one is asked to break the fast, on pain of death, he

may do so and offer '*Qaza*' later on.

(e) If one suffers from an acute illness, or extreme hunger or thirst and some expert physician or doctor who may be knowing the Principles of Fasting apprehends danger to his life he may rather break the fast on his advice, offering '*Qaza*' in lieu thereof later on.

(f) Giving breast feeding by a woman to her own or some body else's child if it is feared that fasting diminishes the quantity of milk to the discomfort of the child, but the woman has to offer '*Qaza*' later on.

(g) During monthly period and bleeding after child-birth, ladies are exempt from fasting subject to their offering '*Qaza*' later on

Note: The sick, the travellers, the ladies with mensturation or in child-birth should, however, respect the dictates of Ramazan and should not eat and drink openly before others.

'*Qaza*' for Fasting:

If on account of some permissible excuse, fasting was given up, when the excuse is no more, '*Qaza*' should be offered immediatlely as one is not sure of his time of death It is permissible to offer '*Qaza*' Fasts consecutively or by one or twos After his return and / or recovery from illness, he should, however, offer '*Qaza*' for the remaining days. If a traveller on return to his place or a sick person after recovery from illness does not find time to offer *Qaza*, that is, his death occurs, he is now exempt for making good such Fasts (***Rozas***) as are not kept by him.

Fasting during the Holy month of **Ramazan-ul-Mubarak** which has been specifically ordained by Allah, has the Divine promise of great reward and returns One is forgiven for his minor sins, which is, indeed, a great reward from Allah for His servants The gates of divine mercy and blessings remain wide open throughout the month of **Ramazan** A believer has thus an opportunity to avail himself of the mercy of Allah in getting his sins and wrongs remitted by him During hours of **Fasting** one is constantly on his guard against sinful speech and other sinful practices and is thus enabled to abstain from evil. This in itself is a great blessing

The Holy Prophet (*Ṣallallahu ʿalaihi wa sallam*) has said-- "And by Allah in Whose hands is my life, the odour of the mouth of a person who is Fasting is better than that of musk".

Allah revealed it to the Holy Prophet (*Ṣallallahu ʿalaihi wa sallam*) in so many words, according to ***Hadith-i-Qudsi*** that "Fasting is for Me and I will Myself grant its reward "

Taraaweeḥ

Taraaweeḥ are the Special Prayers (*Ṣalaat*) offered in between the ***ʿIshaa*'** Prayers and the '***Witr***' (three ***Rakʿaat*** of Prayers offered at the end of ***ʿIshaa*'** Prayers). They are ***Sunnat-i-Muakkadah*** (an obligatory practice of the Holy Prophet -- (***Ṣallallahu ʿalaihi wa sallam***). They are to be offered throughout the month of **Ramazan**, starting from the evening when the **Ramazan** moon is sighted. They consist of twenty ***Rakʿats***, offered in twos with a short respite after every two sets of twos. It is commendable to recite, during the short break after every four ***Rakʿats***, ***Duʿa-i-Tasbeeḥ***, the supplication consisting of the praises of Allah.

Recitation of the whole of the Qur-aan Majeed to be completed during the ***Taraaweeḥ*** Prayers offered for twenty nine or thirty nights, depending on the appearance of the **Shawwal** moon **Shawwal** is the lunar month following **Ramazan**

The congregational prayers for *Taraaweeh* are *Sunnah* Al-Kifaayah. If someone offers ***Taraaweeḥ*** by himself at his own place while ***Taraaweeḥ*** Congregation is held in a mosque, he has complied with ***Sunnah*** but deprived himself of the great reward for offering them in a mosque in the congregation. If, however, there is no ***Taraaweeḥ*** Congregational Prayers in the ***Mohalla***, (locality), all the residents will be considered as defaulters of the ***Sunnah Al-Kifaayah***

Every night a portion of the Qur-aan Majeed is to be recited in ***Taraaweeḥ*** Prayers consecutively and in a manner that on or before the 29th night of **Ramazan** the

recitation of the whole Qur-aan is completed. If recitation be completed earlier, it may be started again with due regard to the convenience of the congregation. In no case, should recitation be prolonged to become tiresome for the congregation as such a practice is depricated. The *Imaam* should realise that those standing behind him may include the young as well as the old and the weak He should, therefore, recite only keeping in view the convenience of the congregation

A *Hafiz* (one who has memorised the whole of the Qur-aan) should be asked to lead *Taraaweeh* Prayers There may at least be one more *Hafiz* in the congregation who could attentively follow and listen to the recitation If the *Imaam* were to commit a mistake or omit a verse the other *Hafiz* should correct him

In case, a *Hafiz* is not present, *Taraaweeh* Prayers may be led by an *Imam*, who should recite shorter chapters from the concluding (30th) part of the Qur-aan Majeed. It makes it easy, in such a case, to start recitation from *Soo-rah Al-Feel* (No 105) "*Alam-tara- kaifa*" down to the remaining nine Soo-rahs in the first ten Rakats and going over again the same *Soo-rahs* in the remaining ten *Rakats*. It is, however, not absolutely necessary to follow this practice or procedure. *Taraaweeh* Prayers can be offered by reciting *Soo-rahs* and Verses from anywhere in the Qur-aan Majeed.

The Imam for *Taraaweeh* Prayers should not make demand for or expect any remuneration. It is not commendable to pay, or for him to recieve any remuneration for conducting *Taraaweeh* Prayers. It would be far more preferable to arrange for such person as *Imaam* who would conduct *Taraaweeh* Prayers with recitation of shorter *Soorahs* (Chapters) from out of the 30th part of Qur-aan Majeed, which most of the Muslims know by heart, than to make an arrangement on payment.

A *Hafiz*, who is minor, according to the rules of *Shariah* (Islamic Law) is not fit to lead *Taraaweeh* Prayers The *Imaam* must be an adult Muslim

If a *Hafiz* has already offered 20 *Rak'ats* of *Taraaweeh* in a mosque, it is notpermissible for him to offer them again in the same night in another mosque. One can however, join other congregation in another mosque with the intention (*Nieyyat*) for *Nafl* Prayers

If one is late in reaching the mosque and finds that *Taraaweeh* Prayers have already commenced, he should first offer his '*Farz*' *Salaat* and two *Rak'ats* of *Sunnat-i-Muakkadah* of '*Ishaa* Prayer, and then join the congregation to offer the *Taraaweeh* Prayers. He should complete all the remaining *Taraaweeh Rakaats* first with the *Imaam* and offer '*Witr*' prayer with the *Imaam* then complete the remaining leftout (missing) *Rakaats* of *Taraaweeh* by himself.

Note: To recite Qur-aan Majeed in haste as to distort the words should be avoided.

We pray Almighty Allah to enable us to fulfil all necessary obligations of Ramazan-ul-Mubaarak : Ameen!

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The Pakistan Telecommunication Corporation (PTC) has started Integrated Services Digital Network (ISDN) in Karachi to provide most modern and latest facility of video phone to the subscribers Suitable for banks, financial institutions, stock markets, travel agents, hotels and hospitals "

PAKISTAN ARMY NEW COAS:

President Farooq Leghari on Dec 18th, appointed General Jehangir Karamat as Pakistan's 12th Chief of the Army Staff (COAS) He will formally assume the charge from January 12th 1996, when the present COAS General Abdul Waheed Kakar will retire at the end of his tenure

HIV TEST MUST FOR MARRIAGE

Muslim Coupless in Malaysia will have to take an HIV test, to ensure they are free to the virus before they can get a marriage certificate, a senior minister was reported as saying on Sunday, Dec 16 at Kuala Lumpur.

"Everyone will be scrutinised irrespective (of) whether they are executves or labourers.

CAUSES OF DOWN-FALL OF MUSLIM UMMAH AND THEIR REMEDY

History clearly professes that so long Muslims followed the messenger of Allah, Muhammad (*Sallallahu alaihi wa sallam*), carried out his instructions and practised his precepts in their practical lives, their dignity and nobility were of such a standard that they made the Roman and Byzantine Emperors tremble by their name. But, no sooner than the Muslims showed signs of neglect and disinterest to the *Divine Teachings and the Sunnah of the* Prophet (*Sallallahu alaihi wa sallam*), the honour and wealth which used to stoop to their feet, also turned itself from them. Their kingdoms began to contract The same people who were honoured and respected a few days earlier were demeaned and ridiculed by their enemies

Thus all the worldly calamities, damnations, disrespect, dishonour, etc , that befalls on Muslims are the result of their sinful actions, negligence to their duties assigned by Almighty Lord, disobedience to the instructions conveyed to us through the Qur-aan and Sunnah, and hesitation to model our lives on the pattern described by the kind Prophet (*Sallallahu' alaihi wa sallam*)

The Qur-aan clearly states:

"And whatever clamity befalls you is due to what your (own) hands have earned" .. (42 30)

In case, the experience and events of the past could serve us an admonition for future, every page of the history of Islam gives clearly and undoubtedly a lesson for our betterment and prosperity

Hazrat Imam Malk (***Rahmatullah 'alaih***) has said.-

"Nothing can reform this Ummah (of the Kind Prophet-Sallallahu alaihi wa sallam) in its *late* days except the system that brought reformation in the *early* days of this Ummah"

The comprehensive and perfect life of the kind Prophet (*Sallallahu' alaihi wa sallam*) is a symbol , i e., representation of Islam, to be copied and followed by mankind for a peaceful, prosperous and respectable life and living in this world and hereafter.

The Kind Prophet (*Sallallahu 'alaihi wa sallam*) stands supreme among all the creations of Allah and is a perfect model of His Book, the Qur-aan. He represents in Himself, in his life, in his doings, in his talks and in his dealings the practical form of the Quranic laws, precepts, doctrines, commands, advices, instructions, etc , etc And, therefore, all the words he spoke, all the deeds he performed, and all the events of his life interpret the Quranic laws or the Commands of Allah.

Allah makes this point clear in *Soorah an-Ni-saa*:

"Whoever obeys the Messenger does, indeed, obey Allah".... (4:80).

This fact is further elaborated by a famous saying of Hazrat 'Ayesha Siddiqah (***Razi-Allahu ' anhaa***) which is worth quoting

Once when people asked about the manner and habits of the Kind Prophet (*Sallallahu 'alaihi wa sallam*) from her, she replied, "Have you not read the Qur-aan?" (***Abu Daud***)

Indeed, the Qur-aan is Allah's words and expressions and the life of the Prophet Hazrat Muhammad (*Sallallahu ' alaihi wa sallam*) is the practical explanation of those words and explanations and the person of the Prophet (*Sallallahu 'alaihi wa sallam*) is a perfect model.

As such, the sayings and the deeds of the Prophet (*Sallallahu 'alaihi wa sallam*) and the events of his life do not have an ordinary position like that of a common man. But each of them forms a voluminous chapter of life in itself, with many sections and branches, for the guidance of man.

Now in the light of the Status and Position of the Prophet (*Sallallahu 'alaihi wa sallam*), discussed above, we should assess the worth of our claim as the followers of the Kind Prophet (*Sallallahu ' alaihi wa sallam*).

How many of us are there—

(a) Who follow the Quranic injunctions and Sunnah for their guidance in daily life,

(b) Who give preference to the order of Allah and His Prophet (*Sallallahu 'alaihi wa sallam*) over their own desires or of others,

(c) Who have fear in their hearts for committing anything against the consent of Allah and His Prophet (*Sallallahu 'alaihi wa sallam*),

(d) Who control their tongue so that no utterance goes against the ***Qur-aan and Sunnah***;

(e) Who bear in their hearts love for Allah, **His Prophet and Islam** and;

(f) Who abstain from all that is repugnant to Islam.

The answers of these self-examining queries would enable each individual to find his real worth end, would also help him in examining his claim of being a ***True Muslim***.

To our great wonder, the correct self-analysis would reveal that we have neglected the Teachings of Prophet (*Sallallahu 'alaihi wa sallam*) and have

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THE HAJJ PILGRIMAGE AND ITS ORDEALS

BY

Iqbal Husain Ansari

It is one of the five Pillars of Isam to perform the Hajj Pilgrim once in life, subject to the availability of financial and physical capacities. That is why every Muslim earnestly aspires for the honour, distinction and blessings of this UNIQUE Pilgrimage. Unique indeed it is, because there is no parallel in the world to such an assembly of men, belonging to different lands and races, of different colours and speaking different languages. They are heading fast to the House of Allah, the Ka'bah, with no worldly aim, but only in response to the Divine Call.

"And proclaim to mankind the Pilgrimage They shall come to you on foot and on every lean camel; they will come from every deep ravine (22 27)".

They are drawn to the holy city of Makkah, as if propelled from within by some unseen power There is no wonder that it is the cherished desire of every believer to find himself at least once in his lifetime within the precincts of the sacred Shrine of Ka'bah from where radiate the dazzling rays of Allah's eternal religion, that is Islam. Prompted by the same power and longing, the writer of these lines was also enabled, by Allah's infinite mercy, to proceed on and perform the Hajj Pilgrimage in 1995.

During my stay in the holy city of Makkah I was able to see that the Saudi Authorities have, under the able guidance and patronage of the servant of the two Harams, King Fahd, done a lot to make the otherwise arduous Pilgrimage much safer and more comfortable than in the past. They have provided much improved services and facilities for the pilgrims to enable them to perform the various rituals of the Hajj with due concentration of mind and the least exertion of body.

There is, however, nothing perfect in this world. One can always discover in everything weaknesses and gaps needing rectification and repair. Moreover, the constant process of repair, improvement and betterment is the order of the day. I therefore, see that possibilities do exist there to eliminate weaknesses in the existing systems and to add new facilities and services for the pilgrims, to ensure for them easier and safer performance of their duties and obligations relating to the Hajj. I, therefore, take the liberty to indicate below my views and suggestions. These relate mainly to the more important rituals of Tawaf (Circumambulation) and Rami (pelting of pebbles). These two rituals still involve considerable risk to the lives of the pilgrims. I appeal to the Authorities concerned to give serious thought to my suggestions and observations and take necessary action, wherever found feasible and needful.

TAWAF (CIRCUMAMBULATION) OF THE KA'BAH

The majority of the Hajj pilgrims, both male and female, perform the Tawaf of the Ka'bah on the Tawaf course on the ground floor. As the Hajj days draw nearer and nearer, the number of the Taefeen increases till the course becomes occupied to its full capacity. It is painful to see in such a situation that the injunctions regarding the segregation of the two sexes are flagrantly violated. Groups of persons get entangled with one another, their bodies jostling together, men falling on women and women on men on account of pressure from all sides In such a situation there is every possibility of a pilgrim falling down and coming under the feet of the dashing crowds, heading forward with uncontrolled and undisciplined pace. The situation worsens gravely when, along the black line on the floor starting from the Black Stone the pilgrims pause for

a few seconds with their faces turned to the Stone to utter the Takbir. So, on the completion of each round on this black line the pilgrims find themselves in a very precarious situation. The plight of the female pilgrims, particularly the older and weaker of them, is very pitiable, It is not good to leave them to their fate. Something must be done to ease the hopeless situation. To me it seems that a possible remedy lies in reserving a few hours of the day or a few days of the week to the female pilgrims exclusively.

Another difficulty due to a distressing hurdle is created in the way of the Tae-feen by some careless and ignorant persons who are seen squatting, in prayer or otherwise, in the middle of the Tawaf course in front or in the direction of the Station of Hazrat Ibrahim (A.S) By their undersirable act they obstruct the smooth and free passage of the Tae-feen, sometimes causing grievous injuries to them. I personally experienced the hazards of these bottlenecks on the Tawaf course It is not understood why the Authorities have closed their eyes to this problem which can be easily solved The boundaries of the Tawaf course can be enclosed with some sort of railings to protect it from the squatters Policemen should be employed to ensure that the Tawaf course is maintained free and clean of all hurdles and impediments, at least during the Hajj days.

RAMI (PEBBLE-PELTING)

This is a very important ritual of the Hajj which requires the pilgrims on the 10th, the 11th and the 12th days of the Hajj month to pelt seven pebbles at the three semblance of Satan set up for the purpose. Of all the rituals of the Hajj this still remains the most difficult and dangerous on account of the extraordinary rush of pilgrims assembled to perform this ritual. Being alive to the risk present in the performance of the ritual, the Saudi Authorities have widened the roads leading to the places of Rami and constructed an over-bridge, yet casualties do occur every year. During the last Hajj season (1995) an old pilgrim staying with us in the same flat lost his precious life. This ritual of the Hajj is really very alarming. Pilgrims setting off for the Hajj journey do not feel sure that they will return safe from the pilgrimage mainly on account of the hazards of the Rami. Why does this happen? Is it really impossible to remedy this situation? The answer to this question is in the negative.

The number of pilgrims is indeed very large, touching nearly the figure of two millions or more and they have to complete the Rami within a limited time. Even so, the surging flood of humanity is left to tackle the situation in its own way, uncontrolled, unguided and undisciplined. The pilgrims being totally strangers are unaware of the geography of the area. As there is none to guide them they follow doggedly any crowd they find before them. Policemen are seen there standing away from the dashing crowds. In my opinion the matter requires serious study and careful planning to control and guide the huge crowds, just as traffic is controlled on cross-roads, Railway stations and Airports. The Hajj crowds may be distributed into several broad-based queues, separately for males and females. The queues should move on to the Rami spots with cautious and measured pace under the strict control and guidance of trained Police. Let Traffic Engineers ponder over and solve the issue What I have suggested above is only a layman's idea

Causes of Down-Fall of Muslim Ummah and Their Remedy.

(Continued from page 143)

become the slave of our own sentiments and desires This abandoning of Sunnah is the real cause of our disgrace and downfall.

May almighty Allah give us power and understanding to realise it seriously and follow the Sunnah of the Prophet (*Sallallahu 'alaihi wa sallam*) so that we may be able to lead our lives on his pattern for our betterment both in this world and in the Hereafter, which is our permanent abode, Ameen!

ISLAMIC MYSTICISM
(Science of Sufism)

The Revelation of Divine Mysteries.

This Universe is an adobe of Divine Mysteries which are deposited in things created by Almighty Allah in this world.

The intellect of man can hardly apprehend those Divine Mysteries which are hidden within and the spirit can but dimly percieve the Marvels of nearness and approach to Allah.

Man, enamoured of his gross wordly environments, remains in ignorance and apathy, making no attempt to cast off the Veil of Darkness that has fallen upon him.

Being ignorant of the Beauty of Oneness of Almighty Allah, he turns away from God to seek the vanities of this world and this becomes the greatest of all Veils between God and man.

Thus he has submitted himself to his Self (Naf-se-Am-maa-rah), the greatest of all Evils, as Qur–aan has described:-

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ .

"Surely the SELF bids Evil" (12:53)

Praise be to Almighty Allah, the only one, and His Blessings and Peace be upon His Prophet, Muhammad (Sallallahu-'alaihi wa sallam) not followed by any other Prophet after him.

عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ۝

"He (Allah) taught man what he knew not" (96:5)

(Allah has given the knowledge of things to man which he did not know before).

Seeking knowledge is, therefore, the basic need of a human being, without which he cannot take benefit of the things around him on which depends his life and its necessities.

Similarly, in order to lead a life according to the will of the Creator, he should first have the knowledge of the wishes of His Creator, as without the knowledge of Allah's likes and dislikes, it is impossible to obey Him correctly as ordained.

Therefore, the knowledge of Allah's Commands is a moral and religious duty of each one of us and to correctly follow the 'Will of Allah', it is necessary to identify himself completely with His will.

Bis-mil-laa-hir-rah-maa-nir-ra-heem

In the name of Allah, the All Compassionate, the Most Merciful

SOO-RA-TUZ-ZIL-ZAAL

INTRODUCTION

This is our humble attempt to introduce the 99th Chapter of Qur-aan Majeed, ***Az-zil-zaal***

We seek succour of Almighty Allah to help to interpret the chapter under reference in accordance with the spirit of Islam in its pristine purity as taught by the Qur-aan Majeed and the ***Sunnah*** of the last Messenger of Allah, Muhammad (***Sallallahu 'alaihi wa sallam***)

Keeping in view, of course, the need of the hour and its basic principles Qur-aan Majeed is the panacea for all ills and provides its treatment in the universal scheme of life provided in the universal system of Islamic life It is one of the vital chapters of the Holy Book, Qur-aan Majeed, clearly pointing out the basic belief system of Accountability not only in this world but the Hereafter as well.

Name so designated: The chapter derives its name from the word ***Zil-zaal*** occurring in the very first verse of the ***Soo-rah***

According to the dominent majority of the commentators of the Qur-aan, the ***Soo-rah*** is stated to have been revealed at ***Madinah*** This chapter, as stated above, is entitled, ***Zil-zaal*** or shaking and hints at the severe shaking which was destined to bring about a transformation first in Arabia, and later in the whole world This is also linked up with the last chapter- which speaks of a transformation being brought about in the world by the Prophet of Islam It is one of the earliest Revelations as evident from its Theme and Style in the earliest stage at Madinah when the fundamental principles and beliefs of Islam were being presented before the people in a concise but highly effective and operative way.

The Theme and subject matter is the **second life after death** and presentation in it before man of the full record of the deeds done by him in the world.

"Read your (own) record sufficient is your soul this day to make out an account against you " (14 17)

In the first three sentences, it has been explained briefly how the **second life after death** will take place. This state of affairs will be most embarrassing and confounding for the man because his book record of life will be before him writ-large and clear

In the next two verses of the ***Soo-rah-zil-zi-laat***, it is stated that this very earth on which man lived and used to walk proudly in a very impressive and arrogant manner will speak against him The Qur-aan Majeed already warned man in this style:

> "***Walk not on the earth with insolence for you cannot rend the earth asunder, nor reach the mountains in height.***" (37.17)

Man performed all kinds of deeds thoughtlessly, without caring that the same shall be shown to him in the near future and about which he never could fancy that this lifeless thing (earth) would at sometime in the future bear witness to his deeds. The same shall speak out on that Day, by Allah's Command, and will indicate in respect of each individual person what act he had committed at a particular time and place. (To be continued on page 72)

SOO-RA-TUZ-ZIL-ZAAL

English	Transliteration	Arabic
CHAPTER 99 SOO-RA-TUZ-ZIL-ZAAL REVEALED AT MADINAH SECTION 1 VERSES 8	*PART 30 ʿAM-MA* *SOO-RA-TUZ-ZIL-ZAAL* *MA-DA-NEEY-YAH* *RU-KOOʿ-U-HAA 1* *AA-YAA-TU-HAA 8*	سُوْرَةُ الزِّلْزَالِ مَدَنِيَّةٌ وَّهِيَ ثَمَانُ اٰيَاتٍ
In the name of Allah, the All Compassionate, the Most Merciful.	*Bis-mil-laa-hir-raḥ-maa-nir- ra-ḥeem.*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. When the earth is quaked with her quaking,	*1. I-zaa zul-zi-la- til- ar-ḍu zil- zaa-la- haa.*	اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ①
2. And the earth casts forth her burdens,	*2. Wa akh-ra- ja- til- ar-ḍu as- qaa- la- haa.*	وَاَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا ②
3. And man says What has happened to her?	*3. Wa qaa- lal- in- saa-nu maa la- haa.*	وَقَالَ الْاِنْسَانُ مَا لَهَا ③
4. On that day she shall tell her tidings (of evil and good),	*4. Yau-ma- i- zin tu- ḥad-di- ṣu akh- baa- ra- haa.*	يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ④
5. Because your RABB (Guardian Lord) will have inspired her.	*5. Bi- an- na rab- ba-ka au- ḥaa la- haa.*	بِاَنَّ رَبَّكَ اَوْحٰى لَهَا ⑤
6. On that day, mankind shall come forth in diverse groups, so that they may be shown (the consequences of) their deeds	*6. Yau- ma- i- zeeny- yaṣ-du- run- naa- su ash- taa-tal- li- yu- rau aʿ- maa-la- hum.*	يَوْمَئِذٍ يَّصْدُرُ النَّاسُ اَشْتَاتًا لِّيُرَوْا اَعْمَالَهُمْ ⑥
7 Then whoso has done an atom's weight of good, shall see it.	*7. Fa- mainy- yaʿ mal mis-qaa-la zar- ra- tin khai- rainy- ya-rah.*	فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ⑦
8. And whoso has done an atom's wieght of evil, shall see it.	*8. Wa mainy- yaʿ- mal mis- qaa-la zar- ra- tin shar- rainy- ya-rah.*	وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ⑧

Commentary

I-zaa-zul-zi-la-til-ar-du zil-zaa- la-haa. Zal-za-la originally means 'he put him into a state of commotion or agitation' Notice is to be taken that the word is specially used in connection with wars implying a casting of terror into the heart.

As in chapter 33.11, the Qur-aan says that "there were the believers tried and they were shaken with a severe shaking "

The Prophet of Islam also used the word in connection with the terror or affliction of war ***Za-laa-zil***, the plural of ***zal-za-lah*** means difficulties, trials, afflictions etc. So the greatest day of affliction, terror, turmoil, convulsion and shaking is the DAY of Resurrection

Such a shaking shall take place at the Resurrection cannot be denied. That it took place in the Prophet's life time (***Sallallahu alaihi wa sallam***) is a fact. That was the shaking which brought about the wonderful transformation spoken of in the last chapter

Verse 2. The second verse of the chapter under reference speaks of the Earth as bringing forth her burdens This signifies both the bringing forth of the dead and the yielding of her hidden treasures Even in the present state of affairs, the Earth is bringing forth her hidden treasures of mineral wealth, hinting at the wonderful knowledge of the future disclosed in the Glorious Qur-aan

That there are the preliminaries of a great transformation is the one Theme of these early Revelations. The transformation brought about in the Prophet's life-time was the first stage in the greater transformation to be brought about in the whole world

Verses 3-5 These verses clearly indicate that, at the happening referred to above, man will wonder and cry out "What had befallen the earth?" The earth will tell her news by Command of Allah.

This is further stressed in verse 5, as if your Lord had revealed to her as Revelations disclose thing that are unkonwn to man In the same way, the great secrets hitherto unknown shall be revealed Thus a general spiritual awakening may take place in near future in the event of great extraordinary happenings.

Thus *zal-za-lah* or shaking shall be according to intensity and capacity. Infact, man is made of clay in the best of mould, but by his deeds and actions he creates havoc and disturbance on the surface of the earth. On the Day of Resurrection Almighty Allah will grant power of speech to the Earth and it will relate the whole story of mankind, thier deeds, misdeeds, ideas, feelings and thier actions and reactions

This has been expressed and consequently explained in ***Soo-rah "Al-In-shi-qaaq"*** Verse No 4, thus "And throws out whatever is within it and becomes empty". This can be commented upon in many ways.

(1) It will cast out bodies of the dead in whatever form and state and wherever they may be lying in the earth The scattered parts of the bodies will reassemble at the command of Allah Almighty and be resurrected again in the same form and shape as they had been in their first life, and will say. "What has happened to the earth "

    The Earth will not only cast out the dead bodies of men but also all traces and evidences of words, deeds, and activities of their life goneby lying burried in it The Earth shall narrate all that had happened on its back

(2) The above has also been interpreted and commented upon that the Earth will cast out the treasures of gold, silver, jewels and every kind of wealth lying hidden/buried in the belly and man will see it and realise how he thirsted for these things in the world. Man in his unbounded avarice

committed murders, thefts, robberies and piracies in the land and the sea, usurped the rights of others, waged wars and devastated vast populations.

On the Day called, *yau-mul-fasl* (يوم الفصل), all that will lie heaped up before him. It will be of no avail to him, but rather become a means of punishment for him. Infact, the earth will testify to the deeds which every man and woman has done on its back. It is on this account that we have been warned of the earth, for it is our root and basis There is nothing which a person does on it, and it will not report, whether good or bad.

It is related about Hadrat Ali (*Karam Allahu wajhu*) that when he distributed the money of the **Bait al- Maal** (Public Treasury) among the needy ones and thus empty it, he would perform two ***Rak-'ats*** of the Prayer and say, "You will have to bear witness that I filled you with justice and emptied you with justice."

It might have been difficult for a man of Ancient Times to realise how the Earth will speak and narrate the annals and events happening on the Resurrection Day but in the present age of scientific discoveries and the inventions of cinema, loud-speaker, radio, television, tape-recorder, electronic equipment etc , it is no longer difficult to understand how the earth personified under Allah's Will shall narrate its annals.

Infact, the impression of the spoken word is preserved in the atmosphere, in the air, in the radio waves, on the particles of the walls and floors and ceilings of the houses, on the environments of the roads, plain or field if spoken outside the house If Almighty Allah so wills He can make these things repeat all these voices precisely in the way these were uttered in the first instance by man.

INTRODUCTION

(Continued from page 69)

Men on that day, rising from their graves, will come out in their varied groups from all corners of the earth, to be shown their deeds, works and their presentation of their actions will be so complete and detailed that not an atom's weight of any good or evil deed will be left un-noticed or hidden from the eyes

In short, this small *Soo-rah* of eight verses, fifty three words (*kalimas*) and one hundred forty-nine letters is a positive proof of the tremendous convulsive and up-rooting which will take place when the present order of the world is dissolved and the new world of Justice and Truth takes its place The sign used is that of an Earthquake that shall shake our present material and phenomenal world to its very foundations -

The words in which the earthquake is described are remarkable as regards words and graphic aptness The shaking in the form of earthquake will bring out hidden secrets as well, what to say of the material things in the form of men and money or other hidden things of life The shaking shall be complete

In view of the above submission, the present order may be personafied as the earth It will pass away, but the Deeds done therein, even the most secret, will be brought to the full light. All things exposed And this will be because Allah will give the command, the inspiration or the word, by which all events do proceed

The "inspiration" is the command or direction conveyed by instruction breathed into the earth personafied. She is directed to tell the whole story of what she knows. The shaking or convulsion shall be so complete and full in its own way that it shall divulge every hidden thing under the earth-- whether material or spiritual including the secrets of men kept concealed cautiously from their friends and relatives.

The Qur-aan fore-warns humanity of the horrible time ahead and be prepared to face the hard, rugged, practical account of life inclusive of their misdeeds, good deeds and hidden secrets and aspirations!.

"O Man! beware of the shaking ahead".

انها محاولات وجهود يشكر عليها هؤلاء المؤلفون ويؤجرون عليها وهى ثروة عامه وخالدة يجد فيها كل انسان وكل جيل من البشر. وكل طبقات الناس حظها من الهداية والنور والاقتداء .

وكانت السيرة النبوية على صاحبها الصلاة والسلام هى المدرسة الاولى التى تعلم فيها وقد دخلها فى سن مبكرة لايدخل فيها الاطفال عامة الاحوال، والفضل فى ذلك يرجع الى الجو الذى كان يسود بيته واسرته صلى الله عليه وسلم .

فقد كانت السيرة تكون عنصرا أساسيا فى الثقافة التى يتلقاها أبناء الاسرة وأطفال البيت والكتب الصغيرة المتوسطه من منظوم ومنثور التى كانت تنتقل من يد الى يد ثم الى تربية الاخ الاكبر وتوجيهه الحكيم قرأفى صباه أفضل ماكتب فى السيرة النبوية فى (اردو) لغة مسلمى الهند وهى أغنى لغات العالم الاسلامى بعد اللغة العربية فى موضوع السيرة ، ولما صار يشدو باللغة العربية عكف على كتب السيرة التى ألفت فيها وكان فى مقدمتها السيرة النبوية لابن هشام وزاد المعاد لابن قيم الجوزيه عاش فيهما زمنا يذوق فيهما حلاوة الايمان ويغذى بما جاء فيهما من القصص و الاخبار عاطفة الحب والحنان . ذلك ان السيرة اقوى العناصر التربوية واكثرها تاثيرا فى النفس والعقل بعد القران الكريم وكانت السيرة هى المادة الاولى التى يعتمد عليها فى كتاباته، يستمد منها القوة فى العقول والقلوب وهى التى كانت ولا تزال تفتق قريحته وتشعل مواهبه وما من كتابة قيمة من كتاباته الاوعليها مسحة من جمال السيرة وفضل لدراستها والتأمل فيها .

من هنا كانت رغبة السيد ابو الحسن على الندوى فى تاليف كتاب عصرى عن السيرة النبويه يستفيد لبحثه من خير ماكتب فى القديم والحديث يؤسس على مصادر السيرة الاولى الاصلية ، مطابقة فى القران والسنه الصحيحة بعد ان خضعت كثير من الكتابات للمذاهب المستشرقين وأقوال المتشككين متمشية مع المقررات التى تفهم فى ضوئها الكتب السماويه وسير الانبياء والمعجزات والاخبار الغيبية، ويقوم على المبدأ سيرة نبى من الانبياء مبعوث من الله تعالى ومؤيد منه لاسيرة عظيم من العظماء أوزعيم من الزعماء يسوغ أن يقدم الى كل مثقف منصف من المسلمين من غير تحفظ واستثناء ويعتمد على الوقائع والحوادث ومادة السيرة ويدعها تنطق بلسانها وتشق الطريق بنفسها الى القلوب والعقول، هذا ما قصد اليه السيد ابو الحسن على الندوى وبلغ فيه الغاية بكتابه الضخم (السيرة النبوية) فالسيرة النوية على النبوس غنية بجمالها وروعتها وسحرها والعقول فى جمال من العرض وحسن الترتيب وجودة التلخيص . يتحلى منه العقل والعاطفة جوارا بجوار ، ايمانا بانه اذا تجود الكتاب من العاطفة والحب والايمان ، كان خشبيا مصنوعا لاحياة فيه وكذلك لايحب ان يكون العنصر العاطفى العقائدى على حساب المتطلبات العقلية السليمة التى غماها هذا العصر بصورة خاصة .

لقد استهدف السيد ابو الحسن على الندوى ان يحمل هذا النور الى كل مكان الى خارج البيئة الاسلامية نفسها ، والى الذين نشأوا فى بيئات دينية خاصة ، او الذين ولدوا فى بيئات اجنبية ايمانا بان نفحات هذه العطرة قد تهب على تلك الارواح فتقلها الى حظيرة الايمان ومعسكر الاسلام ذلك ان حق غير المسلمين لايقل عن حق المسلمين فى هذا الورد النمير .

وقد أولى السيد ابو الحسن على الندوى اهتمامه فى مطالع دراسة السيرة النبوية بتقديم ثلاث صور هامة : صورة الجاهلية العالمية والعربية الضارية اطنابها على الارض كما فى القرن السادس المسيحى ومدى ما وصل اليه هذا العصر من الفساد والانحطاط والقران والاضطراب ، حكومات جائرة اديان محرفة ، وفلسفات متطرفة وحركات هدامة .

اما الثانية فهى دراسة البيئة التى كانت فيها البعثة وظهور الاسلام والبلد الذى ظهرت فيه الدعوة وولد فيه صاحب الرسالة عليه الصلاة والسلام وقضى فيه ثلاثا وخمسين سنة من عمره وعاشت فيه الدعوة ثلاث عشرة سنة .

اما الثالثة فهى دراسة مدينة (يثرب) التى انتقل اليها الاسلام وهاجر اليها الرسول واصحابه وار اد الله تعالى ان تكون مركز الاسلام الاول فلايقدر مدى قيمة النجاح الذى حققه الاسلام وقدرته على التربية والبعث الجديد وحل المعضلات وعظمة المأثرة النبوية واعجازها فى تأليف القلوب وتربية النفوس .

أسوة حسنة :

« لقد كان لكم فى رسول الله اسوة حسنة لمن كان يرجو الله واليوم الاخر وذكر الله كثيرا ».

يقول الاستاذ الندوى : انه من اجل هذا كله كنت اتحصيب الكتابة فى السيرة النبوية صلى الله عليه وسلم والتأليف فيها واستعظمها، واستصقر نفسى ان اضع كتبا اراعى فيه عقلية الجيل الجديد وذوقه ومستوى فهمه ونفسيته وما جد من طلبات وحاجات وأسلوب كتابى ومنهج علمى فلكل عصر ومقادير وترتيبات فى الادوية والاغذيه سلوبه ولغته، ية وذلك من عير احصاع السيرة النبوية ص للاهواء والاغراض وللنظريات العلمية التى تتغير صباح ومساء والشبه والاعتراضات التى يدفع اليها التعصب الدينى او الجهل العلمى او الغرض السياسى.

وهكذا استوى اخيرا بين يدى القارىء العربى كتابا ممتازا فى السيرة النبويه بقلم رجل هو واحد من ثلاثة كانوا ولايزالون قادة اليقظة الاسلامية فى العصر الحديث والاخران هما حسن البنا رح والمودودى رح. وقد عرف السيد ابوالحسن الندوى رح باسلوب عربى غاية فى الروعة والجمال رح وقدرة عالية فى البيان وعمق الفهم للاسلام استطردت صورته فى عديد من مؤلفاته ودراساته المتصلة منذ ثلاثين عاما، وهو رجل له جذوره العربية والاسلامية، ورحلاته الواسعة فى العالم الاسلامى ودراسته لكل قضايا العالم الاسلامى ومشاكله، وتركيزه الواضح على العرب ودورهم المتصل فى اليقظة الاسلامية واماله وتطلعاته الى النهضة الجديدة التى تحمل لواء المفهوم الصحيح للاسلام : دينيا ودنيويا ونظام مجتمع ومنهج حياة كل هذا جعل كتابته عن السيرة النبوية ص عملا هاما واضافة كبرى، ذلك ان المسلمين لن يستطيعوا ان ينهضوا فى العصر الحديث او يخطون اى خطوة دون ان تكون سيرة رسول الله صلى الله عليه وسلم ومنهجه وكلامه وتصرفاته ومواقفه واضحة امام انظارهم فانه ص هو المثل الاعلى للاصلاح والنهضة وعن طريق سيرته وسنته ص يجد المسلمون الوسيلة الوحيدة لفجر جديد لحياتهم القادمة.

ولقد كان السيد ابو الحسن الندوى يعرف ضخامة المسئولية التى يحملها قلمه الكريم إزاء تلك الحملات الضخمة التى واجهتها سيرة الرسول ص فى العصر الحديث من كتاب التغريب والغزو الثقافى والاستشراق والتبشير. فكان لابد ان يصحح هذه الوقائع وان يقدم فيها الرأى الصحيح، كذلك بالنسبة لمن كتبوا عن السيرة من كتب العرب فكان أغلبهم تابعين لمناهج التعريب والذين عجزوا عن فهم النبوة والوحى فهما صحيحا وحاولوا ان يعرفوا الرسول صلى الله عليه وسلم على انه زعيم وبطل وداعية اصلاح اجتماعى او عبقرى وكلها أوصاف لاتصل الى مستوى الرسول صلى الله عليه وسلم النبى المرسل والمؤيد بالوحى.

وكان اهم ما عنى به السيد ابوالحسن الندوى هو « ذلك الفارق الكبير بين سيرته صلى الله عليه وسلم — وبين سير العظماء بل وبين سيرة الانبياء ص» .. ورغم دقتها التى لادقة فوقها وشمولها الذى لاشمول فوقه. لابد من الاعتراف بان تصوير اخلاقه (صلى الله عليه وسلم) واستيعاب المعجزات التى اشتملت عليها سيرته ودعوة وحياته الانفرادية ص والاجتماعية ومعاملته مع الله تبارك وتعالى ومع الخلق، وايات الحسن والاحسان فى تكوين خلقه وخلقه وفى حبه ورأفته وفى دعائه وابتهاله وفى تامله للانسانية ومصيرها، وفى منطقه وحكمته وفى جامعيته وكماله ص، يكاد يكون مستحيلا، وان ما جاء فى كتب السير والشمائل — على جماله وروعته — هو بعض ما خصه الله به من جمال السيرة وكمال الخلق لا كله وان جل ما هنالك

الليل و النهار ويمون ان هذه نعمة من النعم . وانه جعل الليل لتسكنوا فيه والنهار لتبتغوا من الفضل وتكدحوا فيه . يقول :ـ

قل أ رأيتم ان جعل الله عليكم الليل سرمداً الى يوم القيامة من اله غيرالله يأتيكم بضياء؟ (القصص - ٧١)

ثم في آخر الآية " افلا تسمعون " هذه واحدة ... و بعد ذلك يقول :

" قل أ رأيتم ان جعل الله عليكم النهار... "ـ المقابل ـ

" سرمداً الى يوم القيامة من اله غير الله يأتيكم بليل تسكنون فيه؟ (القصص - ٧٢)

وفى آخر الآية يقول " افلا تبصرون ... " .

لماذا فى الآية الاولى قال: " أفلا تسمعون " . وفى الآية الثانية قال: " افلا تبصرون ". و المقام مقام امتنان واحد. قالوا: لانه قال فى الآية الاولى انا سأجعل الليل سرمدا وما دام الليل سرمدا ، فتكون وسيلة الادراك هى الاذن ، " افلا تسمعون " . وليست العين . لكن فى النهار وسيلة الادراك الاولى تكون العين . فمع النهار يقول : " افلا تبصرون " مع الليل يقول : " افلا تسمعون " . اذن فهذا اعجاز بيانى عال متمش مع الحقائق العلمية التى جاءت .

وما دامت الاذن تؤدى مهمتها دائما حتى مع الانسان النائم ، فنقول الآن اننا نستطيع ان ندرك لماذا حينما عرض الحق سبحانه وتعالى قصة اهل الكهف نجد انه فى هذه القصة: يريد الله ان ينيمهم مدة طويلة . وهذا النوم لمدة طويلة يأتى على غير مالوف فى قانون البشر. فالذى نام قسطا وافيا توقظه آية حركة وهم فى كهف ، الكهف فى جبل ، والجبل فى صحراء . وهناك برق ، وهناك رعد ، وهناك اصوات حيوانات فنجد الحق سبحانه وتعالى يريد ان يمنع عنهم المنبهات التى تزعجهم عن النوم فماذا قال ؟: " فضربنا على آذانهم " ... لو لم يقل الحق " فضربنا على آذانهم " لبقيت الاذن تؤدى مهمتها ، فأى صوت خارجى يوقظهم فلا ينامون وهو يريدهم نائمين . فلا بد ان يقطع ، علاقتهم مع الكون . وعلاقتهم مع الكون ـ وهم نائمون ـ ليست الا بالاذن فيضرب على الاذن .

" فضربنا على آذانهم فى الكهف سنين عدداً " (الكهف - ١١)

(نقلا مع الشكر من مجلة اكتوبر الصادرة فى نيسان ، ١٩٧٨م .)

الحكم والآثار

موت فى طاعة خير من حياة فى معصية .

ابو نعيم فى دلائل النبوة ... قال رسول الله ﷺ : " الا ان رحى الاسلام دائرة ، فدوروا مع الكتاب حيث دار ، الا ان الكتاب والسلطان سيختلفان فلا تفارقوا الكتاب ، الا انه سيكون عليكم امراء يرضون لانفسهم مالا يرضون لكم ، ان اطعتموهم اضلوكم ، وان عصيتموهم قتلوكم " وقالوا : ومانفعل يا رسول الله ؟ قال : كما فعل اصحاب عيسى ، حملوا على الخشب ونشروا بالمناشير ، فو الذى نفس محمد بيده لموت فى طاعة خير من حياة فى معصية "

نحمده و نصلى على رسوله الكريم

نبذ من اعجاز القرآن الكريم

بقلم فضيلة الشيخ متولى الشعراوى

(٢)

لان استقبال الاذن للمسموع لاخيار للانسان فى ان يمنع أذنـه ان تسمع بشئ موجود فيها . اما العين فالخيار موجود الا ترى مناظر موجودة امامك . لك ان تغمض عينيك فلا تراها لكن ليس عندك شئ فى اذنك بحيث يسد أذنك فلا تسمع . فاذا مـا جاء صوت فى مجموع ، لايملك الناس أبدا الا ان يسمعوه جميعا . لكن مرئيا من المرائى هذا يراه بفتح عينه . وذلك يغمض فلايرى . اذن فما دام الامر امر سمع ومسموع فلا خيار للانسان الا ان يكون المسموع فى الجماعة واحد . اذن فالسمع واحد . لكن الابصار قد تتعدد فى مرائيها .

وشئ آخر . لم نجد الابصار مفردا الا فى آيـة واحدة : " ان السمع و البصر " ولم يقل " الابصار " .

" ولاتقف ماليس لك به علم، ان السمع و البصر و الفؤاد كل أولئك كان عنه مسئولا ○ "

(الاسراء ـ ٣٦)

هذه هى الآية الوحيدة التى افرد البصر فيها . لماذا ؟

نقول و الله اعلم : لان الكلام هنا عن المسئولية الذاتية وهى فردية فيكون سمعى وبصرى وحده فانا لست مسئولا عن ابصار غيرى ، انما مسئول عن بصرى وحده .

وقفـة ايمانية

وأخرى تستحق ان نتوقف عندها وقفة متأملة ، هى ان الحق سبحانه وتعالى لم يقدم البصر على السمع الا فى آية واحدة وهى :ـ

" ربنا ابصرنا وسمعنا "

لماذا تغير هذا النظام ؟ فالنظام كان السمع دائما اولا، يليه البصر؟ لان اول ما يفاجأ من مشاهد القيامة هو مرئى لامسموع عندما تقوم القيامة نرى اولا ثم نسمع ثانيا . فيكون منطقيا مع وقته و واقعه

وبعد ذلك نجد هنا عجيبة من العجب، ان السمع هو الحاسة الوحيدة التى تؤدى مهمتها عند النوم ، العين تغمض و لكن الاذن مستقبلة دائما لماذا . ؟ لان بها الاستدعاء

وما دام السمع يؤدى مهمته اداء أوليا فيكون هو الحاسة المصاحبة للانسان دائما لانها للاستدعاء . وما دامت هى الحاسة المصاحبة للانسان فبالليل لاتتعطل الاذن . وانما العين هى التى تتعطل . فنجد القرآن حينما يتكلم عن ذلك ـ حتى نرى خدمـة الاسلوب الادائى للبيان مع الحقائق العلمية ـ نجد الحق سبحانه وتعالى حينما يتكلم عن ظاهرة

المجلد ٤٤ ١ رمضان ١٤١٦ھ الموافق ٢٢ جنوری ١٩٩٦ء العدد ١٨

نبذ من اعجاز القرآن الكريم

"وجعل لكم السمع والابصار"

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, the All Compassionate, the Most Merciful

FASTING IN RAMZAN AS A UNIFYING FACTOR OF THE MUSLIM UMMAH

Fasting is a universal custom practised in almost all faiths and cultures "Its mode and practice vary considerably according to climate, race, civilization and other circumstances, but it would be difficult to name any religious system of any description in which it is wholly unrecognized "

The Celts, the Romans, the Babylonians, and the Assyrians practised fasting The Cynic Stoic, Pythogorian, and Neo-Platonic philosophers commended fasting The followers of Hinduism, Jainism, Buddhism, Confucianism, and Zorastrianism practice it The Jews observe an annual fast on the day of atonement in commemoration of the descent of Moses from Sinai after spending forty days of fast in order to be able to receive revelation Jesus observed fast for forty days in the desert and commanded his followers to fast. In brief, the practice of fasting has been common in one form or the other in all human societies.

Before the advent of Islam, fasting was resorted to by way of repentance or penance, or as a mark of mourning, or to celebrate some particular occasion, or to ward off an apprehended danger, or to control a prevailing epidemic, or to gratify and please a diety or to put pressure to achieve a certain desired end.

The form of fasting also differed. For example, Jews ate only once in twenty-four hours. Among Hindus, the restriction applies only to cereals whereas eating of fruits or taking of liquids during fasting is not prohibited. In fact, in ancient faiths and creeds, the objects of fasting were very limited, the intention generally being self-mortification, asceticism, or the satisfaction of some superstitious urge.

Like all other Virtues, Allah had willed to *perfect* in Islam the institutuion of Fasting too. In the second year of Hijra, He made the Fasting during the month of Ramazan obligatory of believers.

"O Believers! Fasting is prescribed for you as it was prescribed for those who were before you, so that you may avoid evil." (2·183)

"(Fasting is) for a certain number of days,

but he among you who is sick

or on a journey, then (he is to fast) for the same number of other days;

and for those who may have the strength (to fast with hardship and do not),

the redemption is by feeding a poor man.

But whoso does good of his own accord then that is better for him;

and that fasting is better for you

if you only understood." (2·184)

"The month of Ramazan is that wherein the Qur-aan was revealed,

a guidance for mankind, with clear explanations of guidance and of discrimination (between right and wrong)

So whoever of you witnesses this month, should fast in it,

and he who is sick or on jouncy,

then (he is to fast) for the same number of other days

Allah likes ease for you

and does not like hardship for you,

so that you should complete the number (of days of fasting)

and acclaim the greatness of Allah as He has guided you, and that you may thank (Him) " (2 185)

"It is now lawful for you to approach your wives at night during (the month) of fasting

They are a garment for you and you are a garment for them-

Allah knows that you used to cheat yourselves,

so He turned to you (in kindness) and forgave you,

so now you may approach them

and seek what Allah has ordained for you--

and you may eat and drink until the white streak of dawn appears clearly in the darkness (of night)

Then complete the fast till night fall,

and do not approach them (the wives) while you are in devotional seclusion in the mosques

These are the limits set by Allah, so do not go even near these limits

Thus Allah clarifies His commands for the people

so that they may avoid doing wrong" (2 187)

Thus began in Islam the Ramzan fasting which is the third of the Five Pillars of Islam The emphasis is on selfrighteousness. The ordeal is such that a normal healthy human being can bear it reasonably well The motto of the Holy Qur-aan is

"Allah does not impose an obligation on any one except what is within his capacity."(2:286)

The blessings of Ramzan are manifold It disciplines our body and soul It guides our senses towards virtue It assists us in overcoming vices This is verily the month for the downpour of Allah's bountiful blessings on the belivers. It breeds unity and uniformity of worship.

The glory of the month of Ramzan is manifest in the fact that Allah chose it for the purpose of revelation of His Scriptures. Prophet Abraham (*'Alaihis salam*) received scriptures on the 1st or 3rd of Ramazan, Dawood (*David*) (*'Alaihis salam*) on the 12th or 18th, Moses (*'Alaihis salam*) on the 6th, and Jesus (*'Alaihis salam*) on the 12th or 13th It was in this very month that the sending down of the Holy Qur-aan to Prophet Muhammad (*Sallallahu alaihi wa sallam*) began and then continued through gradual revelations over twenty-three years at a last day of Sha'ban welcoming the month of Ramazan said; "When the month of Ramazan arrives, the doors of Heaven are thrown open and those of Hell closed; the devils are chained and the doors of mercy opened (Bukhari/ Muslim)

Whoever keeps all the fasts of Ramazan would become purified of sins as a new born child (*Abdullah bin Masud*)

Everything has its Zakat and that of the body is fast (*Bukhari/Muslim*)

> If ever the opposition of the great societies of the East and West is to be replaced by cooperation, the mediation of Islam is an indispensable condition.

"For you is coming a month which is very great and august There is one night in it which is far greater than thousand nights Allah the Almighty has made the fasts of this month obligatory Keeping vigil and reciting *Tarawih* in it is a matter of reward The reward for a single action during it is equal to an obligatory and that of an obligatory equals seventy obligatories This is a month of patience the reward for which is Paradise, it is also a month of feeling sympathy for others A believer's livelihood is enhanced in this month Enabling one fasting to open his fast causes remission of sins and saving from the fire of Hell of a person, and he, too, would have reward like fasting (Mishkat)

In Islam the basis of Fasting is laid down on piety Islamic Fast has a body as well as a soul The abstinence from food, drinks, etc., is the body Self-restraint and worship is its soul. If one does not strive to nourish his soul while fasting, his fast will be mere starvation On the other hand, soul-ful fast must purify the heart and mind The objective is not persecution of self but its elevation.

The Holy Prophet (*Sallallahu alaihi wa sallam*) in a sermon on the occasion

The real significance of fasting lies in the fact that it requires from those observing fast to keep away from lies, slander, calumny, dis-obedience, rebellion, enmity, animosity, self--aggrandizement, and sensuality It generates faith, love, and fellow feeling.

Fasting implies a special virtue that distinguishes it from all other types of wroship It is only in the knowledge of the person fasting and Allah There is no scope for hypocrisy The holy prophet muhammad (*sallallahu alaihi wa sallan*) said "Every good deed of the servant of Allah would be increased upto hundred-fold it is Allah's behest that the case of fasting is different because this is specially for my sake and I will myself grant its reward because man voluntarily gives up his desires and meals for my pleasure (*Bukhari / Muslim*)

The process of Islamic Fasting is designed to divert the human mind to seek the pleasure of Allah by imposing self- denials and restrains even for the period during which it is normally permissible. The whole routine is full of fears of Allah and His worship

In fact Fasting in Islam tea[illegible]es how to face hardships of life a[illegible] how to

increase one's power of resistance through day to day process of abstinence. The real object of fasting is to bring the evil under control If this object remains unfulfilled, mere depriving oneself of food and drink means nothing spiritually Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) is reported to have said

"Whoever does not give up false talk, and action according to it, there is no need of Allah that he should give up his food and drink " (*Bukhari*)

Man's nature is a combination of bestial and angelic qualities The animality needs to be subdued, whereas the angelic attributes made to get the better of it Fasting provides the sure way to establishing the supremacy of the noble cravings of the soul over the banal lust of the body

It helps one shun indulgence in the mere pleasure of eating during the prescribed time, and remain away from the promptings of passion at the same time Through fasting and its concomitant acts of charity, piety and prayer, one can climb the ladder of spiritual purity to seek nearness to Allah

The spirit of fasting in Islam comprises self-abnegation, self-satisfaction, and self-righteousness Merely to hunger or to thirst is not an end in itself Their accompanying practices of worship and submission to the Will of Allah lead to spiritual gains and should therefore be the longing of every Muslim

Islamic Fasting has a special spiritual quality which distinguishes it from every other virtue The act of fasting is a matter between man and his Creator

There is no room for any pretence or hypocrisy about it. Hazrat Abu Hurairah (*Razi Allahu anhu*) has reported that the Messenger of Allah (*Sallallahu alaihi wa sallam*) narrated this divine saying

"Fasting is for Me, andI shall Myself compensate it "

(*Agreed*)

In addition to spiritual and moral value fasting in Ramazan plays an effective role on unifying factor of the *Muslim Ummah*. As a polity Islam has laid great stress on the unity of the Muslim people. The Holy Qur-aan referes the Muslims as one fraternity. It high lights in several verses the need for promoting feelings of coherence and solidarity among individual and nations To quote a few.

"And the believers, men and women are friends of one another" (9 71)

"Surely, the believers are brothers, so make peace between your (*two*) brothers and fear Allah so that you may perhaps be shown mercy " (49 10)

It is undoubtedly because of these teachings of Islam which were practised with utmost sincerity that the *Muslim Ummah* set an example of human solidarity which is unparallel in the annals of the world This fact has been acknowledged even by non-Muslim writers "But Islam" says H A R. Gibb, in his *Whither Islam,* "But Islam has yet a further service to render to the cause of humanity No other society has such a record of success, no uniting in an equality of status of opportunity, and of endeavour so many and so various races of mankind The great Muslim communities of Africa, India and Indonesia, perhaps also the small communities in China and the still smaller community in Japan show that Islam has still the power to reconcile apparantly irrecoverable elements of race and traditions If ever the opposition of the great societies of the East and West is to be replaced by cooperation, the mediation of Islam is an indispensable condition " (p 347)

In the attainment of unity and fraternity of the *Muslim Ummah* all Islamic beliefs and prayers, played their part *Tauhid* is most fundamental to Islam. It provides the formidable basis of the solidarity of the Muslim community all over the world and any edifice raised without the firm foundation of *Tauhid* is ephemeral and will not last long Sallat calls for assembly in the Mosque for five times offers equality of all Muslims without any distinction on the basis of social status, economic position, birth, colour or race. Hajj admittedly creates among the Muslims the consciousness of equality and fraternity. Zakat guards against the accumulationof wealth within few hands and thus paves the way for an egalatarian society.

All the same, the role of Fasting in *Ramazan* is unique and distinctive Ramazan offers for the rich an opportunity to share with the poor the experience of abstaining from food and drinks and sex from the dawn to the sunset throughout the month Such experience is provided by no other prayers This experience is followed by *Iftar* in which the rich takes care of the poor.

The *Taraweeh* prayers which is offered after *'Eishah* prayer during the entire Ramazan also provides opportunity to develop feelings of coherence among the Muslims

> In the Muslim's heart is the home of Muhammad, All our glory is from the name of Muhammad, Sinai is but an eddy of the dust of his house; His dwelling-place is a sanctuary to the Ka'ba itself Eternity is les than a moment of his time.
>
> -Allama Iqbal (Secrets of the Self)

Cameroon Air Crash:

About 60 to 77 passengers and crew were killed when a Boeing plane of Cameroon Airlines crashed into a mangrove swamp as it attempted to land in the Central African Country's commercial capital Douala on 4 Dec.

PROVIDENCE OF ALMIGHTY GOD

By Dr. M. H. Durrani

" There is no moving creature on earth but its sustenance dependeth on God He knoweth the time and place of its definite-abode and its temporary deposit. All is in a clear record " (11 6)

Proof of God's Providence :
Allah is the name of God Almighty Whose love and mercy are manifested in the creation of this world He is not only the Author of all existence but is also the Nourisher of the world The whole creation with its manifold phenomena, so varied and yet so uniform, from a single blade of grass springing up in the field to the mighty stars soaring in the firmament, is a proof of His existence, His mercy, His love and His divine Providence

Whatsoever is in Heaven or Earth is His, He created the sun, the moon and the stars, and subjected them to law by His behests He taketh your souls in the night and knoweth what the work of your day deserveth He it is Who ordaineth the day for awakening to life In the alteration of night and day, and in the ship which saileth on the sea laden with what is profitable to mankind, and in the rain-water which God sendeth from heaven, quickening again the dead earth, and the animals of all sorts which cover its surface, and in the change of the winds and the clouds balanced between heaven and earth, are signs to people of understanding

God is the Most High, the Producer, the Maker, the Fashioner, the Swift in reckoning who knoweth even an ant's weight of good and ill that each man hath done, and who suffereth not the reward of the faithful to perish. But the Almighty, the Allwise, is also the Guardian over His servants, the Shelter of the orphan, the Guide of the erring, the Deliverer from every affliction, the Friend of the bereaved, the Consoler of the afflicted; in His hand is good, and He is the Compassionate, the Merciful, the Forgiving, the full of loving kindness. In other words God is not simply Omnipotent (All powerful), He is Omnipotence (All power), He is not only Omniscient (All-knowing), He is all omniscience (All-Knowledge) He is not only Omnipresent, but all Omnipresence

God is not a being with good names, but the good itself then, God is not only the creative cause of every visible form of intelligence and life at its commencement, but each moment He manifests Himself in every created thing throughout its existence, as the life giving ever renewing, recreating up-building cause of it He never is and never can be for a moment separated from His creation Then how can "even a leave fall to the ground without His knowledge "

A source of happines : What we now want to know is, how to receive more from the Fountainhead and to make it more and more mainfest in our daily life In fact, we are benefited every moment of our existence We have power to draw upon that Source for all the good we are or ever will be capable of desiring

The only way God has of letting us know His infinite supply and His desire to make it ours, is for Him to push gently upon the little divine spark living within each one of us He wants you to be a strong self-efficient man or woman to have more power and domination over all before you, so He quietly and silently pushes a little more of His mercy into the centre of our being first, we would have never thought of new desires, but would have remained content as we were

You think you want better health, more love, a brighter, more cheerful home all your own, in short, you want no evil and more good in your life Its only God pushing at the inner door of your being, and saying My beloved, let me in; I want to give you all good, that you may be more comfortable and happy Behold, my servants shall rejoice and sing for joy of heart

One asks suppose I desire my neighbour's property, is that desire born of God? And can I see it fulfilled by affirming that it is mine? You do not and cannot, by any possibility, desire that which belongs to another Affirm that there is for you a rightful and an everflowing supply, and claim it It will surely come, and your desire to possess your neighbour's property, will suddenly disappear So you do not really desire anything that belongs to your neighbour You want the equivalent of that for which his possessions stand You want your own There is today an unlimited supply of all good provided in the unseen for every human being No man need have less so that another may have more Your very own awaits Your understanding faith and trust are the power which will bring it to you

As someone said, the man who knows the Divine Law is sure that his welfare is dear to the heart of Being and he believes that he can not escape from His good "

Knowing Divine Law, we can for ever rest from all anxiety, all fear, for He openeth His hands and satisfieth the desire of every living creature

God gives His help: Is it difficult for you to understand why if God lives with us all the time, He does not keep our thoughts right instead of permitting us through ignorance to drift into wrong thoughts, and so bring trouble upon ourselves ?

Well, we are not automatons Your little child will never learn to walk alone if you always do his walking Because you recognize that the only way for him to be strong, selfreliant in all things, in other words,

to become a man, is to throw him upon himself, and let him, through experience, come to a knwoledge of things for himself, you are not willing to make a mere puppet of him by taking the steps for him even though you know that he will fall down may a time and give himself severe bumps in the on-going towards perfect physical manhood

We are in process of growth into the highest spiritual manhood and womanhood. We get many a fall and bump on the way, but only through these, not necessarily by them, can our growth proceed Father and Mother, no matter how strong or deep their love, cannot grow for their children, nor can God Who is Omnipotence at the Centre of our being, grow spiritually for us without making of us automatons instead of individuals

If you keep your thoughts turned towards the external of yourself, or of others, you will see only the things which are not real but temporal, and which pass away All the faults failures, or lacks in people or circumstances will seem very real to you and you will be unhappy miserable, and sick

If you turn your thoughts away from the external towards the spiritual, and let whem dwell on the good in yourself and in others, all the apparent evil will first drop out of your thoughts and then out of your life

In our ignorance of the nature of God, our Sustainer, we have believed that all our enjoyment comes from external sources usually from gaining possession of something we did not have The poor see enjoyment only in possessing abundance of many. The sick man believes that were he well he would be perfectly happy A healthy but hard worked person feels the need of some days of rest and recreation, that the monotony of life be broken

So the mind has ever been turned to some external change of conditions or circumstance in pursuit of satisfaction and enjoyment In after years, when man has tried all, getting first this thing and then that, which he thought would yield him happiness, and has been grievously disappointed, then in a kind of desperation he turns to God and tries to find some sort of comfort in the belief that sometime, somewhere, he will get what he wants and be happy Hence lives are patient and submissive, but they are destitute of any real joy

God out of Evil : We have believed wrongly about God and about ourselves God takes no pleasure in our suffering God is not the cause of the moral evil that men commit He has given them free wills It is men who do wrong not God But He will always somehow or other bring good out of evil for someone Some people think that because God knows in advance that a man will do evil, therefore God is responsible for evil But the truth is the opposite It is because man has freely chosen and decided to do wrong that God knows he will do wrong If someone writes a letter to me saying he will commit evil in 72 hours time I know he will do it, but my knowledge in advance does not make him do it I am not to be blamed and held responsible first We have believed wrongly that God was angry with us and that we were, at the best, great sinners who ought to be afraid of Him We have believed that sickness poverty and trouble were evil things put here by this same God to tortue us in someway into serving Him and loving Him We have believed that we have pleased God best when we become so absolutely paralyzed by our trouble as to be patiently submissive to them all, not even trying to get out of them or to overcome them All false, entirely false! The first step towards freeing ourselves from our troubles is to get rid of our erroneous belief about God and about ourselves "But", objects one, and says, "If a thing is not true and I have believed a lie about it, I do not see just why my believing wrong about it could affect my health or my circumstances".

A child can be so afraid of an imaginary bugaboos under the bed so as to have convulsions on become insane Should you, today, receive a telegraphic message that your husband, wife, child or friend who is absent from you, had been suddenly killed, your suffering, mental and physical, and perhaps extending even to your external and financial affairs, would be just as great as though the report really were true, and yet it might be entirely false? Exactly so have these messages of bugaboos behind the doors, bugaboos of divine wrath and our own weakness, come to us through the senses until we are paralyzed by our fear of them

All your happiness, all your health and power, come from God. They flow in an unbroken stream from the Fountainhead into the very Centre of your being, and radiate from centre to circumference or to the senses When you acknowledge this constantly, GOOD will begin to flow into you and you will realize that there is not bugaboo under the bed

Try to think what it means when you say that God is Omnipresent, Omnipotent, Omniscient If God is Omnipresent (All presence) and is all good, where is the evil? If He is Omnipotence (all power) what other can there be in the universe ?

Thus do not disturb yourself about the appearances of evil all about you, but in the very presence of what seems evil stand true and unwavering in affirming that God, the GOOD, is Ominpresent or that there He is present By so doing you will see all the seeming evil melt away as darkness before the light or dew before the morning sun, and good come to take its place

The whole business of our Lord Sustainer is to care for us, to love us with an everlasting love Then you ask why does He not do it? Because you do not recognize His love, God is no doubt, ready to help in time of trouble; but there must be a recognition of this fact, a turning away from human efforts, and acknowledgement of God only before He sends His mercy

TALIM-UL-ISLAM

For the benefit of our readers we are presenting these questions and answers from the well-known book "Talim-ul-Islam" by Hazrat Maulana Mufti Kifayatullah (Rahmat–ullah–'alaih)

FRIDAY CONGREGATION

Q. Is Friday Prayer ***Farz*** (compulsory) or ***wajib*** (obligatory) or Sunnat (practice of the Prophet)?

A. It is ***Farz.*** There is more emphasis on it than on the ***Zuhr*** Prayer

Q. Is Friday Prayer compulsory for every Muslim?

A. It is compulsory for all free, adults, sane, healthy and resident men.

It is not compulsory for minors, salves, insane, sick, blind and invalids, travellers and women.

Q Will their prayers be proper if the ***Musafir*** or invalids or blind or women or sick join the Friday congregation?

A There is no harm and they need not offer ***Zuhr*** Prayer.

Q What are the conditions for the proper performance of the Friday congregation?

A. Firstly, it should be held in a city or some big village or a town Cantonments or the remote habitations with which the city is connected because of some essential human need, such as the city's dead are buried there, they form a part of a city.

It is not proper to hold Friday Congregation in a small village

Secondly, it is time for ***Zuhr*** Prayers

Thirdly, recitation of ***Khutba*** before the commencement of the Prayer

Fourthly, it is a congregation.

Fifthly, it should be proclaimed.

Q. What is the Masnoon (the Prophet's way) of the recitation of the ***Khutba?***

A. The ***Imam,*** before the commencement of the Prayer, should sit on the ***mimber*** (pulpit) and the ***Moazzin*** should say the ***Azam*** in the presence of the ***Imam.*** Now the Imam, facing the assembled should stand and recite the ***Khutba.*** After the recitation of the first part of the ***Khutba,*** the ***Imam*** should rest for a while, and again stand up and recite the second part Then the ***Imam*** should descend from the ***mimber*** (pulpit) and stand under the arch and the ***moazin*** call out the ***Takbir*** and the assembled should offer the praryer with the ***Imam.***

Q Where should the call of the ***Khutba*** be said?

A. It should be said in the presence of the ***Khatib.*** It may be near the pulpit or behind one or two or the last row It may be within or outside the mosque It is proper in all forms

Q How is it to recite the Khutba in Urdu or Urdu verses in it?

A Recitation of the ***Khutba*** in any language is ***makrooh*** except Arabic Though the duty of the performance of the ***Khutba*** is carried but the requittal is less

Q What acts are prohibited during the recitation of the ***Khutba?***

A. (1) To alk (2) To begin offering the ***sunnat*** or ***Nafil*** Prayer, (3) To eat, (4) To drink, (5) To answer to someone, (6) Reci ion of the Holy Qur-aan or such thin

All acts that hinder the pr listening of the ***Khutba*** are ***makrool*** nd they are prohibited as soon as the ***Im*** has moved for delivering of the ***Khu*** .

Q. What do you mean by congregation being one of the conditions for Friday Prayer?

A For Friday congregation it is essential that, besides the *Imam*, there should be at least three followers, otherwise it will not be proper

Q What do you mean by *Azne A'm?*

A It means that it should be unrestricted and all can join the congregation

Q How many *rakats* are there in the Friday congregation?

A Only two, whether one joins from the begining or in the second *rakat* or in the last Qa'edah

FUNERAL PRAYERS

Q Is funeral prayer *Farz* or *Wajib* or *Sunnat?*

A. It is *Farz-e- Kifaya* i. e , if one or two offer it others are absolved from the duty of its performance If none offered it, all would be sinners

Q What are the conditions for funeral prayers?

A (1) The deceased should be Muslim (2) It should be cleand (3) The clothes of the deceased should also be clean The *sitr* should be covered The dead body should be before the persons offering the funeral prayers

The above conditions are related to the dead persons be the conditions for the person offering the prayer are the same as are for the usual prayer except the time for prayer

Q What is the full procedure for the offering of the funeral prayer?

A People should stand in a row If the assembly is big then it is proper to stand in three or five or seven rows. When the people have properly stood up, the intention should be made thus "I offer prayers in the following of this *Imam* in the name of Allah for the deceased". The *Imam* loudly and the followers quitely recite the *Takbir* and after lifting the hands up to ears fold them on the navel. The *Imam* and the followers should recite *Sana* quitely and if they add *Wa jalla Sanaoka* in the end it is better. Then the *Imam* loudly, but the followers quitely without lifting the hands, recite the second *Takbir* and all should recite quitely the *Darood* which is recited in the usual prayers and again recite the *Takbir* third time and if the deceased is adult then the followers and the *Imam* should recite quitely the following Arabic Du'a.

"Alla-hummaghfir Lehayyetan Wa Mayyetana Wa Shahedna Wa Ghaebena Wa Saghirrena Wa kabir rena Wa Zakarena Wa Unsana Allahumma Man Ahyeytahu Minna Fa ahyehi A'lal Islame Waman Tawaffetahu Minna Fatawaffahu Alal Iman".

If the deceased is a minor boy then the following Du'a be recited.

Allahummaj A'lho Lana Faratas Wajalho Lana Ajran We zukhru Wajalho Laana Shafaen Wa Mushaffaen

If the funeral is of a mino girl, the same Dua be repeated with slight alteration that instead of Ajalho Ajelho and Shafeatun Wa Mushaffaten instead of Shafiaun Wa Mushaffaen This is only change of words but the meanig is the same.

Then the *Imam* loudly but the followers quietly say the fourth *Takbir* and then the *Imam* loudly and the followers conclude the prayer with the turning of the faces first towards the right and then towards the left

Q What acts are done after the funeral prayer?

A. Immediately after the Prayer the pier should be carried to the grave-yard and the *Kalema* should be recited on the way silently. Loud recitation is prohibited The processionists should remember of the first destination of the dead viz., the grave, the *questioning* on the Day of Resurrection and the temporariness of worldly life They should pray silently for the soul of the dead and on reaching the grave-yard bury the dead.

News And Views

Islamabad Declaration:

Declaring writers conference at Islamabad from 30 Nov to 3rd Dec, as the First International Congres of the writers and Intellectuals, the Islamabad Declaration, adopted at the end, calls upon the states to reduce their defence expenditures substantially and instead devote larger resources to education and culture

The writers, artists and intellectuals from 100 countries, who attended the four-day conference, also adopted a resolution condemning the persecution of writers, artists and intellectuals anywhere in the world, their incarceration, censorship and suppression of publications and curbs on art

The Declaration also asks the governments to eliminate the colossal waste of global resources by pooling resources, so that the ideals of distributive justice can be realised by the entire humankind

Condom Campaign:

AIDS awareness campaigners in Indonesia distributed condoms and leaflets in Jakarta's red light district on Dec 1st, as Muslim leaders condemned the handout of condoms and the city's biggest mosque Istiqlal ignored a government request to include AIDS education in Friday prayers.

Non-governmental groups gave out leaflets, condoms and T-Shirts emblazoned with "Careful, Condoms Needed" to prostitutes and their customers in Kramat Tunggak to mark World AIDS Day

The Ulemas' meeting in Bandung issued a statement that called on followers to avoid "sinful actions' that may spread AIDS, treat AIDS patients as humans with dignity, and understand the dangers of the disease

Racism in UK:

A campaign against racism is to be launched by a number of Islamic organisations which held a meeting in London to consider ways of meeting the threat posed by the rise of racism in Britain and other parts of Europe

The declaration urges the Muslim communities in the UK and the rest of Europe to come closer and develop unity amongst themselves to fight racism which is on the increase "Europe's non-European races are besieged by racism Racial attacks are now a daily occurrence "

PTC Earns Profit:

Pakistan Tele-communication Corporation (PTC) has earned substantial foreign exchange revenues during fiscal year 1994-95 which rose to Rs 13,209 million from Rs. 10,423 million

This earning is made by putting through 9.58 billion calls, 61.3 million outgoing and 338.4 million incoming calls

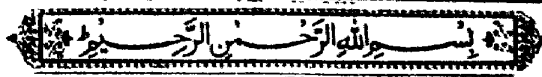
The foreign exchange revenues have increased mainly because of rapid call maturing, 727 digitalisation of exchanges, introduction of optic fibre technology within the country on main all spur routes and inter-exchange junctions optic fiber

It is expected that foreign exchange revenues will further increase with the formal commissioning of second Islamabad Gateway Exchange with 3910 international circuits, 6,000 Natioanal Circuits and 88 operator positions

Islamic Investment Bank:

Pakistan Kuwait investment Company (PKIC) is sponsoring an Islamic Investment Bank in Pakistan with a paid-up capital of Rs one billion of which PKIC itself will subscribe 25 percent share

The other three co-sponsors include the Islamic Investment Company of the Gulf, Bahrain (IICG), Kuwait Real Estate Investment Consortium, Kuwait and Saudi-Pak Industrial and Agricultural Investment Company (SAPICO)

Al-Meezan Bank is likely to commence its operations shortly. The necessary application has already been filed with the State Bank of Pakistan at Karachi for getting permission.

Bis-mil-laa-hir-rah-maa-nir-ra-heem

In the name of Allah, the All Compassionate, the Most Merciful.

AL-'AA-DI-YAAT

INTRODUCTION

Name and designation: ***Soo-ra-tul-'aa-di-yaat*** is the 100th chapter of Qur-aan Majeed The **Soo-rah** is so designated after the word. ***al-'aa-di-yaat*** with which it commences.

It is adjudged to be the Makki *Soo-rah* by the eminent traditionist like Hadrat Ibn-e-'Ab-baas According to prominent commentators the subject matter of the *Soo-rah* and its *style* clearly indicate that it is not only Makki but was also revealed at Makkah in the earliest *stage* of revelation

The theme and object of the revelation of the *Soo-rah* in question is to make people realize how evil and ungrateful man becomes when he denies the Hereafter, becomes oblivious of the actions and their reaction in the form of retribution under its natural law-- **"as you sow, so shall you reap."**

Man becomes heedless and careless of the Hereafter where not only their visible and apparent deeds but the secrets hidden in their hearts, too, shall be subjected to scrutiny

In view of the above, and for this prupose the general chaos and confusion prevailing in Arabia particularly at the time of the revelation of the *Soo-raah* under reference when the whole country was in turmoil, has been presented as an argument Bloodshed, loot and plunder raged on every side Tribes were subjecting to raids and none could sleep at night in a peaceful manner from fear that some enemy tribe might raid his settlements early in the morning

Every Arab was fully conscious of this state of affairs and realized that it was wrong Although the party subjected to loot and plunder bemoaned his miserable, pitiable and helpless state and the plunderer rejoiced, yet when the plunderer himself fell a victim to the same condition, he too, realized how abject and horrible was the condition in which the whole nation was involved

Referring to this very state of affairs, it has been said beware of the second life after death and its accountability before God and man has become ungrateful to his Lord and Sustainer He is using the powers and abilities given by God for perpetrating tyranny and pillage He is blinded by the love of worldly wealth. he tries to secure it by every means, however, impure and filthy His own condition testifies that by abusing his God-given gifts in the form of various powers and blessing bestowed upon him by his Lord he is ungrateful to Him He would have never reacted in such a manner, had he realized the time when the dead will be raised from the grave and when the intentions and motives with which he had done the deeds in this world, will be exposed and brought out before every one to see "Read thy book, thine own soul is sufficient as a reckoner against thee this day " (17 14) At this stage the Lord and Sustainer of men shall be well informed of what one had done and what punishment or reward one is expected to receive as the book of his deeds will be in his hands May God save us from such shameful state of affairs and blashphemy

In the end, this chapter as stated above receives its titls, al-'aa-di-yaat or the Assaulters-- the prophetic name mentioned in the Qur-aan Majeed It occurs in the very first verse, showing that some of the great disasters spoken of were to be brought about by means of wars This proved to be true not only in the time of the Holy Prophet Muhammad (Sallallahu alaihi wa sallam) but its truth shines still more clearly in our own days, and the unprecedented wars of our times are, no doubt, a precurser of a great spiritual awakening, even as they proved in Arabia thirteen hundred years ago In fact the depth of its mystry, the rhythm and sublimity, of its Language and symbolism is matchless

The subject matter is the irresistible nature of spiritual power and knowledge contrasted with man's ignorance not only in the matter of this mundane world but the Hereafter as well the real abode and the positive Home Coming

SOO-RA-TUL-AL-ʿAA-DI-YAAT

CHAPTER 100 SOO-RA-TUL-ʿAA-DI-YAAT REVEALED AT MAKKAH SECTION 1 VERSES 11	*PART 30 ʿAM-MA* *SOO-RA-TUL-AL-ʿAA-DI-YAAT* *MAK-KEEY-YAH* *RU-KOOʿ-U-HAA 1* *AA-YAA-TU-HAA 11*	سُورَةُ الْعٰدِيٰتِ مَكِّيَّةٌ وَهِيَ إِحْدَى عَشَرَةَ آيَةً بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
In the name of Allah, the All compassionate, the Most Merciful.	*Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.*	
1. By the steeds running panting.	*1. Wal-ʿaa-di-yaa-ti ḍab-ḥaa.*	وَالْعٰدِيٰتِ ضَبْحًا ۙ
2. And by those striking sparks (of fire with their hoofs).	*2. Fal-moo-ri-yaa-ti qad-ḥaa.*	فَالْمُوْرِيٰتِ قَدْحًا ۙ
3. And by the Raiders at dawn	*3. Fal-mu-ghee-ra-ti ṣub-ḥaa.*	فَالْمُغِيْرٰتِ صُبْحًا ۙ
4. Then, stirring up a trail of dust with it.	*4. Fa-a-ṣar-na bi-hee naq-ʿaa.*	فَاَثَرْنَ بِهٖ نَقْعًا ۙ
5. Then cleaving therewith through a host (of foes),	*5. Fa-wa-saṭ-na bi-hee jam-ʿaa.*	فَوَسَطْنَ بِهٖ جَمْعًا ۙ
6. Surely, man is really ungrateful to his RABB (Guardian-Lord).	*6. In-nal-in-saa-na li-rab-bi-hee la-ka-nood.*	اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ ۚ
7. And, surely, to that he himself is a witness.	*7. Wa in-na-hoo ʿa-laa zaa-li-ka la-sha-heed.*	وَاِنَّهٗ عَلٰى ذٰلِكَ لَشَهِيْدٌ ۚ
8. And, surely, he is very passionate in the love of riches.	*8. Wa in-na-hoo li-ḥub-bil-khai-ri la-sha-deed.*	وَاِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ۗ
9. So, does he not know when that which is in the graves shall be raised (to life again).	*9. A-fa-laa yaʿ-la-mu i-zaa buʿ-ṣi-ra maa fil-qu-boor.*	اَفَلَا يَعْلَمُ اِذَا بُعْثِرَ مَا فِي الْقُبُوْرِ ۙ
10. And (then) shall be brought forth whatever (secrets) are in their breasts?	*10. Wa ḥuṣ-ṣi-la maa fiṣ-ṣu-door.*	وَحُصِّلَ مَا فِي الصُّدُوْرِ ۙ
11. Indeed, on that day their RABB (Guardian-Lord) shall be fully Aware of them.	*11. In-na rab-ba-hum bi-him yau-ma-i-zil-la-kha-beer.*	اِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيْرٌ

Commentary

In the name of Almighty Allah the Compassionate and the Most Merciful we seek His help and guidance to explain the verses of *Soo-rah, al-aa-di-yaat* according to its compilation. This *Soo-rah* or chapter is comprised of eleven verses in all The substantative proposition is contained in verses 6 to 8 and the metaphors, enforcing the lewson are in verses 1-5 mentioned below

Verses 1 to 5.

The chapter starts with the word, wal-'aa-di-yaat, meaning "by these who run." There is no indication in the words of the verse to show whether "those who run" imply the horses only. The commentators have had different interpretations Infact, they should Because Qur-aan Majeed is the script, ***kitaab*** or litra script-- the last revealed book It is so comprehensive that it will be interpreted in all times, according to the exigencies, circumstances, situation and terminology used For example, during the days of our Holy Prophet Muhammad (***Sallallahu alaihi wa sallam***) horse and camel were the most effective means of movement and conveyance. Just as in modern times the most positive means of marching forward and pushing along the front are carriages drawn by means of motors, coaches, air-buses and aeroplanes So the term, ***al-'aa-di-yaat*** "those who run" is equally applicable to all including the ***mujahids***-- those who run and fight in the way of Allah. Now, the word "***dab-haa***" meaning thereby panting, snorting horses, and the following verse mention has been made of striking sparks and raiding a settlement early at dawn and raising clouds of dust can apply to anything that can produce the desired object

During the days of the Holy Prophet (***Sallallahu alaihi wa sallam***) the horses and camels were the most effective means to do so In modern times other articles of carriage like train, cart, motors, air-bus and aeroplanes can produce the desired effect In fact, it is the prophetical description of words through which the opponents, who wanted to destroy ***Deen***, the whole Truth, by the sword, were ultimately to be brought low and defeated who failed to destroy the mission of the Prophet of Islam, the Holy Prophet Muhammad (***Sallallahu alaihi wa sallam***).

The words are so wide that they may also apply to modern means of war-fare If the strength of an attack on the enemy depended on the swiftness with which the attack was made, and, therefore, in days gone by, on the striking force of its horse, the words describe even more fittingly the air attacks of our own days They, too, make a sound and throw out fire, causing holes and fissuries and splitting the earth. They, too, attack, in the early hours of the morning, raise dust from demolished buildings and penetrate into the thicker parts of the town Others understand that these are groups of spiritual wayfarers, who run fast in the way of Allah Man's ungratefulness to his Lord and his excessive love of wealth is the real theme in all cases He sees only the material side of life and does not pay heed to its spiritual values The balance of life is thus upset. Disasters come and the thankless person is violently shaken so that his eyes may be opened to the real values of life

Verses 6 & 7.

As stated above, the ungrateful person is never satisfied with himself or his hoardings He is always for ammassing wealth as he himself sees it and his own conscience and his own deeds are a witnes to it The disbelievers express their ingratitude by their own tongue openly. They do not even believe that God exists, what to say of acknowledging the blessings for which they may have to render account in the Hereafter to Almighty Allah

Verse No. 8

Literally, "He is most ardent in the love of ***Khair*** " It is to be made crystal clear that the word "***Khair***" is not only used for goodness and virtue in Arabic but also for worldly wealth. In ***Soo-rah, Al-Baqarah*** verse 180, the word ***Khair*** has been used for worldly riches. The context itself shows where ***Khair*** has been used in the sense of goodness and where it is applicable to worldly wealth The context of this verse clearly shows that here (verse No. 6 of Chapter 100) ***Khair*** means worldly wealth and not virtue and goodness For about the man who is ungrateful to his Lord and who by his conduct is himself testifying to his ingratitude, it cannot be said that he is very ardent in the love of goodness and virtue

Verse No. 9

The dead will be raised back as living persons from whatever state and wherever they would be lying buried in the earth. 55.20 "From it We created you, and into it We shall return you, and from it raise you a second time."

Verses No. 10 & 11

All the intentions, aims and objects, ideas and thoughts and the motives behind acts and deeds that lie hidden in the hearts, will be exposed and examined in order to sort out the good from the evil Infact, judgement will not be passed only on the apparent and the superficial as to what a man practically did, but the secrets hidden in the hearts also will be brought out to see what were the intentions and motives under which a man did and what he did Thus real and complete justice cannot be done any where except in the Court of Allah

Secular laws also admit in principle that a person should not be punished merely on the basis of his apparant act but his motive for so acting also should be seen and examined But no court of this world has the means to ascertain accurately the intentions and motives lying hidden in the recesses of the bottom of their hearts It is the Court of God established on the Day of Judgement that can and will ascertain and guage the real motives and intentions.

It is on this account that the Qur-aan Majeed has used the words '***hus-si-la maa fis-su-door***'. Tah-seel means to bring out something in the open and to sort out different things from one another Thus the use of the word the 'seel' concerning hidden secrets of the hearts contains both the meanings to expose them and to sort out the good from the evil. Thus on the Day of Judgement the hidden secrets are held to scrutiny

Thus a day will come, when those in the graves-- the dead-- will be raised to life and what is hidden in the hearts-- the deeds which man did, hiding them from the eyes of others-- will be made manifest. God is Aware even now, but as in nature, the consequences are made manifest in due time They may not be as clear as they will be at the Resurrection, when the sight will be sharpened (50 22) but sometimes they are made manifest here, too

To sum up, look at the chargers panting for war on behalf of their masters Off they go, striking fire by night at the behest of their master, they push home the charge in the morning, chivalrously giving the enemy the benefit of day light and regardless of flashing of weapons of their enemies, they boldly penetrate into the midst of their foe, risking their lives for their Cause Does ungrateful person show that fidelity to his Lord Allah? On the contrary, he is unregenerate and ungrateful to his Master Allah Almighty He shows that by his deeds he is violently in love with wealth and gain and things that perish On the Day of Reckoning man is informed of his deeds

نقول : اعجاز القرآن بالنسبة له اعجاز منهجي ، بمعنى اننا نرى المناهج التي جاء بها القرآن ـ اى اننا نرى الغيبيات والاشياء التي نجد بعد ذلك وجاء بها ، بمعنى ان نبّق على الاسلوب البياني في القرآن وانسجامه مع الحقائق الكونية التي يظهرها النشاط الذهني فيما بعد . اذن فالاعجاز البياني سيظل معنا . كيف يكون هذا ؟

القرآن مثلا نجده يعرض قضية في وظائف الاعضاء ، و وظائف الاعضاء هذه عرفناها حديثا ، ما وظيفة السمع ؟ وما وظيفة البصر ؟ وما وظيفة العمل و بقية الاعضاء ؟

حين يتناول القرآن هذه المسألة نجده يتناولها تنا ولا بيانيا . لكنه بيان موافق لما انتهى اليه النشاط الذهني في الكون من حقائق علمية . فماذا قال مثلا ؟ نجد اشهر قضية في هذا : قضية الانسان و وسائل علمه :

والله اخرجكم من بطون امهاتكم لاتعلمون شيئاً وجعل لكم السمع و الابصار والافئدة لعلكم تشكرون ○
(النحل ـ ٧٨)

اذن اخرجنا من بطون امهاتنا لانعلم شيئاً ، ولكنه خلق لنا وسائل العلم ، و وسائل العلم هي هذه : السمع تسمع ، والبصرترى ، ثم ينشأ من المحسات امور علقية وامور وجدانية وامور قلبية ، اذن : مراحل العلم تاتى محسات و هذا كشأن الطفل : اولايدرك الاشياء المحسة ، ثم تتراكم الاشياء المحسة فيكون منها معلومات عقلية . فنجد القرآن يقول :

والله اخرجكم من بطون امهاتكم لاتعلمون شيئاً وجعل لكم السمع و الابصار و الافئدة لعلكم تشكرون ○
(النحل ـ ٧٨)

وهى هنا مرتبة ترتيبا كالواقع تماما . فنجد ان اول ما نلاحظه هو ان القرآن حينما تكلم عن اعضاء المعرفة في الانسان تكلم عن السمع والبصر والفؤاد . والقرآن كله بهذا الترتيب :ـ

" ان السمع و البصر والفؤاد ... وما كنتم تستترون ان يشهد عليكم سمعكم ولا ابصاركم . . . "

عندما برز الكلام العلمي او الحقائق العلمية قال لنا علماء وظائف الاعضاء : ان الانسان اول ما يولد تكون اول حاسة من حواسه تؤدى مهمتها هي حاسة الاذن . ثم ان العين تؤدى مهمتها في ظرف عشرة ايام، فانك اذا جئت الى الوليد المولود ومددت اصبعك امام عينيه فلايرمش لان لم تؤديا مهمتها بعد . فلا يرى شيئاً . ولكن اذا جئت واطلقت صوتا في اذنه فانه يحدث عنده انفعالا ، يدل على انه استقبل شيئاً . اذن اذنه هى اول شئ يؤدى مهمته . فحينما يتحدث الحق عن السمع والبصر يكون قد دل على ان السمع تؤدى مهمتها اولا ـ وبعد ذلك البصر تؤدى مهمتها ثانيا . وبعد ذلك تتكون المعلومات القلبية والمعلومات العقلية بلا شذوذ في اية آية .

لماذ السمع بالمفرد و الا بصار بالجمع ومتى الاستثناء؟

نلاحظ ان الحق سبحانه و تعالى حينما تكلم عن هذا خالف بين السمع و البصر . كيف هذا ؟ و ماذا قال .. قال :

" وجعل لكم السمع و الابصار "

فالسمع مفرد دائما و الابصار مجموعة ، مع ان المفروض فى تصورنا البشرى و فهمنا ان يقول: " السمع والبصر " او " الاسماع و الابصار " فهو قد رتبها الترتيب الطبيعى ولكن لماذا قال ذلك مفردا و ذلك جمعا ؟ نقول والله اعلم :

—: o :—

البقية ستاتى فى العدد القادم .

ان الاسلوب البیانی فی القرآن نجده حينما يعرض قضية من القضايا . يعرضها عرض الله الخبير بحقائق النفس والقادر على ايراد الخصائص الكلامية التي تعبر عن حقائق النفس فاذا كان الله هو الذي يتكلم ، أتخفى عليه من خواطر نفوس الناس اشياء ؟ والجواب انها لاتخفى عليه قطعا . و حين يكون عالماً بالمخاطرة ، أ يعجز الحق القادر عن الاسلوب الذي يقنع كل النفوس ؟ لايعجز .

اذن فمنطقی ان يكون كلام الله ابلغ كلام . وبعد ذلك يأتی فی المستوى الذي دونه . كلام رسوله ﷺ و القرآن حينما عرض هذه الاشياء نجد انه يفترق فی اسلوبه حين يعالج معنى واحدا . فيظن الناس ان القرآن يتفنن في التعبير . ونجد معنى يأتی مرة بعبارة وفی نفس المعنى يأتی بعبارة اخرى . فهل هناك فنون او تفننات فی التعبير ؟ نقول : لا .

اننا ننظر الى المعنى اجماليا ، لكن حين نتناول المعنى بكل زواياه ولمطاته ، نجد ان هذه الآية لايصلحها الا ذلك اللفظ وتلك الآية التي فی مثل معناها ، لايصلحها الا ذلك اللفظ .

الحق سبحانه وتعالى يعرض مثلا قضية شائعة عند الجاهلية وهی انهم كانوا يقتلون اولادهم فيقول:-

ولاتقتلوا اولادكم من املاق نحن نرزقكم واياهم (الانعام - ۱۵۱)

وفی آية ثانية يقول:-

ولا تقتلوا اولادكم خشية املاق نحن نرزقهم واياكم (الاسراء - ۳۱)

فی الاية الاولى قدم رزق المخاطبين على رزق اولادهم و فی الآية الثانية قدم رزق اولادهم .

نقول : المعنى ليس واحدا ، المعنى قد يكون فی جملة واحدا . انما فی تفصيله والمخاطب بـه مختلف ، لماذا ؟ لانك لونظرت الى آخر كل آية مـع صدرها لوجدت ان هذا الآخر مطلوب لذلك الصدر كيف ؟ لانه يقول فی الآية الاولى "ولاتقتلوا اولادكم من املاق" . فكان الفقر موجود بالفعل ، وما دام الفقر موجودا بالفعل فشغل الانسان يكون برزق نفسه ، قبل ان يشغل برزق ولده . وهنا يطمئنه الحق على رزق نفسه فيقول: "نحن نرزقكم" - يا اصحاب الاملاق - "واياهم" ونأتی برزقهم ايضا .

لكن اذا قال الحق "ولا تقتلوا اولادكم خشية املاق" اى خوفا من فقر . فكان الفقر غير موجود . ولكن انت تخاف ان جاء لك اولاد ، ان يأتی الفقر مع الاولاد فيقول لك : لا أنا ساحضر هم برزقهم "نحن نرزقهم واياكم". اذن المعنى ليس واحدا . المعنى قد يبدو فی جملته واحدا لانه فی قضية الاولاد والفقر . ولكن المخاطب مختلف : مرة يكون فقيرا بالفعل ، فيكون شغله برزقه ، قبل ان يشغل برزق ولده . ومرة يكون غنيا ولكنه يخاف ان يأتی الفقر اذا جاء لـه الولد ، فيكون شغله برزق ولده ... فتكون الآيـة "نحن نرزقهم" اى نأتيهم برزقهم معهم ، اذن فالاسلوب مختلف .

اعجاز منهجی

ان الاسلوب القرآنی صحيح انه معجز للعرب . لكن الدعوة الاسلامية ليست دعوة للعرب فقط . وما دامت المعجزة هی شهادة لكل مأمور بها ، بان ذلك من عند الله . فهذا الذي لايفهم العربية . او الرجل الذي تضاءلت ملكته ، او ضمرت فسقطت ، فليس لديه القدرة عليها كيف يكون اعجاز القرآن بالنسبة له ؟ .

اذن لا اعتراض لهم على القرآن . والقرآن قد اخذ بالبابهم و اخذ بافكارهم ، وانما الخلاف فقط فى: لماذا هذا الرسول بالذات؟ . اذن فقد نقلوا الموضوع عن اصله. لان الموضوع : انه تحداهم بالقرآن . فما داموا قد قالوا: "لولانزل هذا القرآن على رجل من القريتين عظيم"، فكان الخلاف فيمن جاء على يده القرآن .

حدث هذا من بعض الفئات من الكافرين وبعد ذلك نجدهم يترددون : فمرة يقولون سحر. فنسألهم: أهو سحر؟ يقولون: نعم سحر، فنقول لهم: فهل المسحور له خيار مع الساحر؟ اذا اراد الساحر ان يسحر انسانا. أيستطيع المسحور ان يتأبى على ذلك السحر؟ فاذا كان قد سحر قوما ، فلماذا لم يسحركم ايها المخالفون؟ اذن : فى ذلك رد عليهم. فى انه ليس بسحر و لو كان سحرا . لسحركم انتم ايضا . اذن فهو ليس بسحر .

ومرة أخرى يقولون انه شعر. فنقول : قارنوا اسلوب القرآن واسلوب الشعر - وانتم ابصر الناس بالا ساليب - أ ذلك القرآن من نوع الشعر ؟

ومرة ثالثة يقولون : كهانة : نقول : فقارنوا بين الكهانة وبين اسلوب القرآن ، بين سجع الكهان وبين سجع القرآن ، قارنوا بين هذا وهذا .

الا ان القرآن حين يعرض ذلك ، يعرضه عرضا مدللا تدليلا تقتنع به النفس الطبيعية الصافية . فماذا يقول ؟ :-

"وما هو بقول شاعر قليلا ماتؤمنون ○ ولا بقول كاهن قليلا ماتذكرون ○" (الحاقة - ۴۱/۴۲)

هنا يختم الآية الاولى بقوله « تؤمنون » . والآية الثانية يختمها بقوله "تذكرون" مع ان المقام واحد و اى انسان بسيط فى الا ساليب. يستطيع إن جاء إلى اسلوب القرآن و اسلوب الشعر. فلا يمكن ان يقول ان هذا القرآن من الشعر، لان الشعرله وزن و مقفى وتفاصيل وله موسقاه . و هذا ليس منه . اذا قلت . ان هذا القرآن شعر فانت ليس عندك ايمان قطعا .

ولكن اسلوب الكهانة اسلوب نثر. و فيه سجع . و القرآن نثر وفيه سجع . ولكن الذى يتذكر موضوعات القرآن يجد فارقا كبيرا . اذن فذلك هو التذكر الذى يأتى به .

اقرار بهدى القرآن

و بعد ذلك اباءوا عما فى نفوسهم، لان اسلوب القرآن قد اخذهم، وقد غلبهم . وقد خروا له ساجدين فماذا قالوا :-

"اللهم ان كان هذا هو الحق من عندك فامطر علينا حجارة من السماء او ائتنا بعذاب أليم ○"
(الانفال - ۳۲)

أذلك منطق يقوله عاقل؟ العاقل يقول: ان كان هذا هو الحق من عندك ، فأهدنى اليه و قالوا ايضا : "ان نتبع الهدى معك نتخطف من ارضنا" . اذن فقد اقروا اخيرا انه جاء بالهدى . ولكنهم خافوا إن اتبعوه ان يتخطفوا . اذن فهم تورطوا و بعد ذلك غلبهم الحق فقالوا الكلمة الصريحة .

هذا هو الاسلوب البيانى للقرآن . ما دام جاء لامة بيانية ، فلا بد ان يكون مستوعبا للاداء البيانى بكل صوره . و بكل معطياته .

نحمده ونصلي على رسوله الكريم

نبذ من اعجاز القرآن الكريم

بقلم فضيلة الشيخ متولي الشعراوي

وجعل لكم السمع والابصار .

ان الاسلوب البياني للقرآن . مادام جاء لامة بيانية، لابد ان يكون مستوعبا للاداء البياني بكل صوره و بكل معطياته ... ان هـذا الاسلوب عندما يعرض قضية من القضايا . يعرضها عرض الله الخبير بحقائق النفس والقادر على ايراد الخصائص الكلامية التي تعبر عن حقائق النفس .

القران هو كلام الله . والكون خلق الله . وما دام الذي خلق الكون هو الذي قال ذلك الكلام ، فيجب بداهة الا تتعارض حقيقة قرآنية مع حقيقة كونية . وفي ذلك صدق الحق تبارك و تعالى اذ يقول :

ولو كان مـن عند غير الله لوجدوا فيه اختلافاً كثيرا ○ (النساء ـ ٨٢)

وما دام القرآن من الله فحقائقه يجب ان تنسجم مع حقائق الكون . والقرآن جاء كتاب منهج و معجزة ومعنى معجزة انه أمر تحدى بـه العرب فيما نبغوا فيه . والعرب امة كان لها غرام بالبيان و بالكلمة والاداء ، ما عرفنا امـة من الامم ـ كالعرب ـ صنعت لاساليبها معارض واسواقا . و يجتمع الشعراء و الخطباء ليتفاضلوا فيما بينهم في الاداء البلاغي . و ياتي حكام ليحكموا لهذا على هذا . كل ذلك يعطينا ابلغ الدلالة على ان في مقدمة ما تميزت به الأمة العربية من مواهب موهبة البيان

وما زال الاعجاز مشروطا فيه ان يتحدى الله القوم الذين يرسل اليهم الرسول في اهم ما نبغوا فيه فكان و لابد ان تـكون معجزة محمد ﷺ هي الاداء البياني في القرآن ، ومع الاداء البياني ، السمو المنهجي في ذلك البيان . و العرب حينما استقبلوا القرآن تحداهم الله ان ياتوا بمثله ، فلما عجزوا تحداهم ان ياتوا بعشر سور . فلما عجزوا تحداهم ان ياتوا بسورة . وهذا ترق في الاعجاز . وان كان في ظاهره تقليل للقدرة المطلوب ان ياتوا به ردا على ذلك الاعجاز ، لانك اذا ضيقت على الخصم المطلوب منه، فقد ترقيت معه في حدود اعجازه.

والعرب ـ اول الامر ـ استقبلوا هذه المسألة لا باذواقهم البيانيـة ولا بملكاتهم الفصاحية . ولكنهم استقبلوا ذلك بالانكار ان يكون محمد هذا هو الرسول بدليل :ـ

و قالوا لو لا نزل هـذا القرآن على رجل من القريتين عظيم ○ (الزخرف ـ ٣١).

المجلد ٤٤ ١٥ شعبان ١٤١٦ھ الموافق ٧ جنوری ١٩٩٦ء العدد ١٧

نبذ من اعجاز القرآن الكريم

" وجعل لكم السمع والابصار "

---

* ليس القرآن بسحر ولا بقول شاعر ولا بقول كاهن .
* ما دام القرآن جاء لامة بيانية فانه يكون مستوعبا للاداء البياني بكل صوره و بكل معطياته
* اعجاز القرآن بالنسبة لمن لا يفهم العربية اعجاز منهجي بمعنى اننا نرى المناهج التي جاء بها القرآن .
* اعجاز القرآن اعجاز بياني عال متمش مع الحقائق العلميه .

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لفائدة قرائنا ، فنناشدكم أن تؤمنوا حرمتها . من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة وشكرا

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY

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In the name of Allah, the All Compassionate, the Most Merciful

BEIJING CONFERENCE ON WOMEN: A FEW OBSERVATIONS

The 11-Day meeting, biggest ever, of the United Nations Fourth World Conference on Women was held at Beijing, China, in the last September 1995 The 10-day meeting of the NGO's Forum ran partially parallel to UN Conference These two meetings constituted the biggest gathering of women in history.

The Conference aimed at as it claimed, a well organized struggle for women's liberation, empowerment, dignity and equality. "It is a conference," said the Secretary General of Fourth World Conference on women, which is phenomenal in several aspects religion, marriage and family.

The discussions and deliberations of these meetings resulted in the adoption of two major documents: The Beijings Declaration and the Platform for Action. These two documents emphasized human rights of women highlighting the protection of women against violence, the end of discrimination against them in all walks of life particularly in employment, health, education and family relations.

The Platform for Action expressed its resolute will to implement the programme of putting an end to all kinds of injustices against womenfolk. It makes the sovereign responsibility of each state to see that the programme are implemented in conformity with all human rights and fundamental freedoms and the significance and full respect for various religions and ethnical values, cultural backgrounds and philosophical convictions of individuals and their countries.

> ***Marriage and motherhood in Islam are inalienable rights of woman. As mother she plays pivotal role in family which in its turn adds strength and solidarity to society.***

Its platform for Action is for everyone There can be no spectators, no sideliners, no abstainers, for this is a crucial social agenda for all. . It is now the turn of men to join women in their struggle for equality. . The revolution has begun There will be no going back, no unremembering of past commitment. This revolution is too just, too important to be taken lightly."

It may be noted that the house found itself devided: While the participants from the West campaigned for the rights of homosexuals, prostitutes and single parents, there were quite a few but effective voices to defend the sanctions imposed by

Earlier on September 3, the Human Rights Watch demanded that governments assembled at the Fourth Conference in Beijing to give woman's human rights high priority and urged need for government and the United Nations System to be accountable for violations against women.

So far as the global efforts recently made for the protection of rights of women are concerned, we express full unanimity with the women to be free from all kinds of oppressions and brutality inflicted on them However, we cannot be party and denounce free sex in the pious name of human rights We also denounce the measures and devices worked out by the Conference and Forum or other organization in this regard They are struggling for the rights of women without having the proper and correct appraisal of women's status, the role nature has bestowed upon them to play for the benefit of humanity and still more for themselves In this connection we should turn to Islam which alone can offer best guidance.

Islam gives women the status of a complete individual She is not a complementary part of man as held in many religions and cultures of non-Islamic societies True, the Holy Qur-aan has made man protectors and maintainers of women.

"Men are superintendent over (the affairs of) women on account of qualities Allah has gifted the one more than the other " (4 34)

No institution can exist without a head to manage its affairs Since family is an institution of a higher order it can flourish on healthy lines only with a head to look after it Here one may ask why men and why not women are made the chief of family. To answer this we would like to note the observations made by a modern French writer and thinker.

According to a modern French writer and thinker. "Women can direct great business enterprises, and some do with astonishing skill, but the role does not suit them One of the most successful of these made the following admission: "Do you know what I've always wanted to find a man who could take over my job? Then I would be his assistant, and what a marvellous assistant I could be if I loved him." It must be recognized that women are excellent assistants rather than original creators. Women's real creation is her child.... Even those who are free by circumstances to play men's role play them as women Queen Victoria was not a great king, but a great queen acting the king " (Andre Maurois, *Art of Living*, pp. 49-50 cited in *Tafsir-i-majid*, vol. 1, p 326).

Modern women are wrongly apprehensive of losing their rights through marriag. But Islam gives rights to husband and wife over one another In the Farewell address the Holy Prophet (*Sallallahu 'alaihi wa sallam*) said:

"Ye people, ye have rights over your wives, and your wives have rights over you. Treat your wives with kindness and love, rightly ye have taken them on the security of God, and have made their persons lawful unto you".

In Islam marriage adds to the rights of woman without depriving her of her earlier rights as daughter and sister As Syed Ameer Ali rightly observes. "A Moslem marriage is a civil act needing no priest, requiring no ceremonial The contract of marriage gives the man no power over the woman's person, beyond what the law defines, and none whatever upon her goods and property. Her rights as a mother do not depend for their recognition upon the idiosyncrasies of individual judges Her earnings acquired by her over exertions cannot be wasted by a prodigal husband, nor can she be ill-treated with impunity by one who is brutal. She acts, if *sui juris*, in all matters which relate to herself and her property in her own individual right, without the intervention of husband or father. She can sue her debtors in the open courts, without the necessity of joining a next friend, or under cover of her husband's name she continues to exercise, after she has passed from her father's house into her husband's home, all the rights which the law given to men.

All the privileges which belong to her as a woman and a wife are secured to her, not by the courtesies which "come and go" but by the actual text in the book of law Taken as a whole, her status is not more unfavourable than that of many European women whilst in many respects she occupies a decidedly better position. Her comparatively backward condition is the result of a want of culture among the community generally, rather than of any special features in the laws of the fathers (Amir Ali, Syed, *The Spirit of Islam*, Karachi 1987, p 257)

Marriage and motherhood in Islam are inalienable rights of woman As mother she plays pivotal role in family which in its turn adds strength and solidarity to society

The position a woman enjoys as mother can be understood by the following saying of the Holy Prophet (*Sallallahu 'alaihi wa sallam*)

"Paradise is at the foot of the mother "

In the light of above observations one should evaluate and assess the significance of the Beijing Conference. We believe that whereas the Conference has succeeded in pin pointing some basic issues facing womenfolk all over the world and suggesting some solutions for their redressal the Conference has not been able to give due attention to the role and significance of fundamental cultural values of various societies, specially those of the Muslim world. Hence we should adopt and execute its recommendations with great care and due regard to the teachings of Islam.

ISLAMIC WAY OF LIFE

BY

DR. M. H. DURRANI

Life of Trust in Divine Guidance:

The righteous man seeks no other standard of life but God's Will In this submission to the Divine Will, we find happiness of the individual, the collective whole, and humanity On the other hand false beliefs kill true religion Some people who have been making special study of the mind, find it a fact that certain wrong or false beliefs held by them are really the cause of all sorts of trouble-- physical, moral and financial. They have learned that wrong beliefs arise only in the carnal mind So they have learned and actually proved that we can, by persistent effort of the will, change our troublesome circumstances or, as they call them, bad luck One of the methods which they have found will work every time in getting rid of troublesome conditions (which are all the result of believing the lies told to us by the carnal mind, the senses) is to deny them in toto First, to deny that any such things have or could have power to make us unhappy, second, to deny that these things do in reality exist at all.

All your happiness, health and power, come from God. They flow in an unbroken stream from the Fountainhead into the very centre of your being, and radiate from centre to circumference or to the senses Thus Islam condemns astrology as a pagon superstition, which by encouraging fatalism leads to the denial of Divine Providence. The stars exercise no influence whatsoever on human life and its affairs. So the casting of horoscope or diagram of the heavens at the birth of a child in order to foretell its future is down-right folly. If anyone applies the observation of the stars in order to foreknow casual or fortuitous events, or to know with certitude future human actions, his conduct is based on a false and vain opinion and so the operation of the demon introduces itself therein, wherefore it will be a superstitious and unlawful divination

Do not be under bondage to false beliefs about your circumstances or environment No matter how evil any circumstances may seem, nor how much it may seem that some other personality is at the base of sorrow or trouble God alone is really there when you call His law into expression When we do this, God's grace transforms our life Instead of being troubled and worried, we have peace and contentment Stars have no authority or influence over those who put their trust in God

"Whoever works righteousness, man and woman, and has faith, verily, to him will We give a life that is good and pure, and We will bestow on such their reward according to the best of their actions " (16.97)

Life of Faith and work:

Think of all the worries and fears about the future that everyone has to face in this world (no work for daddy; sickness and pain; cannot get a house; a loved one dies suddenly; exam to pass; another job; cannot get on with someone; not enough). Do you want to live in peace and happiness? Do you desire good health and long life for yourself and your loved ones? Do you long to see wickedness and suffering end?

Yes, every honest person wants these things But today, in all parts of the earth, violence, crime, hunger and sickness are increasing. Why is the world so filled with trouble? What does it all mean? Is there any sound reason to believe that conditions will really get better in our lifetime?

Yes, there is reason for such hope, and the Holy Qur-aan tells us of God's purpose If you had the power to do so, would you not bring to an end the conditions that cause so much sorrow? Of course you would. Should we think that the Creator of mankind will do any less? We are told in the Qur-aan that, "God is full of loving kindness," (lxxxv:14) and is able to satisfy the desire of every living being. This shows the loving care of Providence of Almighty God

Now, supposing people do not believe in God's loving care for them in all the ups and downs of life, are they not often going to lose hope and fall into despair? But if they do firmly believe in His

Providence through thick and thin and that some how or other He will bring good out of all evil, then they will never lose hope but know instead that all is well for those who cling to Him, as indeed it is. And their life will be far happier for that belief that they rest in God's hands.

Soldiers say that one of the hardest things to bear in war is having to go into battle under incompetent officers who are going to throw their lives in a badly conducted and futile operation. But the same men will gladly risk their lives to rescue a comrade from No Man's Land.

You see it makes all the difference in your attitude to suffering, and to facing the unknown future, when you believe that behind everything that happens God has His holy purpose which will be fulfilled and that nothing in His plan and your life really stupid or useless, except your own misdeeds And that is why, when you have to do something you do not like, you immediately ask yourself or someone else: "Why should I have to do this?" If you know and you are convinced that there is a purpose or a plan behind it all, you accept it much more readily. Now you see how important for your happiness it is to believe that God has a plan behind everything He wills or allows to happen to you right through your whole life. But has He? How do we know? God Almighty says in Qur-aan (s.vii: 156-157): If the human being becomes contented with what God gives him he will be more happy, more at ease, and praised by people and blessed by the Almighty.

Life of Trust in God's Providence: Nature and Revelation alike testify of God's Providence. He is the only source of life, wisdom, and joy. Look at the wonderful and beautiful things of nature. Think of their marvellous adoptation to the needs and happiness, not only of man, but of all living creatures. The sunshine and rain that gladden and refresh the earth, the hills, seas and plains, all speak to us of the Creator's Providence. It is God who supplies the daily needs of all His creatures

Well, God, because He is Almighty, knows from all eternity everything that has happened, is happening or ever will happen, including what you and I and all men freely, chose to do next. Also He is all- Powerful and holds everything in existence Therefore He can arrange everything to fit His plan His great plan is that all of us should win through and save our souls because that is why He made us. He will not make anyone to suffer who really does his best and wants to be saved. And that is true for all of us at all times or at any moment during our lives. Nor is it ever too late for anyone to mend his ways, if he has up till now been leading a bad life And so true is this that God goes further and sees to it that for those who love Him and keep His Commandments, everything however hopeless and unpleasant it may seem to them, will be turned to the good of their soul and lead them nearer to Himself.

We see, therefore, that everyman must love God. And after that he must love all his fellowmen for God's sake and not put himself above them in his heart.

He who serves
his brother best,
Gets nearer God
than all the rest.

Because the effort to make other happy will reach in blessing upon ourselves. This was the purpose of God in giving us a part to act in the plan of Providence. He has granted men the privilege of becoming partakers of divine work, and, in their turn, of diffusing blessings to their fellowmen. This is the highest honour, the greatest joy, that it is possible for God to bestow upon men. Those who thus become participants in labours of love are brought nearest to their Creator.

Above all other created things God takes special case of man, the crown of His creation and He gives him special guidance Only to man has He given a free-will and reason, not to the rest of his visible creation He has given him the law and rules which are a safeguard to him and help him reach his final destination Hence it is also the sacred duty of man to be grateful and not only to care for the preservation of mankind but also for the absolute value of every human individual

The value, therefore, of every human individual is endless By creating and bringing order into this world, it was man whom God had finally in view Human life, therefore, is a substantial and essential part of God's creation, reflecting on all this and in view of God's plan with the universe and man's place in it, man and woman, it is quite obvious that the task of man in bringing forth new human beings is a very important one, and one sublimely social, a sacred trust from God, wonderful, fine, generous and noble

So sacred are human rights in God's eyes and so highly does He value them that God Himself never destroys them. Especially true is this of man's freedom even when He knows that man will misuse this gift and inflict great and terrible harm and misery on others.

Life in Submission to the Divine Will: When this happens, God always gives sufficient help and strength to the souls of the sufferers to make up for their loss And in the case at least of those who use this help and cling to Him, He will always draw good out of evil, even if it requires a miracle to do it Therefore in history it has not unoften happened that when some great evil has arisen in the world, God has arranged for some greater good to counter-balance it

But this does not allow anyone to ignore the rights of others on the plea that God will see that good comes out of it in the end Whatever God may do, it will always be wrong for one of His creatures to go against His known will and injunction to make life harder than it need be for another and to tempt His Providence. And any person who attempts such a course of action will draw down God's punishment upon himself

Where do human rights and duties come from? They come from human nature, which is only another way of saying that they come from God who made human nature. Almighty God created us, to grow up and develop into fine and perfect human being. He did not make anyone to be a bad man or a bad woman. He also made clear to us by revealed laws that the chief purpose and perfection of every human being consists in obedience, so do good and avoid evil

Nevertheless, this is easy task that our creator has set before us. On the other hand, God never demands the impossible from us He is All-knowing, He cannot allow something to fail If He will allow it to fail because from the failure somehow or other He will draw great good. God takes no pleasure in our suffering He has given us free will It is men who do wrong, not God But He will always somehow or other bring good out of evil. The persecution of innocent people have often brought back to the way of righteousness streams of people who had wandered away from Him They build up their character just as facing storms at sea makes a man a good sailor So sacred are human rights in God's eyes This does not mean that anyone can ignore the rights of others on the plea that God will see that good comes out of it in the end

We must remember that this world is not everything, that God is the beginning and end of it. All things come from Him and go back to Him He is all that is desirable, infinitely loveable. To know Him, Love Him and keep His commandments loyally and faithfully is the important thing He is invisible in this life, nevertheless he makes his presence felt so that one gets to know Him by reason and faith, which means accepting His will and taking His Word for information about Him and for what is right or good for us

Thus the supreme purpose and real task of our life is to glorify God knowing and loving Him. Part of this love is to serve Him through keeping all His laws. And He asks this for good, because He knows that it is for our own happiness. After all He has everything in an infinite degree and should be for more real and satisfying to us than all the world He has made. It is true that we cannot see Him, but that does not mean that we cannot know Him. We can not see electricity, but we know it is there, when we press down the light-switch Similarly, though we cannot see God, we know from the world He has made that He exists.

Nevertheless, there is no happiness so dear and abiding on earth as that which comes from a heart full of the love of God. The life of every good man shows this clearly. God is eternal happiness and He is our eternal happiness.

The life of a nation is the reflection of the life of its people. And the life of its people depends for a great part on the example of the life of its leaders If the leaders are good, the nation is good. It is therefore all important to have leaders who are honest, clean, courageous, of solid integrity, just realistic and God-fearing Youngsters are to be trained to lead their country tomorrow, but it should never be forgotten that the first training they need is the training they have to give themselves, to their own will and mind. Lectures can be given and much can be taught; much can be written and many books be read; but it is all of little avail if the will to be perfect and the will to improve is lacking behind. Therefore this should be our motto for action "Better the world, but begin with yourself".

HYPOCRISY

Good deeds performed with good intention and for the pleasure of Allah will bring great reward in the Hereafter. But, how many of us do good deeds to please Allah, and in obedience to Qur-aan and Sunnah, is a point for examination by all of us.

Many people perform deeds which are, no doubt, good and for the betterment of poor and needy. But they perform those deeds, not in obedience to Qur-aan and Sunnah, i.e., to please Allah but to please their own 'self'. By those deeds they aim popularity and fame. They spend wealth for enhancing their honour and respect in the society, and even discharge religious obligations to be called God fearing men. These deeds will bring no reward in return but punishment.

Hazrat Abu Hurairah (Razi-yal-laa-hu 'an-hu) reported the Kind Prophet saying:

"On the Doomsday, the case of Martyr will be decided first of all. Allah will call the Martyr and declare His Bounties and forous. The Martyre will admit them. Allah will then ask him what deeds he performed in exchange for those Bounties.

He will say, 'I fought in Your way and in Your name to the extent that I fell Martyr'.

Allah will say, 'You are a liar! you did all this to become famous as a brave and valiant man. So, with what intention you did, you got it'. Hell will be ordered for the Martyr; consequently, he will be dragged headlong and thrown into the Hell.

After that willbe presented the man who acquired knowledge, and imparted it to (others) and taught the Qur-aan. Allah will declare before him His Bounties and Favours which the *'Qari'* (the Reader of Qur-aan) will accept. Then Allah will ask him what deeds he performed in exchange for those Bounties.

He will say, 'I acquired knowledge, imparted it to men, and recited the Quran for Your pleasure'.

Allah will say, 'You are a liar; you did all this to be called a 'Qari' and you are called so'. Then, Hell will be ordered for the 'Qari'. Consequently he will be dragged healdlong and thrown into the Hell.

Next, the case of that man will be presented who was bestowed every kind of wealth and was prosperous in the world Allah will declare to him all His Bounties. He will also admit all of them. Then, he will be asked what deeds he performed in exchange for them. He will say, "O Allah; I never left any opportunity where spending of wealth pleased You and spent my wealth".

Allah will say 'You are telling a lie; you spent your wealth to be known as a generous man and philanthropist, and you have already been called so'. Then Hell will be ordered for him and he will be dragged headlong and thrown into the Hell". (Muslim).

The above tradition of the Prophet clearly speaks of the fate of the people, who performed good deeds for any purpose other than the pleasure of Allah. This is *'Riya'* (Hypocrisy). Even an iota of *'Riya'* spoils the whole deed.

In our present life, we are too much indulged in Evil. Everything, even the worship, we do for name or popularity so that people shall call us as a good and kind man, a philanthropist, a divine etc. This intention may be useful for this world and we may be successful in our wordly life but this cannot be of any help in the Hereafter. For the success of our central life, we have to seek the pleasure of Allah. A man asked the Kind prophet, ("Sir!) In what action salvation lies"? The Prophet (Sallallahu 'alaihi wa sallam) said, "Worhsip Allah and don't perform a deed for *'Riya'*.

CONCEPT OF WEALTH IN ISLAM

By

JUSTICE DR. NASIM HASSAN SHAH

CAN any individual, under the islamic system, claim to be the absolute owner of property or are his rights over it limited in any way? This question,especially for a Muslim country striving to become an Islamic state, is important.

Most of us know something in regard to the capitalist system or the socialist system, but, unfortunately, do not know very much, of the Islamic viewpoint. It may, therefore, be of interest to examine the islamic point of view in this regard.

The right of property over a thing which accrues to man is delegated to him by Allah. The Holy Qur-aan explicitly says: "Give to them from the property of Allah which He has bestowed upon you," (24:32)

Why this should be so has also been explained by the Holy Qur-aan in another place All that a man can do is to invest his labour into this endeavour to be fruitful and actually productive. Man can do no more than sow the seed in the soil, but to bring out a seedling from the seed and make the seedling grow into a tree is the work of someone other than man The Holy Qur-aan says.

"Have you considered that you till? Is it you yourselves who make it grow, or is it We who make it grow?" (56.63)

Have they not seen that, among the thinge made by Our own hands We have created cattle for them, and thus they acquired the right of property over them ." (36: 71)

All these verses throw ample light on the fundamental point that "wealth" no matter what its form, is in principle "the property" of Allah, and it is He who has bestowed upon man the right to exploit it. So, Allah has the right to demand that man should subordinate his exploitation of this wealth to the commandments of Allah.

Thus, man has the "right of property" over the things he exploits, but this right is not absolute or arbitrary or boundless-- it carries alongwith it certain limitations and restrictions which have been imposed by the real owner of the "wealth."

There can be no doubt that according to Islam, all wealth belongs to Allah."Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth He forgiveth whom He will, and punished whom He will. Allah is Forgiving, Merciful." (3.129)

The other fundamental principle of Islam which must be borne in mind is that it seeks to usher in a society based on Al-"Adl Wal Ehsan.

In the context of this discussion "Al-'Adl" means social balance or equilibrium, in social and economic relations

Keeping the above two principles in view, it follows that while absolute ownership of all wealth is that of Allah, man is only a trustee of whatever he has and is not its absolute owner and secondly that his rights over his property must be exercised in a way so as to bring about an equilibrium in social and economic relations In other words, in Islam individual freedom is subordinated to the social responsibilities cast on man, by the ethical principles enunciated in the Holy Qur-aan

A logical consequence of the concept of trusteeship is that the right to own private property though recognised, gets severely limited because in the Islamic perspective man's freedom to own property is only relative to the needs of the society. "Believe in Allah and His messsenger , and spend of that whereof He hath made you trustees, and such of you as believe and spend (aright), theirs will be a great reward. (57 7)

It must also not be forgotten that man by nature, as a general rule, is greedy and selfish. If left to himself he would not do much for others in society. The Holy Qur-aan attests to this aspect of man's nature: "Say (unto them). If ye possessed the treasures of the mercy of my Lord, ye would surely hold them back for fear of spending, for man was ever grudging". (17:100)

However, Allah's 'intention' is that everybody should be provided with a minimum of sustenance: "And there is not a creature in the earth but the sustenance thereof dependeth on Allah. He knoweth its habitation and its repository. All is in a clear record". (11:6).

The existence of hunger and abject poverty in society is entirely on account of the doings and actions of man. This is clearly recognised by the Holy Qur-aan: "And if the people of the townships had believed and kept from evil, surely We should have opened for them blessings from the sky and from the earth. But (unto every messenger) they gave the lie, and so We seized them on account of what they used to earn " (7:96)

Hence the necessity for taking steps for rectifying this social imbalance brought about by the doings of some people

The need for remedial action in certain situations is also emphasised in Verse 5 of Surah 4 of the Holy Qur-aan, which reads "Give not unto the foolish (what is in) your (keeping or their) wealth, which Allah hath given you to maintain, but feed and clothe them from it and speak kindly unto them" (Surah 4 Verse 5).

The Holy Qur-aan again declares. "And of them is he who made a covenant with Allah (saying) If he give us of His bounty We will give alms and become of the righteous" (9.75)

The above verse shows that Islam emphasises the act of 'giving' as the essence of a just socioeconomic system and is reflective of Allah's intention. Hence, any method devised as a means of checking individual greed and laying out a framework wherein all members of society get a minimum of sustenance is in accord with the injunctions of the Holy Qur-aan and the Sunnah. Although it is true that Islam assigns the

highest importance to man's altruistic behaviour, where the act of giving is guided solely by the desire to gain Allah's pleasure.

But at the same time man's innate selfishness and greed are also recognised, though not justified. Thus, the need for taking remedial measures to correct the imbalance which man's selfish greedy behaviour gives birth to. From the above discussion it is manifest that in Islam the full exercise by the owner of his right in his property has been appropriately subordinated to his social responsibility. Furthermore, once the Islamic state enters upon the test of restoring the "rights" (*haqq*) of the "deprived" and the "oppressed" with a view to realising the ethical principles enunciated in the Holy Qur-aan, the 'distance' between the rich and the poor will be reduced. The argument that this distance can be corrected through the strict enforcement of the system of Zakat, Ushr and proper adherence to the system of inheritance prescribed by Islam is true only to a point.

In a society like Pakistan, which has been raised on feudalistic-capitalistic principles for centuries, to reduce the gulf between the rich and the poor and restore the social balance it would be essential for the state to intervene to discharge its responsibilities and amongst its responsibilities it has to ensure that the society's demand for such basic requirement as health, education, livelihood, and housing are satisfied. For enforcing the system of *Al-Adal Wal Ehsan* and to ensure a social equilibrium in the society the ideal social behaviour is not egoistic self-glorification but a commitment to ameliorating the lot of the least-privileged in the society.

Accordingly, in the situation as it presents itself today in Pakistan even a large scale state intervention to restrain individual greed so that social welfare is maximised appears to be necessary in order to bring about *Adl* (social equilibrium in the society). The Holy Qur-aan is explicit on what the individual and the society should be doing: "Lo! Allah enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed". (16:90).

By the same taken, Islam rejects an economic order which is not based on these Divene principles because the Islamic economic system clearly aims at re-establishing a social balance, with a clear 'bias' in favour of the poor and the economically weak.

Thus in Surah 51 Verse 19 it is said "And in their wealth the beggar and the outcast had due share". (51.19)

And again Almighty Allah declares in Surah 70 Verses 24 & 25. "And in whose wealth there is a right acknowledged, for the beggar and the destitute". (70·24-25).

The above principle is indeed a revolutionary one What the poor must get from the wealth of the rich is not charity but their *haqq* (right), of which someone, including a particular social system, may have deprived. This principle is stated even more pointedly in Surah XXVIII Verses 5&6· "And We desired to show favour unto those who were oppressed in the earth, and to make them examples and to make them the inheritors; And to establish them in the earth, and to show Pharaoh and Haman and *their hosts that which they feared from* them". (28.5-6)

The implementation of this Divine commandment on the economic plane would require a heavy redistribution of income and wealth to redress the gross social and moral disequilibrium created by the present economic system The rich must part with excess wealth because they are not its absolute owners but only trustees and its disposal is subject to the Divine Law. "And what aileth you that ye spend not in the way of Allah, when unto Allah belongeth the inheritance of the heavens and the earth? Those who spent and fought before the victory are not upon a level (with the rest of *you) Such are greater in rank than those* who spent and fought afterwards. Unto each hath Allah promised good, and Allah is informed of what ye do". (57:10)

Those who do not fulfill the obligations of a trustee will be punished by Allah: "Leave Me to deal with the deniers, lords of ease an comfort (in this life); and do thou respite them awhile". (73:11).

Social justice follows from Al-Adl since there can be no justice without a delicate balance obtaining among the many social and economic forces that shape the basic structure of society. One of the most important elements of this structure is the ownership pattern of assets.

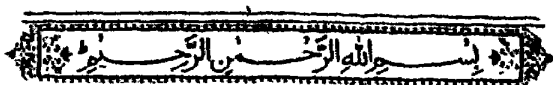
It is for this reason that man has been warned against concentration of wealth: "That which Allah giveth as spoil unto His messenger from the people of the townships, it is for Allah and His messenger and for the near of kin and the orphans and the needy and the wayfarer, that it become not a commodity between the rich among you. And whatsoever the messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it) And keep you duty to Allah, Lo! Allah is stern in reprisal. (59 7).

Thus, Al-'Adl requires that social justice must obtain in every walk of life so that the Divine principle of equilibrium is reflected on the plane of social existence. Man has been commanded again and again to realise and maintain the quality of justice under all circumstances The second part of Allah's command i e Al-Ehsan requires that economic policies in an Islamic economy have a distinct tilt towards the poor. Not only that. the process of pushing up the poor along the scale of social hierarchy must continue until the "deprived" in the society receive their "due share".

This is the Islamic view point. It demands that while every effort should be made to encourage the altruistic instinct in man, the state should intervene where private initiative fails And in view of man's instinctive greed, to which the Holy Qur-aan testifies, the role of state may have to be quite large to effectuate a substantial transfer of privately-held property to "the needy and the deprived." All such steps will be in accord with the Divine principles Al-Adal Wal Ehsan.

(Courtesy Dawn)

CORRIGENDUM

In our November 22, 1995 Issue, on 1st page the date of birth of 'Hazrat Mujaddid Alif-i-Sani for 26th June, 1954 be read as 26 June, 1564. Inconvenience caused to our worthy readers is regretted.

Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, the All Compassionate, the Most Merciful.

SOO-RAH-AL-QAA-RI-'AA

INTRODUCTION

This is 101st Soo-rah (Chapter) of Quraan Majeed. This Soo-rah was revealed in Makkah. Its contents show that this, too is an earliest Soo-rah, revealed at Makkah. It describes the Horrible Scenes of the Judgement Day, as the Clatterer. On that Day men will be distracted and the landmarks of this world will be lost. But every deed will be weighed in a just balance, and will find its real value and setting.

The people have been warned about the Day of Resurrection and the Hereafter. At the outset, the people have been aroused and alarmed, saying "The (Vigorous) Clatterer; What is the Clatterer? And What shall make you understand what the Clatterer is?"

Thus after preparing the listners for the news of a dreadful calamity, Resurrection has been depicted before them in two sentences, saying that on that Day people will be running about in confusion and bewilderment just like so many scattered moths around a light, and the mountains uprooted, will lose their cohesion and will fly about like carded wool.

Then it has been said when Allah's Court is established in the Hereafter and the people are called upon to account for their deeds, the basis of judgement will be the weight of good deeds. The people whose good deeds are found to be heavier than their evil deeds, will be blessed with bliss and happiness. If the case is otherwise, the people will have a life of distress and suffering. Their home will be the fiercely blazing Fire of the Hell.

SOO-RA-TUL-QAA-RI-ʿAH

CHAPTER 101, AL-QAA-RIʿAH SOO-RA-TUL-QAA-RIʿAH REVEALED AT MAKKAH SECTION I VERSES 11	*PART 30, ʿAM-MA* *SOO-RA-TUL-QAA-RIʿAH* *MAK-KEEY-YAH* *RU-KOO-ʿU-HAA I* *AA-YAA-TU-HAA 11*	سورة القارعة مكية وهي احدى عشرة اية
In the name of Allah, the All Compassionate, the Most Merciful.	*Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.*	بسم الله الرحمن الرحيم
1. Al-Qariah (The Clatterer).	*1. Al-qaa-ri-ʿah.*	القارعة ①
2. What is al-Qariah (The Clatterer)?	*2. Mal-qaa-ri-ʿah.*	ما القارعة ②
3. And What shall make you understand what al-Qariah (The Clatterer) is?	*3. Wa maa-ad-raa-ka mal-qaa-ri-ʿah.*	وما ادرىك ما القارعة ③
4. (It is) the Day when men shall be (gathered in multitudes) like scattered moths,	*4. You-ma ya-koo-nun-naa-su kal-fa-raa-shil-mab-soos.*	يوم يكون الناس كالفراش المبثوث ④
5. And the mountains shall be like carded wool.	*5. Wa ta-koo-nul-ji-baa-lu kal-ʿih-nil-man-foosh.*	وتكون الجبال كالعهن المنفوش ⑤
6. So, as for him, whose scales (of good deeds) weigh heavy,	*6. Fa-am-maa man sa-qu-lat ma-waa-zee-nu-hoo,*	فاما من ثقلت موازينه ⑥
7. He shall be in a life, well-pleasing	*7. Fa-hu-wa fee ʿee-sha-tir-raa-ḍi-yah.*	فهو في عيشة راضية ⑦
8. But as for him whose scales weigh light,	*8. Wa am-maa man khaf-fat ma-waa-zee-nu-hoo.*	واما من خفت موازينه ⑧
9. His main abode shall be HAAWIYAH.	*9. Fa-um-mu-hoo haa-wi-yah.*	فامه هاوية ⑨
10 And what shall make you understand what it (HAAWIYAH) is?	*10. Wa maa-ad-raa-ka maa-hi-yah.*	وما ادرىك ما هيه ⑩
11 (It is) a fiercely Blazing Fire.	*11. Naa-run ḥaa-mi-yah.*	نار حامية ⑪

COMMENTARY

Verces.1,2,& 3. The Day of Judgement will be a day of noise and clamour when the whole of the present order of things in the world will be thrown over with a tremendous convulsion. All our present landmarks will be lost. It will be stunnings experience to begin with, but it will inaugurate a new world of True and Permanent values, in which every human deed will have its true and just consequences, as if weighed in the balance.

Verce 4. Men will be scattered about like frail light moths in a violent storm and it will give an idea of the prevailing confusion, distress and helplessness in which they wil be placed on that Day of Account: Old Memories will be like a book almost blotted out New hopes will be vague in a new world just rising on the horizen. But it will be a perfectly just world. Every action of good or evil shall be weighed with estimated compensating value

Verce 5. The solid and heavy mountains which seems as if nothing could move them, will be scattered about like flakes of carded wool because of the tremendous cataclysm of that Day This is a metaphor to show the people that what they consider very substantial in this life, will be as an airy nothing in the next world.

Verces 6 & 7. The basis of Judgement in the Divine Court will be whether the provision of the deeds that a man has brought is weighty or weightless. The good deeds will be weighed and appraised This appraisement will be of the nicest and justest kind, for it will take into account motives, temptations, provocations, surrounding conditions, antecedents, subsequent amends, and all possible connected circumstances. If the good predominates, the judgement will be in the man's favour, and he will be blessed and ushered into a life of good pleasure and satisfaction

Verces 8 & 9. Against them, presumably, will be the deeds of the opposite kind appraised in the same way, and they will be put in the bottomless pit (Ha-wiyah) of the Hell

Verces 10 & 11. Here, it is declared that it is not only the endless Deep pit, but full of Fiercely blazing Fire. In fact, good and evil deeds have different grades according to their intensity On the Day of Reckoning men shall be questioned and will be held responsible for every kind of their deeds and misdeeds-- even the joy they indulge in -- whether it was false pride or real innocent joy and delight in things of no value or things of evil and false nature or the enjoyment of legitimate nature and whether they kept it within reasonable and legitimate bounds So, they should be careful of their actions and their consequent reactions. The disturbing, distressing clamour of the Call-- The clatterer is approaching fast to overtake them and there is none who could claim to escape and be immune from the incoming accountability Beware the time is running fast to overtake them into the never-ending pit-fall and the Harrowing Blazing Fire. Only the good actions can save them from the perdition and its consequent fiercely Burning Fire.

Almighty Allah may save us from such chastizement of the Hell and its dreadful Fire

الإسراء والمعراج من معجزات الرسول

كانت الرحلة الى القدس تقريبا وتكريما له : (سبحان الذى أسرى بعبده ليلا من المسجد الحرام الى المسجد الأقصى الذى باركنا حوله لنريه من آياتنا انه هو السميع البصير) . .

هذا الاسراء ، ثم المعراج — لا نعلم أن أحدا قد أعطيه من الأنبياء عليه وعليهم الصلاة والسلام - وما اكرمه الله فيها من امامه الأنبياء فى بيت المقدس ، وما أراه من آيات كبرى فى المعراج وتكليمه ربه سبحانه ورؤيته اياه . وتجاوزه السماوات السبع حتى سدرة المنتهى ، وسماعه صريف الأقلام ، ولقائه بالأنبياء ، وما أعطيه من الصلاة وخواتيم سورة البقرة ومضاعفة الحسنات ، واعتراف الأنبياء بنبوته ورسالته وامامته : (وما ينطق عن الهوى . ان هو الا وحى يوحى . علمه شديد القوى . ذو مرة فاستوى. وهو بالأفق الأعلى ، ثم دنا فتدلى ، فكان قاب قوسين أو أدنى ، فأوحى الى عبده ما أوحى . ما كذب الفؤاد ما رأى ، أفتمارونه على ما يرى ، ولقد رآه نزلة أخرى . عند سدرة المنتهى . عندها جنة المأوى . اذ يغشى ، السدرة ما يغشى ، ما زاغ البصر وما طغى . لقد رأى من آيات ربه الكبرى) . (النجم : ٣ - ١٨)

نعم : كانت رحلة الاسراء والمعراج منهجا لحياة ، ووسيلة لتخطى العقبات ، واعانة على الجهاد فى ابلاغ الرسالة ، وجهادا للنفس حتى تستقيم ، وتقيم الفرائض ، وتلتزم بالفضائل ، وتتزكى من أوضار الحياة (وقد افلح من زكاها) .

لقد أرضاه ربه واجتباه وزكاه بالاسراء والمعراج ، فاذا دارت الأيام ومرت بالمسلمين هذه الذكرى ، كان لزاما عليهم أن يتدارسوا أثرها فى اتساع الدعوة ، وامتدادها ، وتثبيت المؤمنين حتى ازدادوا ايمانا ، فما وهنوا — بعد — لما أصابهم من أذى وضر ، وما استكانوا لما وقع عليهم من غبن وحيف . واذا كانت الصلاة قد فرضت فى هذه الرحلة فلأنها بحق عماد الدين ، كيف لا ! وهى آية ظاهرة على وحدة المسلمين اذ يتجهون فيها الى قبلة واحدة ، فى عبادة موحدة فى اوقات محددة .

واذ تمر هذه الذكرى بالمسلمين اليوم وهم فى فرقة وتنافر وخصام وتقاتل ، عليهم أن يذكروا المسجد الأقصى الأسير الذى كان أول قبلة للمسلمين ، الذى أسرى برسول الله ﷺ اليه، وصلى فيه اماما بالانبياء والمرسلين ، الذى تسلمه عمر بن الخطاب ، وظل المسلمون فى رحابه حراسا له وسدنة لأعتابه ، يعمرونه بالصلاة ، وترتفع فيه نداءات المؤذن فى وقت كل صلاة ، وكم من حلقات العلم انعقدت فى جنباته ، كم من الفقهاء والعلماء والادباء قد أفاء الله عليهم فيه علوما نافعة فى الدين والدنيا .

(بشكر مجلة منبر الاسلا

بيدها وزمامها في رفق ولين وسهولة الى ما تسعد به في دنياها وآخرتها ؛ فهو سبحانه الخالق للنفوس وهو أعلم بخفاياها «ألا يعلم من خلق وهو اللطيف الخبير» ، ويقول المرحوم الشيخ أمين الخولي في هذا المقام والمجال وفي كتابه : «البلاغة وعلم النفس» : ان القرآن من حيث انه فني أدبي معجز ، ومن حيث هو هدى وبيان للناس لن يدار الأمر فيه الا على سياسة النفوس البشرية ، فصلته بالنفس ومناجاته الروح والمنحة ؛ فالنظر للصائب اليه ، والفحص الدقيق له لن يقوم الا على ادراك ما استخدمه من ظواهر الحسية ونواميس روحية أدار عليها بيانه : . . مستدلا وهاديا ومعنفا ومجالا ، ان القرآن قد راعى قواعد نفسية من مظاهر الاعتقاد ومسارب الانفعال ونواحي التأثر والتأثير ؛ وقد جاء فسيحا على قوالب نفسية وأقوال روحية لا سبيل الى مراعاتها في عهد نزوله ، فهو صنيع فوق صنيع طاقة البشر وقوى الناس» .

ولا نريد أن نغادر هذا الموضوع - موضوع صيام رمضان - قبل أن نزحم الأنظار الى انواع أخرى من الصيام في غير رمضان ، وتطالب مفروضة في مناسبات مختلفة ، لا تخرج عن أنواع الكفارات ففي كفارة الظهار صيام ، وفي كفارة القتل صيام ، وفي كفارة اليمين صيام ، وفي كفارة الجماع في نهار رمضان صيام ، ومن تمتع بالعمرة الى الحج ولم يتيسر له الهدى فعليه ثلاثة أيام صيام في الحج ، وسبعة اذا رجع الى أهله تلك عشرة كاملة ، وفي عدم التقيد بملابس الأحرام في الحج فدية من صيام أو صدقة أو نسك ، وفي قتل المحرم الصيد مثل ما قتل أو عدل ذلك "صياما ليذوق وبال أمره" والله سبحانه وتعالى أعلم .

★ ★ ★ ★ ★

وصية أم......

روى الأصمعي عن أبان بن تغلب قال :

مررت بامرأة وبين يديها ابن لها يريد سفراً وهي توصيه قائلة :

اجلس أمنحك وصيتي وبالله توفيقك ، وقليل اجدائها عليك أنفع من كثير عقلك :

أياك والنمائم فإنها تزرع الضغائن ، وتجعل نفسك غرضاً للرماة ، فإن الهدف اذا رمى لم يلبث ان ينثلم ، ومثل لنفسك مثالا فما استحسنته من غيرك فاعمل به ، وما كرهته منه فدعه واجتنبه ، ومن كانت مودته بشره كان كالريح في تصرفها ... إذا هززت فهز كريما ، فإن الكريم يهتز لهزتك ، وإياك واللئيم فإنه صخرة لاينفجر ماؤها والغدر فإنه أقبح ماتعومل به ، وعليك بالوفاء ففيه النماء ، وكن بمالك جوادا وبدينك شحيحاً ... ومن اعطى السخاء والحلم فقد استجاد الحلة : ربطتها وسربالها ، انهض على اسم الله ...

[البيان والتبيين]

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

هو الحبيب الذي ترجى شفاعته لكل هول من الأهوال مقتحم

هذه : « وإذا سألك عبادى عنى فإنى قريب أجيب دعوة الداع اذا دعان فليستجيبوا لى وليؤمنوا بى لعلهم يرشدون » وفى توسط آية الدعاء بين آيات الصيام اشارة واضحة الى أن الصيام وشهر رمضان من الفرص الذهبية التى تستجاب فيها الدعوات ، حيث يكون العبد الصائم فى ذروة القرب الى الله لا سيما عقب فطرة ، كما جاء فى الحديث : « ثلاثة لا ترد لهم دعوة . . الامام العادل والصائم حين يفطر ، ودعوة المظلوم تفتح لها أبواب السماء وترفع فوق الغمام ويقول الرب تبارك وتعالى : « وبعزتى وجلالى لأنصرنك ولو بعد حين » .

وقد نزلت هذه الآية لما قال الناس لرسول الله ﷺ - أقريب ربنا فنناجيه أم بعيد فنناديه ؟ وقد جاء جواب « اذا » والسؤال فى الآية الكريمة مقرونا بحرف الفاء مسارعة الى الاجابة للسؤال ، كالمسارعة الى الاجابة فى الدعاء فجاء التعبير بقوله تعالى : « فإنى قريب أجيب دعوة الداع اذا دعان » من غير أن يقول للرسول الكريم : فقل انى قريب ، كما جاء فى مواضع أخرى فى مثل قوله تعالى : « ويسألونك عن الجبال فقل ينسفها ربى نسفا » وقوله سبحانه : « ويسألونك عن اليتامى قل اصلاح لهم خير » وغير ذلك كثير فى القرآن الكريم .

ثم بعد ذلك مباشرة تأتى الآية الختامية فى موضوع صوم رمضان بأسلوب الترغيب النفسى والتنشيط فى أداء الفريضة ، فتبين أن الصيام نهارا فقط ، أما ليلا فالطعام والشراب والجماع مباح ذلك كله طول ليلة الصيام من غروب الشمس الى طلوع الفجر الصادق ، وقد كان أول الاسلام يحرم ذلك كله اذا أفطر الانسان عند الغروب ، ثم نام ثم استيقظ ، لكن بعض الناس نام فاستيقظ فلم يملك نفسه من الوقوع فى المخالفة حتى اشتدت رهبته وخشيته من الله ، فنسخ الله برحمته هذا الحكم الأول ، وعفا وتاب على من وقع فى المخالفة ، وأحل كل شىء من المغرب الى طلوع الفجر الصادق ، وفى ذلك كله يقول تعالى : « أحل لكم ليلة الصيام الرفث الى نسائكم هن لباس لكم وأنتم لباس لهن علم الله أنكم كنتم تختانون أنفسكم فتاب عليكم وعفا عنكم فالآن باشروهن وابتغوا ما كتب الله لكم ، وكلوا واشربوا حتى يتبين لكم الخيط الأبيض من الخيط الأسود من الفجر ، ثم أتموا الصيام الى الليل ، ولا تباشروهن وأنتم عاكفون فى المساجد ، تلك حدود الله فلا تقربوها ، يبين الله آياته للناس لعلهم يتقون » .

وبذلك تنتهى آيات صيام رمضان ، ووجدنا ما كان فيها من الأسلوب الحكيم الذى يدعو العباد الى القيام بها فى رضاء وطواعية واقتناع نفسانى جوانى ، حيث بين لهم مظاهر اليسر والتخفيف ، فلا يسع أى مسلم الا أن يقوم على أداء هذه الفريضة مستسهلا الصعب ، لأنه رغبه فيه ربه ودعاه اليه وأقنعه به ، فلبى قائلا :

لأستسهلن الصعب أو أدرك المنى
فما انقادت الآمال الا لصابر

نعم ، هذه آيات صيام رمضان جاءت فى موضع واحد من سورة البقرة كموضوع متكامل يأخذ بعضه بحجز بعض ، على أسس ومسالك نفسية تحفز المكلف المسارعة الى الاستجابة ، ومراعاة المسارب النفسية فى الأساليب القرآنية شىء نوه به الباحثون واعتبروه ، وسموه بالطريقة النفسية فى الطريقة اللفظية ، كما قال وصرح به المرحوم مصطفى صادق الرافعى فى كتابه « اعجاز القرآن » واعتبروه خاصة من خواص القرآن التى بلغ بها الذروة البلاغة والاعجاز ، حيث يلتقى مع النفوس [illegible] يأخذ

ثم تأتى هذه الجملة «كما كتب على الذين من قبلكم» كعملية دفع وتبرير لفريضة الصيام واحتفاء المسلمين به، فليسوا وحدهم فى هذا المجال، وليسوا بدعا من الأمم السابقة، فانه — الصيام — كان قاسما مشتركا فى جميع الديانات السابقة، فلماذا لا تسارع اليه خير أمة أخرجت للناس؟؟ حتى تتبوأ هذه الأمة القمة والذروة التى هى تقوى الله.. جماع الخير والفضائل والنجاح والفلاح فى الدنيا والآخرة وهو ما عبر عنه تعالى بقوله: «لعلكم تتقون».

والتقوى كلمة جامعة لكل خير نافية لكل شر، وفى مفهومها امتثال الأوامر واجتناب النواهى، وأن لايراك الله حيث نهاك، وأن لايفقدك حيث أمرك، فيراك صائما ممتثلا، ولا يراك مفطرا عاصيا، وهذا الصيام ليس أشهرا وليس دهرا، ولكنه كما قالت الآية الكريمة: «أياما معدودات» والتصريح بهذا التقليل للترغيب فى المسارعة الى التنفيذ، ثم بالغت الآية الكريمة فى التخفيف والتلطيف والتيسير ورفع الحرج والمشقة فقالت: «فمن كان منكم مريضا أو على سفر فعدة من أيام أخر» من كان به مرض يشق معه الصيام ويضر، أو كان مسافرا،، فله أن يفطر ولا يصوم،، على أن يقضى ذلك فى أيام أخرى بعدد ما أفطر فيه من الأيام، عندما لايكون مريضا ولا مسافرا.

أما الشيخ الكبير الهرم الذى يكون الصوم شديدا عليه كالطوق فى عنقه فلا يطيقه فله أن يفطر ولا يصوم، وليس عليه قضاء، بل فدية طعام مسكين واحد عن كل يوم، وهذا ما قالته الآية الكريمة «وعلى الذين يطيقونه فدية طعام مسكين» ومن زاد عن هذا المقدار تطوعا فهو خير له عند ربه، ثم بالغت الآية الكريمة فى الترغيب والتحبيب فى الصوم اطلاقا، فقالت: «وأن تصوموا خير لكم ان كنتم تعلمون». أى ان كنتم من أهل العلم والفهم والتدبر ادركتم وتوصلتم الى أن الصيام خير كله.

وفوائد الصيام أكثر من أن تحصى، ويتبارى فى بيانها الكتاب من النواحى الاجتماعية والصحية والنفسية، وفى بيان حكمة الصيام وفلسفة تشريعه ما يدفع اليه ويرغب فيه.. (ومن ذاق عرف ومن حرم انحرف).

ثم بالغت الآيات الكريمة فى التحليل والتعليل والعطاء النفسى تبريرا، بل ايجابا لأداء فريضة صوم رمضان، فأبانت انه ضريبة يؤديها المسلمون على رأس المال الذى هو القرآن الكريم.. روح الحياة «وأكسير» السعادة الانسانية فى الدنيا والآخرة، فقد كان هذا الشهر هو الوعاء الزمنى لنزول هذا الكنز الثمين.. القرآن الكريم، فقالت الآيات: «شهر رمضان الذى أنزل فيه القرآن هدى للناس وبينات من الهدى والفرقان» ثم صرحت بالنتيجة ووضعت أيدى المسلمين عليها، فقالت: «فمن شهد منكم الشهر فليصمه» فمن حضر الشهر خاليا من الأعذار المبيحة للفطر فليصمه، (بلام الأمر) عنوانا لشكر الله على أعظم نعمائه على عباده فى نفس الشهر الذى نزلت فيه هذه النعمة.

ثم كررت الآيات ما سبق ذكره من قوله تعالى: «فمن كان منكم مريضا أو على سفر فعدة من أيام أخر» للتأكيد عليه وليصرح عقبه برفع الحرج والتيسير على الأمة، فيقول سبحانه: «يريد الله بكم اليسر ولا يريد بكم العسر» تشجيعا على اتمام العدة وأداء الفريضة بكامل أيامها، كما قال: «ولتكملوا العدة ولتكبروا الله على ما هداكم» اليه من الصيام واداء الفريضة وأداء الواجب، واستحقاق الجائزة والأنتصار على النفس والهوى والشيطان، وهذا التكبير هو الذى يكون ليلة عيد الفطر وصبيحته، ثم بعد هذا القدر من آيات الصيام وقبل الآية الأخيرة منها تأتى آية الدعاء

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وعلى آله وأصحابه وبارك وسلم

نحمده ونصلى على رسوله الكريم

الأسلوب القرآنى فى الدعوة إلى صيام رمضان

الدكتور عبد الغنى الراجحى

القرآن يدعو كما أمر الناس أن يدعوا الى سبيل ربهم بالحكمة والموعظة الحسنة ، فنحن اذا تأملنا آيات الصيام فى سورة البقرة رأينا ما فيها من الحكمة والموعظة الحسنة ، فانه لما كان الصيام فريضة شاقة ، فيها مذلة وقهر للنفس البشرية وكبت مؤقت لما فى طبيعتها الغريزية من الميل الى الطعام والشراب والجماع ، فهى حرمان مشروع ، وتأديب بالجوع ، ومذلة لله وخضوع ، جاء الأسلوب القرآنى فى الدعوة اليها بعوامل كثيرة من الترغيب فيها والدفع اليها ، وتمهيد الطريق نحوها ، وذكر عوامل الرضاء بها للاقبال عليها بطواعية ورغبة ورضاء ، حتى تكون خالصة لله دون حرج أو شعور بالمشقة أو تخوف أو تحسب من القيام بأدائها ، فيقبل المسلم عليها ويقوم بها وهو فى حالة انتعاش نفسى وروحى ، وتفاؤل بدعوة الله ، وبالأسلوب الذى دعاه به .

لذلك كانت آيات صيام رمضان كلها مجموعة فى موضع واحد فى سورة البقرة — سنام القرآن وأولى الزهراوين — كأنها عملية تسهيل لاستيعاب أحكامه وأحواله ، وكان افتتاح هذه الآيات بنداء فيه الروعة والجلال ومظاهر الاهتمام ودفع السامع الى ترقب ما يأتى عقب النداء : « يا أيها الذين آمنوا » بحرف النداء الكبير « يا » داخلا على « أى » الابهامية يتلوها « ها » التنبيه ، يأتى عقبها بيان المبهم السابق بأنه « الذين آمنوا » تذكيرا بأن هذا الايمان واتصاف المنادى به يكون دافعا له الى امتثال ما أمر به من قوله تعالى وهو المنادى « كتب عليكم الصيام » والعبادة وان كان ظاهرها الزاما وفرضا « والمكتوب منا منه

والفارض هو الله رب العالمين ، الذى وصفنا بالايمان والاذعان له .

وتجيء هذه الصيغة فى مناسبات أخرى كثيرة فى القرآن الكريم ، ظاهرها شدة ، وباطنها رحمة كقوله تعالى : « كتب عليكم القتال وهو كره لكم وعسى أن تكرهوا شيئا وهو خير لكم وعسى أن تحبوا شيئا وهو شر لكم والله يعلم وأنتم لا تعلمون » وقوله تعالى : « كتب عليكم القصاص فى القتلى » مع قوله فى آية أخرى « ولكم فى القصاص حياة يا أولى الألباب لعلكم تتقون » وقوله تعالى : « وكتبنا عليهم فيها أن النفس بالنفس والعين بالعين . . . » وقوله تعالى : « كتب عليكم اذا حضر أحدكم الموت ان ترك خيرا

المجلد ٤٤ ٢٩ رجب ١٤١٦ھ الموافق ٢٢ دسمبر ١٩٩٥ء العدد ١٩

الأسلوب القرآني في الدعوة الى صيام رمضان :

- الصيام كان قاسما مشتركا في جميع الديانات السابقة .
- فوائد الصيام اكثر من أن تحصى .
- أن الصيام وشهر رمضان من الفرص الذهبية التي تستجاب فيه الدعوات .
- أن الصيام نهارا فقط ، أما الليل فالطعام والشراب والجماع مباح كله طول ليلة الصيام .
- الإسراء والمعراج من معجزات الرسول

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, the All Compassionate, the Most Merciful.

ME'RAJ : ITS MEANING AND SIGNIFICANCE

Isra and *Me'raj* are among the sublimest miracles of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* which attracted attention not only of believers but of mystic poets, philosophers and thinkers of the world

Isra denotes a night journey of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* from Makkah to *Bait-ul-Maqdis* and *Me'raj* stands for his celestial ascension to the heavens This is the unique privilege exclusively granted to the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and to none else He was bestowed the favour of audience and dialogue with Almighty Allah Again, it is a privilege which no other could enjoy Hazrat Moosa *('Alaihis sallam)* desired to see the Almighty Allah. "You can't!" was Almighty Allah's reply But the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was at two bow-lengths distance while in audience and dialogue with Him. It is creditable that he stood firm . neither was he dazzled nor confounded at the climax of the Divine Illumination. This indicated his being a complete and perfect human self As a poet says

"Moses went out of his senses with a glimpse of the Divine Attribute. As for you, you witness His Self even with a smile."

A brief account of the *Me'raj* is as follows:

On the 27th night of the month of Rajab about a year and a half before Hijra the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was staying at the residence of Umme Hani *(Razi Allahu 'anha)* He was awakened by Jibraeel *(alaihis salaam)*. He was then brought out to the door of the Ka'ba where stood a *Buraq* Mounted on it Jibraeel *(alaihis sallam)* took him to the *Biatul Maqdis (Jerusalem)*. Before this journey, according to Bukhari and Muslim, the chest of the Prophet *(Sallallahu 'alaihi wa sallam) was* opened and the inside was washed with *Zam Zam* water filled with Faith, Knowledge, Insight and Wisdom While mounting the *Buraq* Jibraeel *(alaihis sallam)* said to the *Buraq* Beware!" No man greater than Muhammad *(Sallallahu 'alaihi wa sallam)* had mounted you before "

The first halt in this journey was at Madinah, which Jibraeel *(alaihis sallam)* told the Holy Prophet was going to be his city of migration Here he offered

prayers. At *Baitul Maqdis* the journey on the *Buraq* came to an end.

This night journey from Makkah to Baitul Maqdis *(Jerusalem)* is referred to in the Holy Quran thus :

> "Glory be to Him Who carried His servant by night from the Sacred Mosque *(Masjidil-Harram)* to the Distant Mosque *(Masjidil-Aqsa)* The environs of which We have blessed, so that We may show him some of our signs Surely it is He Who is All-Hearing, All-Seeing " (17 1)

During the journey the Holy Prophet *(Sallallahu 'alaihi wa sallam)* heard the voices, openly calling him to *Judaism*, the other to *Christianity* But no heed was paid by him to them. He also turned his eyes away from the world which in the form of an attractively dressed women invited him towards her. He paid no notice also to Satan who tried his attention to tempt him away from his path.

At *Baitul Maqdis* he entered the Solomon's Mosque. Here he found all the prophets *('Alaihimus sallam)* since the beginning of humanity. They all joined the prayer under the leadership of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* Of the three bowls presented to him, the Holy Prophet chose one of milk rejecting the other two containing water or wine

He was congratulated by Jibraeel *(alaihis sallam)* for selecting the nature's way *(fitrah)*

Then a ladder was brought to him In Arabic a ladder is called *me'raj* and hence the name of the journey Jibraeel *('Alaihis sallam)* mounted it with the Holy Prophet *(Sallallahu alaihi wa sallam)* until they reached the gate of heaven "All the angels who met the Holy Prophet *(Sallallahu alaihi wa sallam)* when he entered the lowest heaven welcomed him with smiles and wished him well (except Malik the incharge of the Hell)" Later on the Holy Prophet *(Sallallahu alaihi wa sallam)* was introduced to various angels and the souls of eminent personalities present there Amongst them one was Adam *("Aalaihis sallam)* the progenitor of mankind Going round he observed many things of which a few are mentioned below

He saw fighters *(Mujahideen)* who were cutting harvest, the more they cut, the more it grew He also saw some people undergoing the punishment for their being negligent of prayers. Their heads were smashed with rocks. At one place he saw the evaders of *Zakat* who were subjected to the grazing of grass like animals. At another place he saw some people guilty of passing insolent remarks about others. They were shown as slashing their own flesh and ate it. People guilty of appropriating orphans' wealth were found eating fire, while the usurers were seen with their bellies full of snakes Those who committed the sin of adultry despite having legal wives were seen subjected to the torture of eating stinking and rotten flesh The Holy Prophet *(Sallallahu alaihi wa sallam)* was taken to the Paradise, and he had a look of the Hell with all its horrors

And in the six other heavens the Prophet met Noah, Yusuf, Haroon, Idrees, Moosa, Ibraheem, Daud, Sulaiman, Yahya and Isa *('Alaihimus sallam)* Lastly, on the seventh heaven he saw a colossal palace, the *Bait-ul-Ma'mur* (Immortal Mansion) Here he encountered a person who had close resemblance with himself. This was his forefather Abraham *('Alaihis sallam)*. From there they went upward until they reached *Sidratul Muntaha* This can be described a vacum region between Almighty Allah and His creation Here Jibraeel *('Alaihis sallam)* told Holy Prophet *(Sallallahu alaihi wa sallam)* that it is his limitation and he cannot go farther, From there the Holy Prophet *(Sallallahu alaihi wa sallam)* was to proceed alone.

On the seventh heaven he reached Throne of Almighty "at a distance of two bow-lengths or yet nearer" (53:9) "beholding God with his soul's eyes and seeing things which the tongue cannot express, surpassing all human understanding. The Almighty Allah placed one hand on Muhammad's breast and the other on his shoulder to the very marrows of his bones he felt an icy chill, followed an inexpressible feeling of calm and ecstatic *annihilation*". The Prophet's audiance with Almighty Allah has been mentioned in the Holy Quran (see 53.1-18)

The gifts given to the Holy Prophet *(Sallallahu 'alaihi wa sallam)* during *Me'raj* are as follows

1 *Salat* Prayer for five times a day
2 Last two verses of the Holy Quraan This was revealed to the Holy Prophet *(Sallallahu alaihi wa sallam)* directing without the intermediary of Jibraeel *('Alaihis sallam)* because the latter could not reach that place and therefore had excused him self These verses are the source of Mercy and were given to him" from the treasures kept beneath the Throne."
3 *Forgiveness* to all those who abstain from the sin of *shirk* (association of any partner with Almighty Allah)
4. In case of *Virtue*, a mere intention for it will be recorded while no sin will be taken into account unless it was actually done.

Admittedly, the Holy Prophet *(Sallallahu alaihi wa sallam)* had audiance and dialogue with Almighty Allah Here a question arises Had he ever seen the Almighty Allah during the course of his meeting? Ture, the Holy Prophet *(Sallallahu alaihi wa sallam)* reached the highest celestial point where no one else could be able to arrive. As the Holy Quraan has it:

"Eyes cannot reach Him but He can reach the eyes, and He is the Subtle, the All-Wise " (6 103)

This point has been explained in a *Hadis* Asked by Hazrat Abu Zar Gaffari (Razi Allah hu-'anhu) Have you seen Almighty Allah?" The Holy Prophet *(Sallallahu alaihi wa sallam)* said "How can I see Him?"

In view of the Quranic verse and the Prophetic traditions the Holy Prophet *(Sallallahu alaihi wa sallam)* we can see only a glimpse of His Light.

The Divine purpose of Me'raj having been fulfilled, the Holy Prophet *(Sallallahu alaihi wa sallam)* soon returned by the same ladder to the Masjidul Aqsa. Again he led the prayer of all the prophets *(Sallallahu alaihi wa sallam)* who had assembled there. His return journey from *Baitul Harram* to Makkah was by *Buraq*.

It was still night when they reached the Holy *Ka'bah*. From there the Holy Prophet *(Sallallahu alaihi wa sallam)* came back to the house of his cousin In her words, as narrated by Ibn Ishaq, "a little before dawn the Holy Prophet *(Sallallahu alaihi wa sallam)* woke up; and when we had prayed the dawn prayer, he said: "O Umme Hani! I prayed with you the last night the night prayer in this valley as you say. Then I went to Jerusalem and there prayed, and now I have prayed with you the morning prayer as you see."

As to the question· Had the *Me'raj* taken place in body or was it only a spiritual ascension Both the Quranic verses and the recurring sayings of the Prophet *(Sallallahu alaihi wa sallam)* established that *Isra'* and *Me'raj* were not a journey of the soul alone, but of the body and soul together As Hafiz Ibn Hajar, author of *Fateh al-Bari* maintains, "Undoubtedly, both *Isra* and *Me'raj* took place in a single night and ascension of the Prophet was physical and in a state of full consciousness To deny these facts are to have any doubt about the authenticity is not proper." The following agruments may be advanced in support of this view.

The very first word, *soob-haa-na,* points to the procalmation of an unusual phenomenon, because this Arabic word is used for happening of magnificence. Were *Isra'* and *Me'raj* limited to the soul, that is going up only in a dream, it would amount to nothing wonder about. A dream can be experienced by any human being visualising in the mind, not to the eye, things out of the ordinary, or supernatural happenings

The dreams of a Prophet of Allah are true dreams no doubt, but there is a difference between the Reality or a faithful image of the Truth, but not the Reality or the Truth itself Dreams are the children of sleep when the eye is not at work. How can *Isra'* and *Me'raj* be a handiwork of dream when Quraan Majeed clearly testifies to seeing with eyes.

"Swerved not his right nor was it over-bold
Indeed he beheld of the signs of his *RABB* (Creator and Sustainer) the great signs" (53.17-18).

Sometime astray voices are raised by one or another so called intellectual or pseudo-theologian that the Holy Prophet *(Sallallahu alaihi wa sallam)* did not go to the heavens physically. They contend that it was only a spiritual experience. However, those who have explicit faith in the Word of Allah and sayings of His Prophet, would reach the only conclusion that it was a physical journey from Makkah to Jerusalem and thence to the heavens and back Those who raise doubts about it deny in fact the Supreme Power and doubt the Omnipotence of Almighty Allah and His absolute control over the kingdom of possibilities.

According to some writer *Isra'* and *Me'raj* are possible scientifically. As one writer argues "Where there is a meeting of genuine forces, that which shines forth is genuine reality, just as a meeting of the same forces of nature configured by the genius of Marconi, produced the real effect of lighting a light in distant Australia by means of an electric radiation directed at it on the waves of space from his ship in Venice In this age of ours, science has confirmed the possibility of prestidigitation, of broadcast of sound throught space by means of the radio, as well as of pictures and writings, all of which was considered too fanciful even for the imagination The forces latent in nature are still being discovered by science, and every new day brings a new surprise Strong and powerful spirits such as Muhammad's are perfectly capable of being carried in one night from Makkah to Jerusalem and of being shown God's signs. This is not opposed to reason, especially when the moral of it is the figurization of divine truths, of extraordinary meanings of beauty and transcendence, and of the unity of spirit and world so clearly achieved in the consciousness of Muhammad. Through extraordinary and unique to Muhammad, the experience is certainly possible for man upon removal of the illusions of this world, penetration of ultimate reality, and relation of oneself and the world thereto " (M H Haykal, *The Life of Muhammad*, Karachi, 1989, p 146)

"It is a pity that some learned Muslims try to explain away these Signs of Miracles as ordinary events that took place according to the known physical laws of nature. They do not realise that in this way they are adopting a sceptical attitutde towards the Book of Allah, for, in the context, the Quraan cites a surpernatural event, and it presents the same as a Sign of Allah as a proof of his Prophethood Therefore, to explain it away as an ordinary event is, in fact, to disbelieve the Book Thus such people make their own position ridiculous On the one hand, they do not sincerely believe in Quraan as a Book of Allah just because it upholds miracles; on the other, they do not have the courage to declare openly their disbelief "

"The decisive question about miracles is whether Allah suspended His activities after starting the system of the universe according to certain laws,

and now cannot interfere in any way, whatever, with the working of that system. Or, whether He keeps the reins of His kingdom in His own hands and enforces His commands every moment in this kingdom and He has full powers to make any change, partial or complete, in shaping things and the course of events, as and when He wills Those who believe in the first alternative cannot believe in the miracles for it goes against their conception of Allah and His universe, but the most proper course for such people is to deny the Divine Revelation of the Quraan instead of writing any commentary on it so as to refute the Quranic conception of Allah and prove their own On the other hand, if one is convinced by the arguments of the Quraan and accepts the second alternative he would readily understand and believe in the miracles It is quite obvious that if one believes that a serpent can come into being only through a bilogical process and it is not possible for Allah to create it in any other way, then such a one should consider it false that a staff was changed into a serpent and again into the staff. On the contrary, if one believes that lifeless matter can come to life by the command of Allah, Who has the power to give any kind of life to anything He wills, he will readily believe that the staff was changed into a serpent just as he believes that a live chicken comes out of a lifeless egg To such a person, there will be nothing extraordinary, just because the staff was changed into a serpent only thrice and a chicken comes out of an egg over and over again " (A.A Maudoodi), *The Meaning of the Quraan*, Lahore 1989 Vol IV p p 59-60.

However, the correct and the most proper way of looking at *Isra'* and *Me'raj* is what has been exemplified by Hazrat Abu Bakr *(Razi Allahu anhu)* Soon after his proclamation of *Me'raj* some of those who were troubled by doubt went to Hazrat Abu Bakr *(Razi Allahu anhu)* and told him about Muhammad's *(Sallallahu alaihi wa sallam)* narration of his trip to Jerusalem and then to the high heavens To this he reacted saying

"By God, if Muhammad himself has said so, then it is true He tells us that the word of God comes to him directly from heaven to earth in an hour of night or day and we believe him. Isn't this a greater miracle than what you are doubting today?" Abu Bakr came to the Prophet and listened to him describing Jerusalem and its mosque. When he finished, Abu Bakr said, "You said the truth, O Prophet of God "From that day on Muhammad called Abu Bakr *"Al-Siddiq"*

In conclusion, it may be remarked that *Isra* and *Me'raj* are undoubtedly among the great miracles associated with the life of Holy Prophet *(Sallallahu alaihi wa sallam)* It took the Holy Prophet to such heights which none else can reach. He had audience and dialogue with the Almighty Allah and was shown His Signs which not other prophets could witness. It has offered blessings to his followers, namely *Salaat*, the last tw[o] verses of the Holy Quraan an[d] the forgiveness to all the believers not guilty of the sin of *shirk*. record of sins only when they are actually committed but virtue are to be credited on mere intention Of these *Salaat* is so important that it has been described by the Holy Prophe[t] *(Sallallahu alaihi wa sallam)* as *Me'rajul Mumineen*

Moreover, it is also significant in that it has inspired mystics and poets and under its influence great ecstatic feats have been proformed by mystics and great poets and literary parodie[s] have been written down This is not only confined to Islamic literature but also the high literature of the world

Aysha reported that the Messenger of Allah said: Drive off the ordained crimes from the Muslims as far as you can. If there i[s] any place of refuge for him, le[t] him have his way,because the leader's mistake in pardon [is] better than his mistake in punishment.(Tirmizi)

HUMAN NATURE NEEDS GOD

By Dr. M. H. Durrani

True Religion is absolutely necessary to the State for men's happiness because man has more than body and wants more than bodily comforts He has a soul, mind and heart that need looking after even more than his body Many people forget this and think that if everyone has all we wanted of this world's goods, we would all be marvelously happy This is very far from being true. We are not just a kind of superanimal, whose whole requirements are feeding and housing If you took a monkey and shaved it, you would not get a man If you abuse a cow, it will go on quietly chewing the cud , but try the same words on your neighbour and you will soon notice the difference

Man has soul He wants spiritual things, things that exhist in human souls and pass from the soul of one person into the soul of another, things or arrangements of things that can only come from creatures of God who are gifted with intelligence and free will. Such things are charity, joy, peace, patience, modesty, humility, purity, truthfulness, justice, self-respect, sense of importance and reponsibility, freedom and so on Every one for instance, wants liberty , no one enjoys being locked up in the prison

These are the things that we look for in other people, even if we do not find them in ourselves When we do not get them from others, we start grumbling and begin to talk about our rights Why don't we receive or give these things as often as we would like? One reason is that we are not sufficiently religious. However, the human mind will never find rest, will never be satisfied with material things but will find peace and happiness only in God

Certainly, all things, so excellent in themselves, as trade unions, employers' associations, more houses, better wages, full employment, extra wage, higher production cannot bring happiness to us on earth without that help from God which comes from the practice of religion Without God's help we can not for any length of time to put our hands to the plough and conquer ourselves and our passions

Lip services are of no value in God's eyes as long as the heart does not yearn for divine truth and is not in it We may say to one another that we are brothers but recognizing no common benefactor in God, we shall continue to fight when even we think we can get something for ourselves When a nation or a union of nations as a whole, turns away from God, in order to keep its people sufficiently at work and under control, it has to rule by brute force and cruelty and many new penalties and not by justice, love and personal responsibility Hence arise the awful concentration camps, forced labour camps and secret police in totalitarian countries like Nazi Germany in the past and even now in our times in Communist Russia

When the human heart is humble enough to prostrate itself before its Creator and is sincerely yearning for His truth and sincerety tries to conform its actions accordingly, then the time will come that God will show His Companion and give His indispensable help in abundance

Islam the Light on the Way

Islam is not only and not merely a source of life and strength, but is also the way and the truth If you want to reach the promised land of peace and happiness, you must walk the way of God's laws There are no two ways about it His light shines for all men, policians or rulers. His laws are the principles of how to behave, which are to be applied to every deliberate action of ours

Therefore no part of life, the family, the school, the state, recreation, business, economics or politics is exempt from god's laws All, if rightly performed, form part of the grand highway that will lead everyone of us towards our final destination God, while it is also the path of peace and happiness as we shall find out sooner or later whatever we may think at the time Thus for the good of all men God tells the State, the Policicians business man and workers which is the right and which is the wrong way to behave in their relations with one another while they are at work so that they may live and work as God means men to live and work for their own happiness and for that of their fellowmen

We should never forget but always keep vividly in our minds, that whoever has received from the Divine bounty a large share of temporal or gifts of mind, has received them for the purpose of using them for the perfection of his nature, and at the same time that he may employ them as the steward of God's Providence for the benefit of others

Those who have wealth in abundance should not rest their hopes of happiness upon it or devote their best energies as other than stewards of such possessions They will have to render account of them to God' they must use their riches as a powerful means which God has given them for leading a virtuous life and remember to give their superfluous goods to the poor.

SHA'BAAN

The ("8th lunar) Month of Allah's Grace and Favour

By Nasreen Firdous
(Govt. Girls College, Sukkur)

Of the twelve months of the year, there are certain months, as also certain days and nights of the months which carry Allah's special favours and graces.

During such months, days and nights, the Blessings of Allah on His servants are out of all proportions to the good deeds, and the rewards are many times more than the ordinary

Therefore, any one who worships Allah and in all humility submits his devotions to the Omnipotent Being, during such months, days and nights, is covered by the pleasure and good graces of Allah Even small or ordinary deeds of virtue and devotional worship of Allah to earn such great and invaluable blessings which are hard to earn at other times by worship and virtuous deeds many times more in quantity and quality

The Religious Scholars and Divines of the Ummah (Followers of the Prophet) have accordingly looked for and collected those *Ahaadeeth* which point out such months, days and nights of special Divine Favours, for the benefit of the Muslims The month of Sha'baan also is described to be one of such months

The month of Sha'baan falls between the months of Rajab and Ramazaan. During this month, the activities and occupation of Muslims relate to the calls of their Faith, increase and grow more than the usual, and the deeds of all are submitted to the Omnipresence of Allah

Hazrat Anas *(Razi-Allah-u-'anhu)* has narrated that on the eve of the month of Rajab, the Holy Prophet *(Sallallahu 'alaihi wa-sallam)* used to pray

"O Allah! Make the months of Rajab and Sha'baan auspicious. and ordain the month of Ramzaan for us

Another Hadeeth Tirmizi Sharif throws more light on the significant attributes of the month of Sha'baan According to this Hadeeth, Hazrat Aiyesha *(Razi-Allahu 'anhaa)* said that, compared to other months, the Holy Prophet *(Sallahllahu 'alaihi wa sallam)* used to fast more often in the month of Sha'baan; and it would appear as if the Kind Prophet had observed the whole month as a month of fasting And according to Hazrat Umm-e-Salma *(Razi-Allahu 'anhaa)*, she has noticed the Holy Prophet *(Sallallahu 'alaihi wa sallam)* for keeping fast more often in Sha'baan than any other month beside the month of Ramazaan which is specially meant for fasting.

In other words the preparations for Ramzaan fastings used to start from Sha'baan. According to yet another Hadeeth, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* has said that Sha'baan, the month sandwitched between Rajab and Ramazaan, is that significant month in which the deeds of all are presented to Allah, and for this reason the Holy Prophet *(Sallallahu' alaihi wa sallam)* disclosed his great liking and preference to the presentation of his own record of deeds while he was fasting *(Bahaqi-shab-ul-Iman)*. In this is a great lesson for the Muslims to be careful and not lose sight of the benefits of Sha'baan.

FIFTEENTH NIGHT OF SHA'BAAN : Among the many Blessings of the month of Sha'baan , in general, the fiteenth night of this month deserves to be specially mentioned. The worshipful prayers of the Faithful in this night are magnified and re-

warded many times more than the normal reward. Unfortunately, some people pass this night in amusement.

The Quran says :

"In that (night) is made distinct every affair of wisdom" (44.4).

This Verse has been commented upon by Hazrat Ekrama *(Razi-Allahu 'anhu)* . according to the illucidations offered by him, during this night all the events for the coming year are decided in Heaven, the list of persons destined to die is prepared, as well as of those who shall have the good fortune of performing Hajj Also, according to Allama Ibn-e-Kaseer, every thing, or event due to occur during the next twelve months, are determined during this night, and the details of marriages, births and deaths are duly included Further the Allama has said that the predetermined course of one year's events preserved in the Grand Preserved Record *(LAUHI-MAHFOOZ)*, is handed down to Scribe-Angels which includes the life-span and life-provisions of every living being.

According to one of the traditions, on the fifteenth night of sha'baan, Allah Almighty appears on the Earth's Heaven to forgive the sinners, excepting those who are guilty of associating others with His Supreme Being, *(Mushrik)* or those who are given to nourishing ill-will and grudge against others.

Hazrat Ali *(Karram-Allahu-Wajjahu)* also has come out in support of the dignity and significance of this nigh. He is reported to have urged the Muslims to keep vigil and pray during the night and on the next day to keep fast. This he had advocated because of the reason that from the very sun-set of that night *(Maghrib)*, Almighty Allah comes to grace the Earth's Heavan and beckons (a) the ones seeking forgiveness to be forgiven, (b) the ones seeking for livelihood to be favoured with their desire and (c) the suffering, ailing and worried humanity be blessed with relief

On this night the Favours and Blessings of Allah are general and all-embracing. This Hadeeth is a clear indication that the Mercy and Compassion of the All Merciful, the All Compassionate awaits the request of the sinful and erring humanity to be granted acceptance, and if the Muslims waste such a glorious opportunity, the fault is really their own

In the same connection, Hazrat Sheikh Abdul Haque Dehalvi *(Rahmatullah 'alaih)* has further illucidated that Allah the Almighty normally appear in the third part (Time of *Tahajjud* Prayer) of every night on the Earth's Heaven, but on the Fifteenth Night of Sha'baan the appearance of Allah on Earth's Heaven is not limited to the third part of the night, but Allah the Almighty graces the Earth's Heaven from *Maghrib to Fajr* (Sunset to Dawn) and this fact is the greatest and most significant.

Those Muslims are really fortunate who say good-bye to sweet slumber and rest of the last part of night and bow down in humble submission to the Will of Allah. As such, those offer *'Tahjjud'* (pre-dawn Optional Prayer) are the fortunate ones to reap the benefits of Allah's Blessings throughout the year

According to one Hadeeth, the favours of Allah the Almighty are so unlimited and all-embracing that His forgiveness will cover the sinners even if their number may equal the number of hair on the goats of the tribe of Bani Kalb (a great and famous tribe of Arab).

Visit to Grave-yard: On this 15th night of Sha'baan, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* personally used to visit Jannat-ul-Baqi (the famous grave yard of Madina)and pray for the dead The noble example set by the Holy Prophet *(Sallallahu 'alaihi wa sallam)* is worthy of following by the Ummah In this night Muslims should pray for Allah's forgiveness for their own selves and for the dead and departed faithfuls

May Allah grant us all the Muslims, the will and ability to tread the path of Allah's pleasure as taught by Allah's last appointed Guide and Messenger, Muhammed *(Sallalahu 'alaihi wa sallam)* Ameen!

HOW TO SEEK PROTECTION OF ALMIGHTY ALLAH

TA - 'AW - WUZ

(A-'OO-ZU-BIL-LAA-HI MI-NASH-SHAI-TAA-NIR-RA-JEEM)

(I seek refuge with Almighty Allah from the Satan, the rejected one)

In the Divine scheme of creation, Man has been blessed with rational thinking and logical deduction, and from these attributes he acquired the ability to distinguish between right and wrong Therefore, in the natural process of life while he comes to appreciate the good and the virtuous and disapproves of the evil and the unjust, he cultivates the liking to be known and remembered as a good and likeable person At the same time his own struggle in life and of those near and dear to him, put a kind of pressure from which he is compelled to seek relief either through the straight and narrow path of honesty or through the seemingly easy way of dubious quality and character which more often than not, treads on the toes of other At this cross-road of equity and inequity, man can be an easy prey to the machinations of Satan, the Devil Such cross-roads do confront man at every step in his life and the only thing that can save him from treading the path of inequity and enable him to live a life of piety and virtue, is the protection and guidance of Allah Almighty. The Omnipotent saves man from falling into error and enables him to lead a clean and virtuous life. For such Divine protection and guidance, Allah Almighty has taught man *"TA-'AW'WUZ "*

In the affairs of man's daily life, at every step there is a choice between right and wrong, and a struggle between the just and virtuous on the one hand and the unjust and evil on the other However, in spite of man's ability to distinguish between right and wrong, his desire for maximum gain with the least effort usually has a stronger pull encouraging him to take short cuts to success which are usually through ways of dubious quality and character The man is thus too weak to avoid the temptations of evil or to firmly had steadfastly pursue the ways of truth, honesty and virtue except through seeking the protection of Allah from the influences of the Devil and begging for His guidance to enable him to be virtuous Without Divine assistance and protection, he is neither capable of doing good deeds nor guarding against evil

Man in his dire need has to seek the mercy and guidance of Allah, Guardian Lord of the worlds, to bless him with the inner strength for doing good deeds, and guarding himself against evil. This he can achieve only if he firmly and faithfully believes in the Omnipotence and Absolute Supermacy of Allah, and beseeches His mercy and protection with complete confidence and certainly himself to be really safe from evil and out of harm's reach. For such Divine help and protection, he has to seek guidance from the revealed Word of Allah, the Almighty and the All-Knowing. And for this purpose before reading the revealed Word of Allah, the Al-Quraan, he must follow Allah's command.

"So when you recite the Quraan, then seek refuge in Allah from accursed Satan." (16·98).

This act of seeking the protection of Allah from the evils of Satan ensures the cleanliness of his mind and emotions and makes him receptive to the benefits of Allah's Words revealed in the Quraan. This, in accordance with the islamic terminology, is called *'TA-AW-WUZ'* In the above quoted Verse, Allah commands that His protection be sought before one starts reading the Quraan) THE *"TA-'AW-WUZ"*.

requires to be read first, (and) before *'BIS-MILLAH'* because *BIS-MILLAA-HIR-RAH-MAA-NIR-RAHEEM* is a part of the Quraan itself

The actual wording of *'TA-'AW-WUZ'*, as deducted from the Quraan and Traditions, has been understood by religious scholars (Ulemaas) variations which are all essentially identical in intent and purpose. This discussion of *"TA-'AW-WUZ"* has been derived from the book *"TAFSEER-E-AZIZI"* by the renowned religious scholar and Traditionalist *(Muhad-dith)* Hazrat Maulana Shah Abdul Aziz *(Rahmat-ul-laah 'alaih)* the son of Hazrat Maulana Shah Wali Ullah *(Rahmat-ul-laah 'alaih)* the famous divine and Traditionalist of Delhi. The book *"TAFSEER-E-AZIZI"* is acknowledged by all as a work of great value and of highest standard, and therein are found the interpretations of *"TA-'AW-WUZ"* by the three of the four Imaams, that is by Imaam Abu Hanifa, Imaam Shaa-fa'ee and Imaam Ahmad bin Hambal *(Rahma-hu-mul-laah)*, while the opinion of Imaam Maalik *(Rahmat-ul-laah 'alaih)* on the subject has not been quoted Other books of recognised merit and standard too, to the best of our knowledge and endeavour, have not mentioned his opinion about the wording of *"TA-'AW'WUZ"*. We, therefore, cannot but conclude that presumably he has not expressed himself on the subject, and hence we have not been able to quote him.

Imaam Abu Hanifa and Imaam Shaa-fa-'ee *(Rahma-hu-mu-laah)* consider the wording to be .

"A-"OO-ZU-BIL-LAA-HI MI-NASH-SHAI-TAA-NIR-RA-JEEM"

This is in accordance with the wording of the Quraan (16 98). This wording is also mentioned in some *Ahaadeeth* On the other hand Imaam Ahmad bin Hambal *(Rahmat-ul-laah 'alaih)* has expressed the opinion that it is better to add the words *"IN-NAL-LA-HA-HU-WAS-SAMI-'UL-'ALEEM"* to read

"A-'OO-ZU-BIL-LAA-HI MI-NASH-SHAI-TAA-NIR-RA-JEEM IN-NAL-LAA-HA HU-WAS-SAMI-'UL-'ALEEM".

It appears to be the case because elsewhere in the Quraan, these additional words are also mentioned, and in this way the reciter of the Holy Quraan will read both the Verses There are other variations which are basically the same in intent and purpose, (and the additional words contribute a little more by way of detail and description). For example, certain *'ULEMA* have prefered the recitation of *"TA-'AW-WUZ"* as under -

"A-'OO-ZU-BIL-LAA-HIS-SA-MEE-'UL-'ALEEM MI-NASH-SHAI-TAA-NIR-RA-JEEM".

Imaam Sauri and Imaam Auzai *(Rahma-hu-mul-laah)* are in favour of agreeing with the opinion of Imaam Ahmad bin Hambal *(Rahmat-ul-laah 'alaih)*.

Man is completely dependent on the Will of Allah in all matters Particularly important are those aspects of his character which concern his inner feelings and reactions Since they are hidden from the immediate gaze of the public, he, therefore, can neither invite criticism nor invoke condemnation of his fellow beings His thinking and motives, whether good or bad, are confined to himself and besides himself are only known to All Knowing Almighty Allah. For this reason alone, the importance of *"TA-'UZ"*, or the seeking of Allah's protection from the hidden evil, cannot be over emphasized There are innumerable pitfalls of evil on the way, and therefore, when man wishes to tread the path of virtue, or tries to avoid the pitfalls of evil, he must in the first instance, seek the protection of Allah, the All-Knowing, the All Wise, from the machinations of the Devil Satan Such quest for Divine protection must be the voice of the heart spoken by the tongue with the conviction of own helplessness and complete dependence on Allah Almighty Who has every thing inside and out of man in His Knowledge.

▪▪▪▪▪▪▪▪▪▪▪▪▪▪▪▪▪▪▪▪

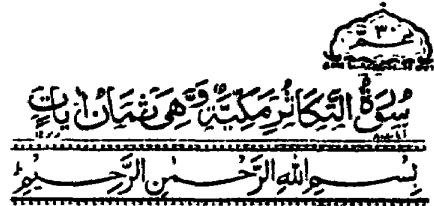
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem
In the name of Allah, the All Compassionate, the Most Mercirful.

SOOR-RAH-AT-TA-KAA-SUR

INTRODUCTION

It is the 102nd Soo-raah (Chapter) of the Holy Quraan. A great majority of the commentators are agreed that this is a Makki Soo-raah, and in view of its contents and style it is one of the earliest soo-raahs to be revealed at Makkah.

This Soo-raah gives a warning against acquisitiveness, i.e , the passion for piling up quantities or numbers, whether in the good things of this world, or manpower or in other forms of megalomania, which leaves no time or opportunity for pursuing in higher things of life.

CHAPTER 102, AT-TA-KAA-SUR **SOOR-RAH-AT-TA-KAA-SUR** **REVEALED AT MAKKAH** **SECTION 1** **VERSES 8**	**PART 30, ʿAM-MA** **SOOR-RAH-AT-TA-KAA-SUR** **MAK-KEEY-YAH** **RU-KOO-ʿU-HAA 1** **AA-YAA-TU-HAA 8**	٣٠ سُورَةُ التَّكَاثُرِ مَكِّيَّةٌ وَهِيَ ثَمَانُ آيَاتٍ
In the name of Allah, the All Compassionate, the Most Merciful.	*Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.*	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1. The greed of excelling in worldly goods kept you diverted (from the right path).	*1 Al-haa-ku-mut-ta-kaa-sur*	أَلْهَىٰكُمُ التَّكَاثُرُ ﴿١﴾
2 Until you visited the graves	*2 Ḥat-taa zur-tu-mul-ma-qaa-bir.*	حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾
3 No, soon shall you come to know (the truth).	*3. Kal-laa sau-fa taʿ-la-moon.*	كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾
4. Again, No! soon shall you come to know (the truth).	*4. Sum-ma kal-laa sau-fa taʿ la-moon.*	ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾
5. No, would that you knew it with the knowledge of certainty!	*5. Kal-laa lau taʿ-la-moon-na ʿil-mal-ya- yaqeen.*	كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾
6. You shall, indeed see JAHEEM (Hell).	*6. La-ta-ra-wun-nal ja-ḥeem.*	لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾
7. Again, you shall see it with the eye of certainty.	*7. Sum-ma la-ta-ra-wun-na-haa ʿai-nal-ya-qeen.*	ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾
8. Then you shall indeed be questioned on that Day about the pleasures (of this life).	*8. Sum-ma la-tus-ʾa-lun-na yau-ma-ʾi-zin ʿa-nin-na-ʿeem.*	ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

COMMENTARY

Verse 1: The greed for more and more in the worldly life i e., the temptation for seeking an increase in wealth postion, the number of adherents or followers or supporters, mass production and mass organization, may affect an individual as such or it may affect whole societies or nations. It has so occupied the people that its pursuit has made then heedless of every-thing in life

The passion for piling up more and more has made the people heedless of every thing more important than it. They have become heedless of Almighty Allah, of the Hereafter, of the Moral bounds and Moral responsibilities, of the rights of others and of their own obligations to render those rights They are only after raising the standard of living and do not bother of the standard of humanity be falling.

Other peoples' examples or rivalry in such things may aggravate the situation Up to a certain point it may be good and necessary. But when it becomes inordinate and monopolises attention, it leaves no time for higher things in life, and a clear warning is here sounded from spiritual point of view

Verse 2: Men may be engrossed in these things till death approaches, and they look back on a wasted life as far as the higher things are concerned That is, until the time comes when they must lie down in the graves and leave pomp and circumstance of an empty life

Verses 3, 4 & 5: The True Reality will appear when man ceases to be a being of the existing world. It is incumbent on man that he shall try a little understanding of that Reality in this very life People are warned again and again that their idea is not correct that numerousness of wealth and children etc., is the only thing that avails, Soon they shall come to know that it is an object of decay and perdition, never worthy of pride and conceit. Then understand that the Hereafter is not a thing to be rejected and denied or neglected Onward it shall become clear to them that the real life and comfort is that of the Hereafter, and the world has no more Reality in comparision with the Hereafter other than a dream This Reality is somewhat revealed in this world to some people, but in the grave and thereafter in the next world, it shall be fully revealed to all.

Their idea is not correct Have they known this fact by the true arguments that all the goods of the present world are insigni-ficant in comparision with the Hereafter, they would have never been in this heedlessness. The result of this heedlessness and denial is Hell, and that they shall have to see Some of its effects shall be seen in the Intermediate Period After seeing it fully in the Hereafter with own eyes they shall come to know the truth with Eye-Certainty.

Verses 6 & 7: On the Day of Judgement, you shall be questioned i.e., you shall be held responsible for evey kind of joy we indulge in whether it was false pride or delight in things of no value, or things of evil, or the enjoyment of ligitimate things, and it would be observed whether we kept this within reasonable bounds.

المرء في الله تعالى والخلق لا يملك الا ان تنطلق جوارحه بالتسبيح والحمد ، مؤكـدا ايمانه ، ومبينا استسلامه وخضوعه . وعندما يفكر المرء هذا التفكير فانه لابد ان يعجب اشد العجب من الذي ينأى من طريق الايمان . ويكفر بالله .

وفي هذه الاية تعجيب من هؤلاء الذين يكفرون اسامه تاكيد حقيقة الخلق ، وربطها بزمن معين . فالارض خلقت « في يومين » وخلقت الجبال ، ووضعت البركة في الارض ، وقدرت فيها اقوات المخلوقات التي تسكنها « في اربعة ايام » ترى ما هي هذه الأيام ؟ يقول صاحب « الظلال » في معرض تعليقه على هذه الآية :

إنه يذكر حقيقة خلق الأرض في يومين . ثم يعقب عليها قول عرض بقية قصة الأرض . يعقب على الحلقة الأولى من قصة الأرض . « ذلك رب العالمين » . . وأنتم تكفرون به وتجعلون له اندادا . وهو خلق هذه الأرض التي انعم عليها . فـأي تبجح وأي استهتار وأي فعل قبيح ؟ !

وما هذه الايام : الاثنان اللذان خلق فيهما الارض . والاثنان اللذان جعل فيهما الرواسي وقدر فيهما الاقوات ، واحل فيهما البركة . فتمت بهما الايام الأربعة ؟

إنها بلا شك ايام من ايام الله التي يعلم هو مداها . وليست من أيام هذه الأرض . فأيام هذه الأرض إنما هي مقياس زمني مستحدث بعد ميلاد الأرض . وكما للارض أيام ، هي مواعيد دورتها حول نفسها امام الشمس ، فللكواكب الأخرى ايام ، وللنجوم ايام ، وهي غير ايام الارض . بعضها اقصر من ايام الارض وبعضها اطول .

والايام التي خلقت فيها الارض اولا ، ثم تكونت فيها الجبال ، وقدرت فيها الاقوات ، هي ايام اخرى مقيسة بمقياس آخر ، لا نعلمه ، ولكننا نعرف انه اطول بكثير من أيام الأرض المعروفة .

واقرب ما تستطيع تصوره وفق ما وصل اليه علمنا البشري انها هي الازمان التي مرت بها الارض طورا بعد طور ، حتى استقرت وصلبت قشرتها وأصبحت صالحة للحياة التي نعلمها ، . وهذه قد استغرقت ـ فيما تقول النظريات التي بين ايدينا ـ نحو الفي مليون سنة من سنوات ارضنا !

وهـذه مجرد تقديرات علمية مستندة الى دراسة الصخور وتقدير عمر الارض بوساطتها . ونحن في دراسة القرآن لانلجأ الى تلك التقديرات على انها حقائق نهائية فهي في اصلها ليست كذلك . وان هي الانظريات قابلة للتعديل . فنحن لا نحمل القرآن عليها ، انما نجد انها قد تكون صحية اذا راينا بينها وبين النص القرآني تقاربا ، ووجدنا انها تصلح تفسيرا للنص القرآني بغير تمحل . فنأخذ من هذا أن هذه النظرية او تلك اقرب الى مدلول النص القرآني . (من جريدة الشرق الاوسط)

دعـاء اليـوم

اللهم أرنا الحق حقا وارزقنا اتباعه ، وارنا الباطل باطلا وارزقنا اجتنابه ، ووفقنا لما تحب وترضى ، واجمع كلمتنا على الهدى والتقوى ، والف بين قلوبنا واختم لنا بالحسنى . اللهم أصلح لنا أمورنا كلها لنعيش حياة لننال فيها رضاك . ونستقيم فيها على طاعتك يا أرحم الراحمين .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

وسبحان الذى أسرى بعبده ليلا من المسجد الحرام الى المسجد الاقصى » فعلمت انها قد قضت حجها وهى تريد بيت المقدس . فقلت لها انت منذكم فى هذا الموضع قالت « ثلاث ليال سويا » فقلت ما أرى معك من طعام تأكلين قالت « هو يطعمنى ويسقينى » فقلت بأى شئ تتوضئين قالت « فان لم تجدوا ماء فتيمموا صعيدا طيبا » فقلت لها ان معى طعاما فهل لك فى الأكل . قالت « ثم أتموا الصيام الى الليل » فقلت « ليس هـذا شهر رمضان » قالت « ومن تطوع خيرا فان الله شاكر عليم » فقلت قد أبيح لنا الافطار فى السفر قالت « ما يلفظ من قول الا لديه رقيب عتيد » فقلت فمن اى الناس انت ، قالت « ولا تقف ما ليس لك به علم ان السمع والبصر والفؤاد كل اولئك كان عنه مسئولا » فقلت قد أخطأت فاجعليني فى حل قالت « لا تثريب عليكم اليوم » يا يحيى فاذا بشباب كأنهم الاقمار وقد اقبلوا فلما استقر بهم الجلوس قالت « فابعثوا احدكم بورقكم هذه الى المدينة فلينظر ايها ازكى طعاما فليأتكم برزق منه » فمضى احدهم فاشترى طعاما فقدموه بين يدى فقالت « كلوا واشربوا هنيئا بما اسلفتم فى الايام الخالية » فقلت الان طعامكم حرام حتى تخبرونى بامرها ، فقالوا هذه امنا إنها منذ اربعين سنة لم تتكلم الا بالقرآن مخافة ان تزل فيسخط عليها الرحمن فسبحان القادر على ما يشاء فقالت « ذلك فضل الله يؤتيه من يشاء والله ذوالفضل العظيم » .

« يغفر الله لكم » فقلت فهل لك ان احملك على ناقتى هذه فتدركى القافلة ، قالت « وما تفعلوا من خير يعلمه الله » قال فانخت ناقتى فقالت « قل للمؤمنين يغضوا من أبصارهم » فغضضت بصرى عنها وقلت لها اركبى فلما ارادت ان تركب نفرت الناقة فمزقت ثيابها فقالت « وما اصابكم من مصيبة فبما كسبت ايديكم » فقلت لها اصبرى حتى اعقلها قالت « ففهمناها سليمان » فعقلت الناقة وقلت لها اركبى فلما ركبت قالت « سبحان الذى سخر لنا هذا وما كنا له مقرنين وانا الى ربنا لمنقلبون » قال فاخذت بزمام الناقة وجعلت اسرع واصيح فقالت « واقصد فى مشيك واغضض من صوتك » فجعلت امشى رويدا رويدا واترنم بالشعر فقالت « فاقرؤا ما تيسر من القرآن » فقلت قد اوتيت خيرا كثيرا قالت « وما يذكر الا اولو الالباب » فسكت ولم اكلمها حتى ادركت بها القافلة فقلت لها هذه القافلة فمن لك فيها فقالت « المـال والبنون زينة الحياة الدنيا » فعلمت ان لهـا اولادا فقلت وما شأنهم فى الحج قالت « وعلامات وبالنجم هم يهتدون » فعلمت أنهم ادلاء الركب فقصدت بها القباب والعمارات فقلت لهـا هذه القباب والعمارات فمـن لك فيها قالت « واتخـذ الله ابراهيم خليلا » « وكلم الله موسى تكليما » « يا يحيى خـذ الكتاب بقـوة » فناديت يا ابراهيم يا موسى .

(من جريدة الداعى الهندية)

القرآن الحكيم

قل ائنكم لتكفرون بالذى خلق الارض فى يومين وتجعلون له انداداً ذلك رب العالمين .
(فصلت ٩)

عندما يفكر المرء فى الله ـ سبحانه وتعالى ـ والكون الذى خلقه ، وقدره ، وجعل كل شئ فيه مخلوقا لغاية معينة وفق نظام متكامل متناسق دقيق . . عندما يفكر

لأنها تصدر مصوغة في قالب هدى سيدنا محمد ﷺ وهدى أصحابه .

وإذا أحب الله أحدا أمر الملائكة فينادون الناس أن يحبوا من يحبه الله . . ومن هنا نرى بعض الناس محبوبا في خطابته وكتابته وقوله وعمله ، وفي كل سلوكياته في الحياة ولعلل ذلك عن بحسن الخلق أو الحلم والكرم ، أو شرف النفس ، ولكن أين يرجع ذلك كله إنما يرجع إلى من كان قمة عليا في هذه الخصال ، والذي تمم مكارم الأخلاق ، ولذلك يكون المرء محبوبا في الناس في أقواله وأفعاله قدر تعلقه بخصال النبي ﷺ وشمائله .

اذا جلست إلى بعض - الكتاب والخطباء والمفكرين وتسمع لحديثه ، أو تقرأ كتاباته وجدت نفسك تلتذ بذلك التذاذا قد لا تلتذه بأشهى مأكل أو أفخر ملبس ، وتشعر بنشوة فرح غير قابلة للوصف ، وتجد في خطاباته وكتاباته فوق الجمال الأدبي والمواصفات الكتابية والخطابية والفصاحة اللغوية والبلاغة البيانية ، والجذابية التعبيرية والسحر الأسلوبي ، شيئا لا تكاد تعادله شئ من أوصاف القدح والمدح التي يعرفها الأدباء والنقاد ، ذاك هو طلاوة حب النبي ﷺ والحلاوة التي كسبها عن طريق تشبثه بهديه في القول والعمل . . فهو يتحدث بلسان السيرة النبوية ، ويكتب بقلم صنعه الحب ، وبمداد أعده الغرام وينطق عن قيثارة اختزنت ألحان الولاء لدعوته صلى الله عليه وسلم والإخلاص لرسالته ، والحرص على نشر سنته وطريقته ، والاهتمام بتطبيق منهجه على نفسه وعلى الآخرين ، وعلى المجتمع الإنساني حوله .

وبالمقابل تجد أناسا آخرين ، عندهم كل ما يمكن من حسن القول وجودة الكتابة ، وإتقان الخطابة ، وسحر التعبير ، وروعة الأسلوب ، وجذابية الحديث ، والجمال الأدبي ، وعذوبة الأداء . ومع كل ذلك لا تجد عنده من الطلاوة والحلاوة العجيبة التي تجدها عند النوع الأول من الخطباء والكتاب والمفكرين .

ان ذلك بالتأكيد يرجع إلى قدر تعلق الكاتب أو الخطيب أو المبلغ بالنبي ﷺ والحب له والتفاني في الأخذ بسيرته واتباع هديه وطريقته .

ولذلك ، فالكاتب الإسلامي ، والخطيب الإسلامي والأديب الإسلامي ، والداعية الإسلامية ، والعامل في حقل من حقول العمل الإسلامي ، أشد احتياجا إلى هذا الحب ، حتى يستطيع أن يخطب ود الناس ، ويكسب قلوبهم ، ويملك عليهم شعورهم ، ويستغل ذلك كله في القيام بعملية الدعوة .

(من جريدة الداعي الهندية)

المتكلمة بالقرآن الكريم

قال عبد الله بن المبارك . خرجت حاجا إلى بيت الله الحرام و زيارة قبر نبيه عليه الصلاة والسلام لبينما انا في بعض الطريق اذ انا بسواد فتميزت ذلك فاذا هي عجوز عليها درع من صوف وخمار من صوف ، فقلت السلام عليك ورحمة الله وبركاته . فقالت « سلام قولا من رب رحيم » قال فقلت لها يرحمك الله ما تصنعين في هذا المكان قالت : « ومن يضلل الله فلا هادي له » فعلمت انها ضالة عن الطريق . فقلت لها اين تريدين قالت

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وعلى آله وأصحابه وبارك وسلم

نحمده ونصلي على رسوله الكريم

محبوبية الرسول صلى الله عليه وسلم

اذا كان النبي الأعظم سيدنا محمد ﷺ من المحبوبية لدى ربه بمكان قال فيه القرآن الكريم وهو يخاطب الناس بقوله :

قل إن كان آباؤكم وأبناؤكم وإخوانكم وأزواجكم وعشيرتكم وأموال اقترفتموها ، وتجارة تخشون كسادها ، ومساكن ترضونها أحب إليكم من الله ورسوله ، وجهاد في سبيله ، فتربصوا حتى يأتي الله بأمره ، والله لا يهدى القوم الفاسقين . (التوبه : ٢٤)

وقوله :

قل إن كنتم تحبون الله فاتبعوني يحببكم الله ...
(آل عمران : ٣١)

وكان محبوبيته في صحابته رضي الله عنهم - وهم الذين رأوه بأم أعينهم ، وشاهدوا ليله ونهاره ، وعاشوا تعامله معهم ومع الأصدقاء والاعداء والأهلين والأقرباء و لاحظوا أخلاقياته دقيقها وجليلها-مثالية عجز التاريخ البشري عن تقديم نموذج لها في أي عظيم من عظماء التاريخ الإنساني ، يقول عمرو بن العاص رضي الله عنه : " ما كان أحد أحب إلى من رسول الله ﷺ ، ولا أجل في عيني ، وما كنت أطيق أن أملأ عيني منه إجلالا له حتى قيل لي : صفه ، ما استطعت أن أصفه ".

وهناك قصة زيد بن الدثنة ، التي رواها عروة ، قال « لما أخرج أهل مكة زيد بن الدثنة من الحرم ليقتلوه ، وكان قد أسر يوم الرجيع ، وقال له أبو سفيان بن حرب - وهو مشرك يومئذ - أنشدك الله يا زيد أتحب أن محمدا ﷺ عندنا الآن مكانك وأنك في أهلك ؟ فقال زيد : والله ما أحب أن محمدا ﷺ في مكانه الذي هو فيه الآن مقيم تصيبه ، شوكة تؤذيه ، واني جالس في أهلي « فقال أبو سفيان : ما رأيت أحدا من الناس يحب أحدا كحب أصحاب محمد لمحمد ﷺ ». (رواية ابن إسحاق - سيرة ابن هشام ق ٢ ص ١٧٢) .

ولما عاد المسلمون من غزوة أحد إلى المدينة مروا بامرأة من بني دينار ، وقد أصيب زوجها وأخوها وأبوها مع رسول الله ﷺ ، فلما نعوا لها ، قالت : فما فعل رسول الله ﷺ ؟ قالوا : خيرا يا أم فلان ! هو بحمد الله كما تحبين ، قالت أرونيه حتى أنظر إليه فأشير لها إليه ، حتى اذا رأته قالت : كل مصيبة بعدك جلل . (سيرة ابن هشام ، ق ٢ ، ص ٩٩) .

إذا كان صلى الله عليه وسلم من المحبوبية لدى الله والخلق بهذا المكان ، فإن هذه المحبوبية تنتقل إلى كل من يحبه صلى الله عليه وسلم ، وذلك قوله تعالى :

قل إن كنتم تحبون الله فاتبعوني يحببكم الله .

وتسرى المحبوبية في كل ما يصدر منه من أقوال وأفعال وحركات وسكنات ، سراية التيار الكهربائي في الأسلاك

المجلد ٤٤ — ١٤ رجب ١٤١٦ھ الموافق ٧ ديسمبر ١٩٩٥م — العدد

محبوبية الرسول صلى الله عليه وسلم

— قال ابو سفيان : ما رأيت احدا من الناس يحب احدا كحب اصحاب محمد لمحمد ﷺ .

— قل ان كنتم تحبون الله فاتبعونى يحببكم الله .

المتكلمة بالقرآن الكريم

القرآن الحكيم

— عندما يفكر المرء فى الله تعالى والخلق لا يملك الا ان تنطلق جوارحه بالتسبيح والحمد .

FOUNDED IN 1952
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In the name of Allah, the All Compassionate, the Most Merciful

QURAAN AND SUNNAH

Indeed, the best **Word** is the **Word of Allah** (i.e. **Quraan-e-Majeed**) and the **Best Guidance** (i.e. **Sunnah**) of the **Holy Prophet Muhammad** ***(Sallallahu-Alaihi-Wa-Sallam).***

And the best deeds are those declared definite and imperative (according to **Quraan** and **Sunnah**).

And the worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are **Innovations** ***(Bid-'at)*** and every Innovation ***(Bid-'at)*** leads a man to **Eternal Hell-Fire**

And who is more excellent in speech than the one who calls towards **Allah** while he himself does righteous deeds and says . **Admittedly I am from the obedient ones** ***(Muslims).***

(Al-Quraan 41:33)

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below :-

(a) That he calls people to **Allah** (the **'Truth of Allah'**) without involving his **'self'**, in any way.

(b) Every deed of his is based on **Righteousness** showing no divergence between his preaching and his conduct (i e. his own words and actions), and

(c) He asserts himself as a **Muslim**, meaning that he associates himself with the **'Will of Allah'**, as if he is the full embodiment of **Islam**, as ordained by **Him** (Allah) and adopted by **His Prophet Muhammad** ***(Sallallahu-Alaihi-Wa-Sallam)***

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, the All compassionate, the Most Merciful

HAZRAT MUJADDID ALIF-I-SANI

(Rahmatullah alaihi)

Never before Islam in South Asia faced such a severe challenge as did it in the second half of the sixteenth century. As early as the fourteenth century the Hindu mystics had started a movement of unity of religions which taught that the goal of all religions was one and the same and the difference was of means to attain it. This synceretic movement was a subtle attempt on the part of Hinduism to take Islam into its fold and to absorb Muslims in the Hindu society as it did with all the races which entered into South Asia. To add to the severity of the situation there rose a massianic Alfi movement and Syed Ahmed of Jaunpur claimed to be Mehdi. One of the consequences of this was the stress on the "need for the rejuvenation of the True Faith by a person claiming near-prophetic status". The other result was the trend of reformation and liberation in religion contributing to assertion of heteredox forces. All the same the situation became worse with the innovations and heresies of Akbar which got crystallized in the Din-i-Ilahi. But for the firm faith, rare insight and dedicated efforts of Hazrat Shaikh Ahmad Sarhindi who is acknowledged as *Mujaddid Alf-i-Sani (Rahmatullah alaihi)* the orthodox Islam would have succumed to the forces of heterodoxy.

> **"There lives a man of great learning and powerful [illegible] at Sarhind. His name is Shaikh Ahmad. Stayed with him for some time. From his modes and deportments many strange things are emanating. I feel he will be a bright candle that shall illumine the world".**

Hazrat Mujaddid Alf-i-Sani was born at Sarhind, a town in East Punjab, on 26th June, 1954. He received basic education from his father beside memorising Holy Qur-aan. Afterwards he was sent to Sialkot for higher studies. His teachers there included such eminent scholars like Shaikh Yaqoob Kashmiri and Maulana Kamaluddin Kashmiri. One of his class fellows was Allama Sa'adullah who served as Prime Minister of Shah Jahan. Another renowned person who was among his class mates was Maulana Abdul Hakim Sialkoti, a great scholar of scholastic theology, logic, philosophy,

exegesises and science of *hadith.* Maulana Abdul Hakim Sialkoti was the first to call him *Mujaddid Alf-i-Sani (Rahmatullah alaihi).* He began teaching at Sarhind. After sometime he was attracted to Agra and there he met Abul Fazl and Faizi and exchanged views with them. He soon came to the conclusion that these nobles were instrumental to the invention of *Din Ilahi* by Akbar. While he was on his way to hajj he met at Delhi one of his old friends Maulana Hasan, who had become a disciple of Hazrat Baaqi Billah *(Rahmatullah alaihi)* an eminent mystic who introduced *Naqshbandi* order in south Asia. Eventually he entered the *Naqshbandi* order and received *Khirqa-i Khilafat* from his spiritual mentor Hazrat Baaqi Billah *(Rehmatullah alaihi).*

Hazrat Mujaddid Alf-i-Sani (Rahmatullah alaihi) was held in great esteem by Hazrat Baaqi Billah *(Rahmatullah alaihi)* which can be vouchsafed by the following letter addressed to one of his disciples.

> "There lives a man of great learning and powerful deeds at Sarhind. His name is Shaikh Ahmad. Stayed with him for some time. From his modes and deportments many strange things are emanating. I feel he will be a bright candle that shall illumine the world".

Hazrat Mujaddid Alf-i-Sani (Rahmatullah alaihi) also had great attachment and love for his *murshid.* In one of his letter to the son of Hazrat Baaqi Billah (Rahmatullah alaihi) he recorded his affection and respect for his spiritual mentor.

> "This beggar *(Hazrat Mujaddid)* is drowned from head to foot under the obligations of your noble father. This beggar learnt the ABC of this system *(Naqshbandi* order) from him, picked its alphabets from him within two and a half months, and placed himself in spiritual proximity of its perfect devotees."

In his analysis the religious candilion obtaining in the sub-continent was due largely to the adoption of Ibn Arabi's *Wahdatul Wujud* (ontological monism) by Sufis, which was identified with Vedantic mysticism. *Hazrat Mujaddid Alf-i-Sani (Rahmatullah alaihi)* disapproved it and put forward a theory of *Wahdat us Shuhud* (phenomenological monism). We give below brief discriptions of the philosophies of *Wahdatul Wujud* and *Wahdatul Shuhud* as explained by Dr. Mir Valiuddin, an authority on the philosophy of Sufism.

Wahdat-i-Wujud (Unityism): "The founder of this School is Shaikh Muhyid-Din Muhammad ibn 'Ali, commonly known as Ibnul 'Arabi. (or Ibn 'Arabi... and Ash Shaykhul Akbar...").

"Ibn 'Arabi maintains that Being is one — it is that which eixsts by itself and is conceived by itself. This Being is God. God is further believed to be the Absolute Knower. As the Qur-aan says: "He knows every thing." In knowing Himself God knows all things in Himself and distinguishes them from Himself as objects of His knowledge. That is to say 'knowing' implies 'knowledge'

The role of *Hazrat Mujaddid Alf-i-Sani* is great and his efforts to reform and rejuvenate Islamic society proved to be of far-reaching consequences. According to Aziz Ahmad's "In a way he was the pioneer of what modern Islam is today in the Indo-Pakistan sub-continent — isolationist, self-confident, conservative, deeply conscious of the need of a reformation but distrustful of innovations, accepting speculation in theory but dreading it in practice, and insular in its contact with other civilization".

and the 'object known'. God knows His own thought, these being the objects of His knowledge. Now if God's knowledge is perfect (which ex hypothesi, is), His ideas or thoughts (objects of thought) are also perfect in every way. But God has knowledge, is a Knower, from eternity. Therefore His ideas are also eternal. They are uncreated. Knowledge is an attribute of God and cannot, therefore, be separated from Him. It constitutes the very essence of God As God is eternal or uncreated, His knowledge (or ideas) is also uncreated or eternal. The difference, of course, does not impair the essential unity of knowledge, knower and known, but is none the less inherent in the nature of things, i.e , in reality as manifested to us. "Triplicity", as Ibn 'Arabi says, "is the foundation of becoming."

Wahdat i Shuhud

"Like Ibn 'Arabi the *Mujaddid* maintains that Being is one, and the independent existence of finite being is only an appearance without genuine reality. How the world of finite things has acquired existence is explained by him in the following manner.

God is the Perfect Being comprehending all attributes of perfection in His Essence Before the existence of the world there was this Perfect Being alone with all His perfect attributes and names. Now opposed to God's existence or Wujud there is pure nothing or *adam-i-mahad* and opposed to His Life is a form of *'adam'* called ignorance and so on. Thus there are two things: 'perfections' which are beings or *wujudat* and 'imperfections' which are non-beings or *'adamat'*.

"All the various systems of Sufi techniques in India came from Central Asia, and Arabia; his is the only technique which crossed the Indian borders and is still living force in the Punjab, Afghanistan and Asiatic Russia".

When God decided to create the world He cast a reflection or shadow (in *'ikas* or *zill)* of His pure *wujud* or existence into its *'adam-i-mutaqabila'* or 'opposed nothing' i.e., pure *adam* or nothing and there came to be finite existence He cast a reflection or shadow of His life into its 'opposed nothing', death, and there came to be finite life. In the same manner finite knowledge and power came to existence by the reflection of God's knowledge and power into the opposed nothing of ignorance and powerlessness.

In other words, the existence, the life, the knowledge, and the power, etc., of the finite, contingent being is the result of the mixture of 'adam or non-being and the reflex of *Wujud* or existence, life, knowledge and power of God. The essence of the finite in itself, however, is pure *'adam'* or non-being, the existence, life, knowledge, etc., which are found in it, are pure gifts of God. That is how the finite, contingent world has come into being out of nothing and has acquired actual existence.

The *Mujaddid* gives two illustrations to make his meaning clear. The first is this: Suppose you take a stick and put one end of it into the fire so that it catches flame. Now you hold the other end of the stick and rotate it quickly round in a circle. As a result of this a circle of fire will appear. Suppose this appearance is somehow perpetuated and is made to exist by itself. The existence of the contingent is just like the existence of such a circle — real to all outward appearance but having no independent existence of its own

The second illustration is as follows: Suppose by his magic a wizard produces the semblance of a garden. The garden bore fruit. The king who had been watching the performance be-

(Contd. on page 112)

ESSENTIALS OF A WORLD WIDE RELIGION

There are numerous Religions in this world and each of them claim to be the True Religion and its teachings are authentic to be followed by all. Now, the point of discussion is which Religion possesses the Essentials to be World-Wide Religion and what position Islam has vis-a-vis other Religions of the World

For a Religion to be World-Wide, the following two attributes are essential. If a Religion is devoid of any or both of them, it cannot be World-Wide Religion.

The first attribute is that the teachings of that Religion should be easy so as to be practicable for the people of all climes and countries.

The second one is that its teachings should be reasonable and suitable for human nature, the time shall not render them obsolete and impracticable; the Truth shall always be intact in them, and inspite of all types of progress and developments, 'human heart and mind' must accept their significance and truthfulness

In other words, by world-wide is meant that it shall be above from the limitations of time and space What was acceptable from the aspect of knowledge and philosophy in the ancient time shall be acceptable today and also in future.

Therefore, the Religion which claims to be World-Wide, which invited man to enter its fold and give faith to its teachings, obey its commands, must present its teachings as firm as the laws of Geometry and Physics and free from the limitations of time and space. Now, the Religion which claims to be World-Wide, will be judged from this standard.

"Quraan declares "

Surely, the only Religion in the sight of Allah is Islam (Complete Submission to Allah) Now we will examine how far Islam is competent to claim itself as World-Wide Religion.

The Law of Civilisation in Islam is divided into two categories. (a) In the First Category, come those laws which have been described, in detail, by the Prophet Hazrat Muhammad (Sallallahu "alaihi wa sallam) These basic laws throw light one the Aims and Objects of Islam and serve a Beacon Light for the formation of new laws to meet the future requirements

(b) The Second Category consists of those laws which the competent jurists of later time formed by their own intellect and understanding, keeping in view the needs of their times. Since the requirements of civilisation change with the passage of time, these laws are not permanent or unchangeable, but they can be modified according to the requirements of times in the light of Quraan and Sunnah.

Those laws or principles which the Quraan and Traditions have described explicitly are basic and the change of time does not require a modification in them Instead, the world is giving up its previous practices and the civilised people and nations are adopting Islamic law step by step.

Many Islamic laws of Marriage, Divorce, Heritage, Circumcision,, Family and Society have been adopted by Europe and the process is still continuing.

Basic Principles of Islam :

The Quraan has clearly emphasised the above point of view in the following Verse .-

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ

"So you set your face sincerely to the Religion (The Religion based on Allah's pattern) of natural disposition on which He has created man. There is no changing the creation of Allah This is the Right Religion . . . " (30 30)

Here the Religion - Islam- has been declared successive to human nature, and warned by the sentense "Their is no changing in the creation of Allah" that no one is competent to alter any basic principle of Islam which has been conveyed to us by the Quraan and Sunnah.

In this world, there are worshippers of Allah as well as polytheists; believers of right as well as wrong beliefs, but one thing is common among all and that is the 'moral sense'. One may be savage of Africa or a civilised and cultured man of Europe; a polytheist, a worshipper of Allah or an idolater, he tries to distinguish between good and evil according to his comprehension and understanding

External conditions may change an revolution in thoughts and ideas may take place but that sense cannot change Those things which were considered useful and good by our ancestors may be considered bad by us and those things which were considered bad by them may be considered good by us.

(Contd. on page 110)

DU'A - THE HEALING MEDICINE

SHAHIDA MOHIUDDIN

There has been sent down an extremely effective, healing and beneficial medicine, from the heaven of mercy It is easily available in one sense, but rare in another It appears to be common, but is the most special It is beyond our description and praise, because it is the universal remedy for thousands of diseases Such a miraculous medicine is du'a (prayer)

The study of history indicates that to implore and to pray to God is an act as old as man himself In all the religions of the world, prayer is a common dimension Viewed from this perspective, prayer is a necessity in the human situation. Abundant texts exist in this regard as well as extensive literature relating to this form of imploring communication Prayer (du'a) is the yearning of the heart to be one with the Creator and an invocation for His blessings. The study and reflection on the Quranic prayers shows that the most common element is the use of words of praise. God does not wish to receive praise, the praise of God is a prescription for man, which brings him nearer to God

Deeper understanding of the Quranic concept of man and God shows that there is one single straight line, which we may call aim The line represents the line of life of any being, the upper end is God and lower end is man. Though the line is one, yet it is unlimited at the upper and, and limited at the other The innermost yearning of life is to see the end brought together When man invokes the name of God, man forgets his limitation and sublimates his self with the thought of the unlimited. In the Quraan God announces. "When My servant questions thee, concerning Me, then surely I am nigh. I answer the prayer of the supplicant when he crieth unto Me" (2 186)

According to the Quraan, the purpose of the creation of Jinn and Mankind is the worship of God (5.156), and according to an authentic Hadith, the essence of worship (Salat) is prayer (du'a)

Prayer said with utmost humility and tenderness of heart becomes special prayers. Just as a suckling who cannot speak can attain utmost kindness of the mother by weeping; in the same manner the Du'a with tears and utmost humility is the most effective way to communicate with God.

Communication with God:

Prayer is understood as human communication with God Prayer (du'a) is a practical worship, in which, the momin presents his needs in the Presence of God, the Blessed and Exalted, with utmost humility to attain Allah's mercies and blessings While the Lord of the world is All-sufficient, man is extremely needy The fruit of *lee- yaa-ka Na'budu* (1:4) - Thee (alone) we worship - is attained in *lee-yaa-ka nas-ta-'een* (1·5) - Thee (alone) we ask for help. This is an example through which we can be sure that a special reward of worship is received in the form of acceptance of prayer (du'a) and Divine help.

Here a question may be asked: How many times should a du'a or the name God be recited? The answer to this question is given in the Quraan: "Those who remember God standing and sitting and lying on their side (3·191), it means that the prayer and remembrance of Allah should be at all times, so the heart of the true believers be illuminated with that light of heart, through which he can realise the purpose of creation and at last his faith becomes pure and complete and with that complete faith, he says God is Truth Another advice of the Qur-aan that prayer and remembrance of God should be done with the tongue of soul with humility and fear, in a low voice (7 205), only then can it enter the heart and become effective

Prayer said with utmost humility and tenderness of heart becomes special prayers Just as a suckling who cannot speak can attain utmost kindness of the mother by weeping, in the same manner the Du'a with tears and utmost humility is the most effective way to communicate with God

If prayer (Du'a) is done with utmost humility and conviction, then there is a likelihood of receiving abundant favours and blessings. The Quranic verses where the word *mudtar* has been mentioned is important in this connection (6 42, 43,63, 7 55, 94 205) *Mudtar* means compelled, obliged, poor, helpless According to the Quraan every

momin who has been tested by a natural calamity is *Mudtar* In such a condition, the carnal soul dies, at least temporarily Thus, this is the time of spiritual bliss. As is said in the Qur-aan.

"*Is it not He (best) who answereth wronged one. When thee crieth unto m, and removeth the evil,and Hath de you viceroy of the earth? Is there god beside God? Little do they flect (27:62)*".

The image of a true *momin* as it ears in the above mentioned verse, is of a *mudtar* in the sense that he ses through various trails in this life externally and internally He dies ore his physical death. He prays with attention. God the All Knowing the se first of all removes his internal diss and then confers upon him the crown of consolation.

In order to imbibe the real spirit of prayer which is in the Quraan, it is necessary to act strictly and regularly upon all the prescribed conditions of the prayer-such as piety, benevolence, sincerity, hope, fear, humility, having recourse to God in difficulties (*rujuh*) etc. Thus, the Holy Quraan has not only commanded to act upon these conditions but has also mentioned many effective and practical examples such as

"And when they mount upon the ships they pray to Allah, making their faith pure to Him only, but when He bringeth them safe to land, behold, they ascribe (partner) unto Him, (29 65)

Thus, the study of the Quraan shows that du'a (prayer) and *munajat* (supplication) is a healing medicine that has been sent down from the paradise. It is not bitter like some physical medicine, rather it is extremely sweet and pleasant. It enters the heart through the faculties of speech and hearing and thence spreads through the body and encompasses it There are many signs of the efficacy of this luminous medicine. The best sign is the shedding of tears with sincerity and modesty, for prayers with shedding of tears and prostration are most liked by God

Remedy for Muslims' Maladies

In the 'Mysteries of Selflessness' Allama Iqbal says that one night he saw Hazrat Abu Bakr Siddiq in a dream.

Seeing the great patriarch, Iqbal said: "Respected Sir, You set new standards of love; you established the fabric of our commonwealth on a firm basis; Please prescribe some remedy for the woes that plauge us".

Thereupon Hazrat Abu Bakr Siddiq said;

"Get guidance from *Soo-rah Ikhlas* in the Holy Quraan. The remedy for all your maladies lies in holding fast to the doctrine of the Unity of God; God wanted all the Muslims to be one Millat but you have created divisions among you, and labelled yourselves as Afghans, Iranians, Turks and so on. By such divisions you have undermined your own strength. You are like the fruit that has fallen unripe from the tree, The remedy of your woes is that you should discard these divisions. The Muslims should be integrated into one community, and should thus be a manifestation of the Unity of God.

Essential of a World Wide Religion

(Contd from page 108)

One thing may be bad for Chinese and the same may be good for an American This difference of opinion is because of external conditions but the moral (nature) sense or the spirit to distinguish between good and evil is found equally among all the people of countries

Allah has laid the foundation of Islam on this moral sense and the education and training of this sense has been named as "Standard Religion" by the Quraan As the nature of man cannot change, and Islam is a natural Religion, Islam is a permanent and unchangeable Religion It is above the limitations of time and space. Therefore, its claim as a World-Wide Religion is true. Islamic Shariat has taken no effect of time, climate, place etc , and has all along guided man without any distinction It still has and will have in future also the attribute of being a World-Wide Religion The passage of time could not effect its truth and usefulness.

THE MIRACLE OF AL-QUR-AAN

Al-Quraan, the word of Almighty Allah is inimitable and unsurpassable not only in gradeur of its diction, the variety of its imagery and the splendour of its word painting, but also in its substance, meaning, message and profoundity It is an incomparable Book which yields to no abrogation or distortion, and into which no falsehood finds a way from whatever source, be it of the past or of future events mentioned therein, a message from the Creator of mankind our Guardian Lord, to whom praise is due for the bounties, He bestowed upon the mankind

It's not history or biography It is even anthology nor metaphysical dialects nor sublime homiletics It is not poetry either inspite of its rythm and cadence and its captivating charms. It is much more than all that It is the Revelation of God, an undoubted guidance for mankind with a universal and eternal meaning and significance

It proclaims the common source of religions and confirms and completes the earlier Revelations.

> " Allah guides with it those, who seek to gain His pleasure, to the paths of peace, and takes them out of darkness into the light by His will, and guides them to a straight path." (5.16)

The miracle of Qur-aan is bexause of its fivine origin The Qur-aan testifies this.

> "..... This (Quraan) is a book which We have sent down to you, so that you may bring mankind out of darkness into light, by leave of their Lord on to the path of the Mighty, the Praised." (14:1)

Its author is God Himself It is never the Prophet who speaks in the Qur'aan. The scripture addresses him directly or refers to him in the third person. Its literary style and diction are altogether different from the saying of the Prophet *(Sallallahu 'alaihi wa sallam)* which have been preciously preserved If ever the Prophet slightly faltered or hesitated, the revelation at once guided him up. For instance when the Prophet *(Sallallahu 'alaihi wa sallam)* was annoyed at the interruption of a blind man while he was in conversation with a Quraish noble (80:1-2) or which he forbade to himself a thing which God had made lawful. On numerous occasions when he was confronted with some baffling problems, he had to wait for the revelations to appear.

To those who doubt its Divine origin the Qur-aan throws a challenge It asks them first to imitate its full text, then to produce ten Soorahs similar to those in the Qur-aan or to create but a single similar soorah and finally a soorah even slightly resembling one in the Qur-aan The gravity of the challenge can be better appreciated if it is remembered that there are some soorahs in the Qu-aan which are but a line The challenge was not limited to the people of the age of Qur-aan's revelations · it is open for all times

Qur-aan the Word of God is not only inimitable in the profoundity of its contents and message, but also in the gradeur of its diction, its imagery and word painting Its literary form and style surpasses the powers of man and defies imitation. An appraisal of its grandeur of form and style made by Al-Azhar University runs as follows .-

1. "The form of the Qur-aan r flects neither the sedentary softness of the townsman nor the nomadic toughness of the Bedouin. It possesses in right measure the sweetness of the former and the vigour of the latter.
2. The rythm of the syllables is more sustained, than in prose and less patterned than in poetry The pauses come, neither in prose form nor in the manner of poetry, but with a different har monious and rythmic symmetry.
3. The words chosen neither transgress by their banality nor by their extreme rarity but are recongnised as expressing admirable nobility.
4. The sentences are constructed in a dignified manner which use the smallest possible number of words to express ideas of utmost richness
5. The brevity of expression and the conciseness, attain such a striking clearness that men of ordinary intelligence can understand the Qur-aan without difficulty.
6 And at the same time there is such a profoundity, flexibility, suggestivity, and radiance in the Qur-aan that it serves as the basis of the principles and rules for the Islamic Sciences and Arts for theology and for the judicial school Then it is almost impossible in each case to express the idea of a text by one interpretation only, either in Arabic or in foreign languages, even with the greatest care.
7 The Qur-aan speech appears to be super human We find that in the narrations, arguments, doctrines. laws and principles the words have both a persuasive teaching and an emotive force. Throughout the Qur-aan, the speech maintains a wonderful solemnity and powerful majesty which nothing can disturb __"

Unlike any other, its meaning and its linguistic presentation, from one unbreakable whole and the *IJAZ* of the Arabic language, makes it impossible to reproduce the Quraan in any other language.

Hazrat Mujaddid Alif-i-Sani

(Contd. from page 107)

lieved that if the wizard were to be killed instantaneously the garden would continue to exist as a real genuine garden So he ordered the wizard to be executed at once. The story, which is of an Indian origin, says that this magic garden still exists and bears fruit".

It is thus clear from *Wahdat-ul-Wajud* that God alone exists and none else. Whatever we see around are the manifestations of God. A follower of this philosophy will naturally regard al His flashes and appearances as One in all and All is one that is to believe All in God. *(hama ust)*. The ultimate end of the system is the realization by his follower that "I am Truth *(anal Haq)* As against this *Hazrat Mujaddid Alf-i-Sani* maintains that God's creation is His reflection and reflection should not be confused with reality. Therefore the follower of his system will say All is from God *(hama azust)* The aim of the mystic following the philosophy of *Wahdatul Shuhud* is the attainment of the realization that (I am *abduh)*

In order to rehabilitate orthodox Islam in South Asia *Hazrat Muajaddid Alf-i-Sani* adopted the medium of *maktubat* i.e writing letter to the elite for the propagation of his religious, mystical and political ideas. In his *maktubat* he denounced all accretions and aberrations resulting from Akbar's policy of eclecticism in matter of faith and religion. In one of his letters addressed to a Mughal noble he wrote:

"The monarch is to the world (state), 'as the heart to the body. If the heart remains pure, it keeps the body as well pure The purity or impurity of the state depends upon its ruler. You are aware of what the Muslims have suffered in the previous reign. In former periods of decadence the plight of the Muslims had not exceeded the point that they followed their religion, while unbelievers followed their own . but in the previous (Akbar's) reign the infidels forced pagan practices on this Muslim land, and the Muslims were prevented from observing their religious commandments".

In his efforts to reform the court he fell victim to the intrigues of his opponents and he was imprisoned by Jahangir at the Gwaliar Fort, for one year But eventually Jahangir realized his mistake and treated him with affection and great esteem. Some of the measures adopted by Jahangir for the Islamization of administration were largely due to the influence of *Hazrat Mujaddid Alf-i-Sani (Rahmatullah alaihi)*.

The role of *Hazrat Mujaddid Alf-i-Sani* is great and his efforts to reform and rejuvenate Islamic society proved to be of far-reaching consequences. According to Aziz Ahmad's "In a way he was the pioneer of what modern Islam is today in the Indo–Pakistan sub-continent — isolationist, self-confident, conservative, deeply conscious of the need of a reformation but distrustful of innovations, accepting speculation in theory but dreading it in practice, and insular in its contact with other civilization".

To quote Allama Iqbal "All the various systems of Sufi techniques in India came from Central Asia, and Arabia; his is the only technique which crossed the Indian borders and is still living force in the Punjab, Afghanistan and Asiatic Russia".

Blind Justice

A teenager boy who was sent to prison by the police at the age of five spent nine years behind bars He was handed to Chakiwara police by some people in 1981 The police however, sent him to juvennile jail after failure to locate his parents. The boy was so terrorised by the whole scenario that he forgot his real name While in prison, he was given the nickname "Ummi". In January 1991, he was released and handed over to the Ansar Burney Welfare Trust

Bis-mil-laa-hir-rah-maa-nir-ra-heem

In the name of Allah, the All Compassionate, the Most Merciful.

SOO-RA-TUL-AL-'ASR INTRODCUTION

Name and Designation :- It is the 103rd Chapter of the Quraan Majeed according to compilation. It derives its name, *Al-'Asr,* from the very first Verse of the *Soorah* of the Chapter under reference.

A great majority of the commentators of the Quraan agree and are of the view that the *Soorah* was revealed to the Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* in Makkah as the subject matter also indicates that it must have been sent down by the Almighty Allah in the earliest stage of his life at Makkah.

It was a time, according to the commentators in majority, when the message of Islam was being preached, in brief, but extremely pithy sentences. These sentences were indelible. These highly impressive sentences were automatically committed to memory, if the listeners heard them only once. They could not forget them even if they wanted to

This *Soorah* is a unique example of brevity and at the same time of comprehensiveness. This is due to the use of words that are perfect by themselves and carry a world of meaning in them. In this brief Chapter of Quraan Majeed, the true way and source of success in life have been stated and also the way to ruin and destruction.

In other words, it covers fully the aims and objects of life of an individual in this world and hereafter. It has been pointed out very rightly by Imam Shaafi'ee (*R. A.*) that if the people really pondered and considered with the right attitude the *Soorah* under discussion, it is sufficient for their guidance for all times.

CHAPTER 103, AL-ʿASR	PART 30, ʿAM-MA	
SOO-RA-TUL-ʿASR	SOO-RA-TUL-ʿASR	
REVEALED AT MAKKAH	MAK-KEEY-YAH	
SECTION 1	RU-KOO-ʿU-HAA 1	
VERSES 3	AA-YAA-TU-HAA 3	
In the name of Allah, the All Compassionate, the Most Merciful.	Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. By the Time.	1. Wal-ʿas-ri.	١- وَالْعَصْرِ ۝
2. Surely, man is in loss.	2. In-nal-in-saa-na la-fee khusr.	٢- اِنَّ الْاِنْسَانَ لَفِيْ خُسْرٍ ۝
3. Except those who believe and do virtuous deeds,	3. Il-lal-la-zee-na aa-ma-noo wa ʿa-mi-lus-ṣaa-li-ḥaa-ti,	٣- اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
and enjoin upon one another the truth,	wa ta-waa-ṣau-bil-ḥaq-qi,	وَتَوَاصَوْا بِالْحَقِّ ۙ
and enjoin upon one another steadfastness.	wa ta-waa-ṣau bis-ṣabr.	وَتَوَاصَوْا بِالصَّبْرِ ۝

COMMENTARY
TIME IS DESTINY

By the Time! Man is, no doubt, in loss with the exception of those who believed in Almighty Allah and did Righteous Deeds and exhorted one another to Truth, and Patience.

In this world, every thing is fleeting, transitory and temporary. In one short and sweet *Soorah* (Chapter) of Quraan Majeed *(Soorah Al-ʿAsr)*, Allah tells us in clear words and emphatic manner, (on oath), by the Time, that Man is loser, he stands to lose at the threshold of Time and in the midst of the panorama that surrounds him. Because his trading capital or stock-in-trade that is Time, is such as keeps on vanishing.

We are told that protection from and safeguard against the inherent loss is to believe in Almighty Allah, go on doing the right, to stick to the right and to remain steadfast in the pursuit of the right, even in the face of trials and ordeals. This is the way for a man to turn Time to his advantage.

To keep to the Right is possible through one's Mind. One should, therefore, make a firm resolve and a determined effort to save himself from the ravages of Time.

Quraan Majeed has described man's fateful destiny and also prescribed a remedy in the short *Soorah* mentioned above. Let us keep both in our mind to save ourselves from loss in life.

Verse No. 1
We may interpret time through the Ages, or long periods, in which case it comes near to the abstract idea of time.

Verse No. 2
If life be considered a business bargain, man, by merely attending to his material gains, will lose. When he makes up his day's account in the afternoon, it will show a loss. It will only show profit if he has Faith, leads a good life, and contributes to social welfare by directing and encouraging other people on the Path of Truth and Constancy.

Verse No. 3
Faith is man's armour, which wards off the wounds of the material world; and his righteous life is his positive contribution to spiritual ascent.

If he lived only for himself, he would not fulfil his whole duty. Whatever good he has, especially in moral and spiritual life, he must spread among his brethren, so that they may see the Truth and stand by it in the patient hope and unshaken constancy amidst all the storm and stress of outer life. For he and they will then have attained peace within.

Belief in Almighty Allah

(1) It implies that one has to believe in Almighty Allah not merely in His being but in the sense that He alone is God, no one else is an associate in His Godhead;

(2) He alone is worthy that man should worship, serve and obey Him;

(3) He alone can make or mar destinies, man should invoke Him alone and have trust in Him alone.

(4) He alone can enjoin things and forbid things, man is under obligation to obey Him and refrain from what He forbids.

(5) He sees every thing and hears every thing, not to speak of any act of man, even his motives and intentions with which he has done an act, are not hidden from Him.

Belief in Allah's Messengers

(1) One has to believe in Allah's Messengers, in the sense that he is a Guide and Leader appointed by Allah, whatever he has taught, is from Allah, is based upon the Truth and has to be acknowledged and accepted. This belief in Apostleship also includes faith in the Angels, the Prophets, the Divine Books and in the Quraan itself, for this forms part of the teachings which the Messenger of Allah has given.

(2) One has to believe in the Hereafter, in the sense that man's present life is not his first and last life, but after death man has to be resurrected, to render and account to God in respect of the deeds done in the present life, and has to be rewarded for the good deeds and punished for the evil deeds accordingly. This Faith provides a firm basis for morality and character, upon which can be built the edifice of a pure life, whereas the truth is that without such Faith, the life of man, however beautiful and pleasing outwardly, is like a ship without an anchor, which is at the mercy of the waves wherever they may take it.

Righteous Deeds :

(1) According to the Quraan, no act can be a good act unless it is based on Faith and it is performed in obedience to the guidance given by Allah and His Messenger. That is why, in the Quraan exhortation to perform good deeds is preceded everywhere by Faith, and in this *Soorah*, too, it has been mentioned after the Faith.

(2) Faith is reliable and beneficial, the sincerity of which is proved by man's own act and deed, otherwise Faith without righteous deeds would be a false claim refuted by the man himself when in spite of this claim he follows a way opposed to the way taught by Allah and His Messenger In other words, mere Faith without Righteous Deeds cannot save man from loss.

The above two qualities are such as must be possessed by every single individual. Then, the Soorah mentions two further qualities, which a man must have in order to be saved from loss. They are that the people who believe and do good deeds must exhort one another to Truth and Patience. This means that, in the first place, a believing and righteous people should not live as individuals but should create a believing and righeous society by their combination. Second, that every individual of this society must feel his responsibility not to let the society become degenerate Thus, all its members are duty-bound to exhort one another to Truth and to Patience

To exhort one another of Truth means that the Society of the Believers should not be so insensitive that falsehood may thrive and things against justice and truth be done in it, and the people be watching every thing indifferently. On the contrary, it should be a living, sensitive Society so that whenever and wherever falsehood appears, the upholders of the Truth should rise up against it, and no member of the Society should rest content with only himself adhering to truth, righteousness, justice and rendering the rights of others, but should exhort others also adopt the same way of life

This is the spirit that can ensure security of Society against moral degeneration and decay. If a Society becomes devoid of this spirit, it cannot remain secure from loss, and eventually even those people also are affected by the loss, who might in their own way be adhering to the Truth, but were insensitive to violation of the Truth in their Society.

Patience and Constancy :

Besides exhorting to the Truth, the other thing which has been declared as a necessary condition for keeping the believers and their Society secure from loss is that the members of the society should enjoin Patience upon one another. That is, they should enjoin upon one another to bear with fortitude and steadfastness the difficulties, hardships, trials, losses and deprivations which befall the one who adheres to the Truth and supports it Each one of them should incourage the other to bear up against adversity steadfastly.

In short, it has been declared in the *Soorah Al-'Asr* that each and every individual (man and woman) beloging to any community of mankind in the Universe shall be in manifest loss; if he has not been able to adopt and follow strictly the principles laid down in it, as summarised below :-

a) Belief in Almighty Allah who has created man in the best of moulds,

b) Performance of Righteous Deeds as ordained in Quraan and Sunnah,

c) Exhorting other members of the Society, the Truth, the Message of Allah,

d) To observe Patience and Constancy in the Mission of spreading Truth in order to maintain peace and tranquillity among all the Members of the Society.

In the end, we pray to Almighty Allah to be so fortunate as to make our lives strictly in accordance with the above four qualities to be endowed with His Gift and Reward here and in the Hereafter. Ameen!

خالقه– إياه. ولن يتمكن كل إنسان من أن يهتدى إلى غوامض الأمور هذه، ومن يستطيعون الاهتداء إليها لن يكونوا إلا عدد الأصابع، وهم الآخرون لن يهتدوا إليها في حياتهم و إنما في غضون قرون و جيل بعد جيل. لوجب– حتى لا تذهب حكمة الله القدير المتعال سدى دونما فائدة– خلق هداة جُبِلُوا على مثل هذه الموهبة وكانوا أسوة لتعليم مكارم أخلاقهم المجبولين عليها. وذلك حسب مقتضيات البلاد والعصر حينا لآخر" (المصدر نفسه ص:١٢٣)

فثبت في ضوء هذين النصين من مقاله هذا ومقالاته الأخرى أن التفطن لأسباب وعلل والأوامر الشرعية كلها– و إن لم يكن يفوق العقل البشري– إلا أنه ليس لكل عقل شخصي أن يدعى إدارك حقيقة كل أمر شرعي والاهتداء إلى حكمته البالغة. فنوجه إلى "سرسيد" سؤ الا فحواه: كيف جاز تكليف كافة الناس من دون عِدة رجال منهم يعرفون أسرار الشريعة (بمن فيهم "سرسيد" على حد زعمه) بالعمل بالأومر الشرعية؟ مع أن الأعمال التى يُكَلَّفُوْنَ بالعمل بها أو الامتناع عنها تفوق عقل كل رجل منهم

المصابون بمرض في عقلهم وإدراكهم واتباع ذوى العقول الصحيحة

فليس لنا نحن عبيد الشهوات ومرضى العقل والإدراك إلا أن نجعل أصحاب العقول الصحيحة المتكاملة الذين قد سبق أن ذكرنا نبذة من صفاتهم، أطباء روحانيين، ونعتبرهم أنهم ينقذون أنفسنا من الشقاء الأبدي والموت الدائم، كما يحمل جاهل مريض يدخل على طبيب بارع للتداوى من فكرة نحو هذا الطبيب. وكما أن مريضا يرضى بتعاطى أقراص "كونين" (QUININE) – بل و بتعاطى أدوية لايعرف أسماءها مع أنه ليس له أي إلمام بهذه الأقراص شخصيا– وذلك لأجل أن الطبيب قد أمره بتعاطيها فحسب ثقة منه بأن الطبيب يعرف حق المعرفة مالها من خاصة ومفعول ضارو نافع. وكذلك يتحتم على أصحاب العقول المريضة أن يخضعوا تماما لما يأمر به أصحاب العقول الصحيحة، و أن لا يدعوا المماطلة والتردد وشح النفس، أن يتطرق إلى تعاطى الوصفات والمحافظة على أطعمة الحمية التى أمربها ذوالعقول الصحيحة ولو للحظة واحدة شريطة أن لاتبقى لديهم شبهة نحو براعة الطبيب و أن هذه الوصفات قد كتبها الطبيب بنفسه.

وقد قال الله تعالى:

"فَلاَ وَرَبِّكَ لاَيُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَيَجِدُوْا فِيْ أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا"(سورة النساء/٦٥)

يتناوله لكرهه، والشيء الذى يمنع عن تعاطيه نرغب فيه، ولكننا لثقة منا بخبرة الطبيب ومواساته فى شأننا، الذى قد سلمناها بصورة تافهة وظن خفيف- نضطر إلى تغير موقفنا تجاه استخدام ذلك الدواء والغذاء ولا نخضع لما يأمر به العقل فى هذا الصدد، بل و إنما نؤول ذلك ونقتنع بأن اتباع أصحاب العقل يعنى الاتباع للعقل بنفسه، وبذلك فلم نأت بشيء بدون إيحاء من العقل.

هذا هو شأن الدين والشريعة ولكنه يأخذنا العجب والأسف إذ نرى "سرسيد أحمد خان" انه قد بذل محاولات لينزع من قلوب عامة الناس فكرتنا هذه أويحول دون نفوذها وذلك بقوة منطقه الغريب وعبارته المبهمة، فإنه يقول: " إن مبدئي هذا سديد للغاية أن الإنسان لم يأت تكليفه إلابسبب عقله الذى يتمتع به. فكل ما يُكَلَّفُ بالعمل به يجب أن لايفوق العقل البشري بالضرورة وإلالزم تواجد المسبب بدون سببه، وهو مستحيل. فثبت أن العادات التى أُمِرَ الإنسان بتحلية نفسه بها أو الابتعادعنها من البديهي أنها ليست خارج إطار إدراكه".

(مجلة "تهذيب الأخلاق" الأردية، السنة٢ ط: لاهور، المقال: كانشنس،ص١٢٣)

سؤال موجه إلى "سرسيد"

وبالمناسبة نتساءل إلى "سرسيد" أنه ماذا يريد بالعقل الذى يزعم أنه علة لتكليف الإنسان بالأوامر الشرعية؟ هل يريد به تواجد قوة مدركة فى كل إنسان؟ أم معرفته عن طريقها بكل شئ بنصه وفصه؟ فإن أريد الأول فكيف لزم الانفكاك فيما بين العلة ومعلولها بسبب عدم التعرف على أسباب وحكم تنطوى عليها بعض أو امر الشريعة والأخلاق؟ و إن أراد "سرسيد" المعنى الثانى- لا قدر الله ذلك- فإنى لا أسلم أن ما جعله علة لتكليف الإنسان بالأوامر، أنه صحيح، و إنك تتعجب إذ تسمع أنه كما أنى لا أعتبر هذا المعنى صحيحا وصادقا كذلك لايرتضى "سرسيد" هو الآخر بأن يعترف به. فإنه يقول فى الجزء الثانى من المقال المشار إليه أعلاه:

"فثبت بهذا التصريح الذى يبدو صوابا سويا فى مظهره ولا يشوبه شئ من الالتواء والتعقيد أن التمييز بين السيء والحسن ليس شيئا بذاته، وأنه لا يجدر بأن يُعْتَبَرَ جوهر مبادئ ديانة فى بداية الأمر، كما أنه لايجدر بأن يكون هاديا بنفسه. نعم، إذا جاءت تربية الطبيعة وفق المبادئ الصادقة، أو تتأثر طبيعة بمعتقدات صادقة، وتقوم طبيعة بصيانة نفسها فى بوتقة الصدق، أصبحت الطبيعة تفوز بموهبة هذا التمييز" . (نفس المصدرص١٢٠)

ويقول فى موضع آخر:

"نعم يستطيع الناس إذا أمعنوا النظر فى قانون قدرته تعالى معرفة عادات تربيّ سجية الإنسان بحيث لا تخونه قطّ، ولكن متى؟ عند ما اكتسب الإنسان تصاعدا كافيا فى علمه، واصبح على إلمام موثوق به بآيات قدرته تعالى وبشتى المواهب التى أودعها الله -

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وعلى آله وأصحابه وبارك وسلم

نحمده ونصلي على رسوله الكريم

رئيس الأطباء الروحانيين

(محمد صلى الله عليه وسلم)

(الحلقة الأولى)

بقلم: العلامة شبير أحمد العثماني الديوبندي الباكستاني

(المتوفى ١٣٦٩هـ الموافق ١٩٤٩م)

تعريب : الأخ عبد الرشيد البستوي القاسمي

الرد على انتقادات "سرسيد أحمد خان"

نعم لم يتضمن مقالنا هذا الرد على ما أورده "سرسيد" من الاعتراض على أن عقول معظم الناس لاتستطيع- لإصابتها بالأمراض- التمييز بين ماهو جيد وما هو رديء وبين ما هو خيروما هو شر، كما أنها لا تكفي لمعرفة الطيب والخبيث، فكيف جاز تكليفنا بأوامر الشرع من عند الله؟، مع أن الإنسان لم يُكلَّفْ الإيتان بأوامر الشريعة على عكس الحيوانات الأخرى إلا لأجل أنه يتمتع بالعقل.

وموجز الرد على هذا الاعتراض ليس إلا أن يقال: إنه ليس هناك شيء مما كلفتنا الشريعة بفهمه والعمل به للحدّ المقرر يفوق قدرتنا. ويكفينا هذا القدر من الفائدة في خصوص تحلينا بالعقل والتفوق على أبناء جلدتنا أن نتعرف على ألوهية الله سبحانه و نبوة الرسول صلى الله عليه وسلم، و أن نفوض رغباتنا و أعمالنا كلها إليهما، ونعلم إجماليا ان اللذين قد آمنا بصدقهما لاشك في أن كلا منهما ناصح مخلص لنا، ذوحكم بالغة، و أن العمل بتعاليمهما مهما كانت تافهة لايخلو من خير وسعادة و إن لم نهتد إلى حكم ومصالح مفصلة تنطوي عليها أوامر الشريعة كلها أو بعضها.

ومثله كمثل طبيب بارع يدلي برأي في خصوص دواء أو غذاء بانه ينفع أو يضر فإننا نحن جميعا- و إن تكن لنا معرفة بخاصيات ذلك الشي وكيفياته وحدِّ باسمه حق المعرفة، وإن كان الشي الذي يأمر- الطبيب

المجلد ٤٤ ٢٨ جمادى الثانى ١٤١٦هـ الموافق ٢٣ نوفمبر ١٩٩٥م العدد ١٤

رئيس الأطباء الروحانيين
(محمد صلى الله عليه وسلم)

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In the name of Allah, the All Compassionate, the Most Merciful

Indeed, the best **Word** is the **Word of Allah** (i e **Quraan-e-Majeed**) and the **Best Guidance** (i.e. **Sunnah**) of the **Holy Prophet Muhammad** ***(Sallallahu-Alaihi-Wa-Sallam).***

And the best deeds are those declared definite and imperative (according to **Quraan** and **Sunnah**).

And the worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are **Innovations** ***(Bid-'at)*** and every Innovation ***(Bid-'at)*** leads a man to **Eternal Hell-Fire**.

And who is more excellent in speech than the one who calls towards **Allah** while he himself does righteous deeds and says . **Admittedly** I am from the obedient ones ***(Muslims).***

(Al-Quraan 41:33)

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below :-

(a) That he calls people to **Allah** (the **'Truth of Allah'**) without involving his **'self'**, in any way.

(b) Every deed of his is based on **Righteousness** showing no divergence between his preaching and his conduct (i e his own words and actions), and

(c) He asserts himself as a **Muslim**, meaning that he associates himself with the **'Will of Allah'**, as if he is the full embodiment of **Islam**, as ordained by **Him** (Allah) and adopted by **His Prophet Muhammad** ***(Sallallahu-Alaihi-Wa-Sallam)***

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, the All compassionate, the Most Merciful.

HAZRAT MUJADDID ALIF-I-SANI

(Rahmatullah alaihi)

Never before Islam in South Asia faced such a severe challenge as did it in the second half of the sixteenth century. As early as the fourteenth century the Hindu mystics had started a movement of unity of religions which taught that the goal of all religions was one and the same and the difference was of means to attain it. This synceretic movement was a subtle attempt on the part of Hinduism to take Islam into its fold and to absorb Muslims in the Hindu society as it did with all the races which entered into South Asia. To add to the severity of the situation there rose a massianic Alfi movement and Syed Ahmed of Jaunpur claimed to be Mehdi. One of the consequences of this was the stress on the "need for the rejuvenation of the True Faith by a person claiming near-prophetic status". The other result was the trend of reformation and liberation in religion contributing to assertion of heteredox forces. All the same the situation became worse with the innovations and heresies of Akbar which got crystallized in the Din-i-Ilahi. But for the firm faith, rare insight and dedicated efforts of Hazrat Shaikh Ahmad Sarhindi who is acknowledged as *Mujaddid Alf-i-Sani (Rahmatullah alaihi)* the orthodox Islam would have succumed to the forces of heterodoxy.

> **"There lives a man of great learning and power [illegible] at Sarhind. His name is Shaikh Ahmad. Stayed with him for some time. From his modest and deportment many strange things are emanating. I feel he will be a bright candle that shall illumine the world".**

Hazrat Mujaddid Alf-i-Sani was born at Sarhind, a town in East Punjab, on 26th June, 1954. He received basic education from his father beside memorising Holy Qur-aan. Afterwards he was sent to Sialkot for higher studies. His teachers there included such eminent scholars like Shaikh Yaqoob Kashmiri and Maulana Kamaluddin Kashmiri. One of his class fellows was Allama Sa'adullah who served as Prime Minister of Shah Jahan. Another renowned person who was among his class mates was Maulana Abdul Hakim Sialkoti, a great scholar of scholastic theology, logic, philosophy,

exegesises and science of *hadith*. Maulana Abdul Hakim Sialkoti was the first to call him *Mujaddid Alf-i-Sani (Rahmatullah alaihi)*. He began teaching at Sarhind. After sometime he was attracted to Agra and there he met Abul Fazl and Faizi and exchanged views with them. He soon came to the conclusion that these nobles were instrumental to the invention of *Din Ilahi* by Akbar. While he was on his way to hajj he met at Delhi one of his old friends Maulana Hasan, who had become a disciple of Hazrat Baaqi Billah *(Rahmatullah alaihi)* an eminent mystic who introduced *Naqshbandi* order in south Asia. Eventually he entered the *Naqshbandi* order and received *Khirqa-i Khilafat* from his spiritual mentor Hazrat Baaqi Billah *(Rehmatullah alaihi)*

Hazrat Mujaddid Alf-i-Sani (Rahmatullah alaihi) was held in great esteem by Hazrat Baaqi Billah *(Rahmatullah alaihi)* which can be vouchsafed by the following letter addressed to one of his disciples.

> "There lives a man of great learning and powerful deeds at Sarhind. His name is Shaikh Ahmad. Stayed with him for some time. From his modes and deportments many strange things are emanating. I feel he will be a bright candle that shall illumine the world".

Hazrat *Mujaddid Alf-i-Sani* *(Rahmatullah alaihi)* also had great attachment and love for his *murshid*. In one of his letter to the son of Hazrat Baaqi Billah (Rahmatullah alaihi) he recorded his affection and respect for his spiritual mentor.

> "This beggar *(Hazrat Mujaddid)* is drowned from head to foot under the obligations of your noble father. This beggar learnt the ABC of this system *(Naqshbandi* order) from him, picked its alphabets from him within two and a half months, and placed himself in spiritual proximity of its perfect devotees."

In his analysis the religious candilion obtaining in the sub-continent was due largely to the adoption of Ibn Arabi's *Wahdatul Wujud* (ontological monism) by Sufis, which was identified with Vedantic mysticism. *Hazrat Mujaddid Alf-i-Sani (Rahmatullah alaihi)* disapproved it and put forward a theory of *Wahdat us Shuhud* (phenomenological monism). We give below brief discriptions of the philosophies of *Wahdatul Wujud* and *Wahdatul Shuhud* as explained by Dr. Mir Valiuddin, an authority on the philosophy of Sufism.

Wahdat-i-Wujud (Unityism): "The founder of this School is Shaikh Muhyid-Din Muhammad ibn 'Ali, commonly known as Ibnul 'Arabi. (or Ibn 'Arabi... and Ash Shaykhul Akbar...").

"Ibn 'Arabi maintains that Being is one — it is that which eixsts by itself and is conceived by itself. This Being is God. God is further believed to be the Absolute Knower. As the Qur-aan says: "He knows every thing." In knowing Himself God knows all things in Himself and distinguishes them from Himself as objects of His knowledge. That is to say 'knowing' implies 'knowledge'

The role of *Hazrat Mujaddid Alf-i-Sani* is great and his efforts to reform and rejuvenate Islamic society proved to be of far-reaching consequences. According to Aziz Ahmad's "In a way he was the pioneer of what modern Islam is today in the Indo-Pakistan sub-continent — isolationist, self-confident, conservative, deeply conscious of the need of a reformation but distrustful of innovations, accepting speculation in theory but dreading it in practice, and insular in its contact with other civilization".

and the 'object known'. God knows His own thought, these being the objects of His knowledge. Now if God's knowledge is perfect (which ex hypothesi, is), His ideas or thoughts (objects of thought) are also perfect in every way. But God has knowledge, is a Knower, from eternity. Therefore His ideas are also eternal. They are uncreated. Knowledge is an attribute of God and cannot, therefore, be separated from Him. It constitutes the very essence of God As God is eternal or uncreated, His knowledge (or ideas) is also uncreated or eternal. The difference, of course, does not impair the essential unity of knowledge, knower and known, but is none the less inherent in the nature of things, i.e., in reality as manifested to us "Triplicity", as Ibn 'Arabi says, "is the foundation of becoming."

Wahdat i Shuhud

"Like Ibn 'Arabi the *Mujaddid* maintains that Being is one, and the independent existence of finite being is only an appearance without genuine reality. How the world of finite things has acquired existence is explained by him in the following manner.

God is the Perfect Being comprehending all attributes of perfection in His Essence Before the existence of the world there was this Perfect Being alone with all His perfect attributes and names. Now opposed to God's existence or Wujud there is pure nothing or *adam-i-muhad* and opposed to His Life is a form of *'adam'* called ignorance and so on. Thus there are two things: 'perfections' which are beings or *wujudat* and 'imperfections' which are non-beings or *'adamat'*.

"All the various systems of Sufi techniques in India came from Central Asia and Arabia; his is the only technique which crossed the Indian borders and is still living force in the Punjab, Afghanistan and Asiatic Russia".

When God decided to create the world He cast a reflection or shadow (in *'ikas* or *zill)* of His pure *wujud* or existence into its *'adam-i-mutaqabila'* or 'opposed nothing' i e., pure *adam* or nothing and there came to be finite existence. He cast a reflection or shadow of His life into its 'opposed nothing', death, and there came to be finite life In the same manner finite knowledge and power came to existence by the reflection of God's knowledge and power into the opposed nothing of ignorance and powerlessness.

In other words, the existence, the life, the knowledge, and the power, etc., of the finite, contingent being is the result of the mixture of 'adam or non-being and the reflex of *Wujud* or existence, life, knowledge and power of God. The essence of the finite in itself, however, is pure *'adam'* or non-being, the existence, life, knowledge, etc., which are found in it, are pure gifts of God. That is how the finite, contingent world has come into being out of nothing and has acquired actual existence.

The *Mujaddid* gives two illustrations to make his meaning clear. The first is this: Suppose you take a stick and put one end of it into the fire so that it catches flame. Now you hold the other end of the stick and rotate it quickly round in a circle. As a result of this a circle of fire will appear. Suppose this appearance is somehow perpetuated and is made to exist by itself. The existence of the contingent is just like the existence of such a circle — real to all outward appearance but having no independent existence of its own.

The second illustration is as follows: Suppose by his magic a wizard produces the semblance of a garden. The garden bore fruit. The king who had been watching the performance be-

(Contd. on page 112)

ESSENTIALS OF A WORLD WIDE RELIGION

There are numerous Religions in this world and each of them claim to be the True Religion and its teachings are authentic to be followed by all. Now, the point of discussion is which Religion possesses the Essentials to be World-Wide Religion and what position Islam has vis-a-vis other Religions of the World

For a Religion to be World-Wide, the following two attributes are essential. If a Religion is devoid of any or both of them, it cannot be World-Wide Religion.

The first attribute is that the teachings of that Religion should be easy so as to be practicable for the people of all climes and countries

The second one is that its teachings should be reasonable and suitable for human nature, the time shall not render them obsolete and impracticable; the Truth shall always be intact in them; and inspite of all types of progress and developments, 'human heart and mind' must accept their significance and truthfulness

In other words, by world-wide is meant that it shall be above from the limitations of time and space What was acceptable from the aspect of knowledge and philosophy in the ancient time shall be acceptable today and also in future.

Therefore, the Religion which claims to be World-Wide, which invited man to enter its fold and give faith to its teachings, obey its commands, must present its teachings as firm as the laws of Geometry and Physics and free from the limitations of time and space. Now, the Religion which claims to be World-Wide, will be judged from this standard. "Quraan declares "

Surely, the only Religion in the sight of Allah is Islam (Complete Submission to Allah) Now we will examine how far Islam is competent to claim itself as World-Wide Religion.

The Law of Civilisation in Islam is divided into two categories. (a) In the First Category, come those laws which have been described, in detail, by the Prophet Hazrat Muhammad (Sallallahu "alaihi wa sallam). These basic laws throw light one the Aims and Objects of Islam and serve a Beacon Light for the formation of new laws to meet the future requirements

(b) The Second Category consists of those laws which the competent jurists of later time formed by their own intellect and understanding, keeping in view the needs of their times. Since the requirements of civilisation change with the passage of time, these laws are not permanent or unchangeable, but they can be modified according to the requirements of times in the light of Quraan and Sunnah.

Those laws or principles which the Quraan and Traditions have described explicitly are basic and the change of time does not require a modification in them. Instead, the world is giving up its previous practices and the civilised people and nations are adopting Islamic law step by step.

Many Islamic laws of Marriage, Divorce, Heritage, Circumcision,, Family and Society have been adopted by Europe and the process is still continuing.

Basic Principles of Islam :

The Quraan has clearly emphasised the above point of view in the following Verse :-

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ
الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ
اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ

"So you set your face sincerely to the Religion (The Religion based on Allah's pattern) of natural disposition on which He has created man. There is no changing the creation of Allah This is the Right Religion .... " (30:30).

Here the Religion - Islam- has been declared successive to human nature, and warned by the sentense "Their is no changing in the creation of Allah" that no one is competent to alter any basic principle of Islam which has been conveyed to us by the Quraan and Sunnah

In this world, there are worshippers of Allah as well as polytheists, believers of right as well as wrong beliefs, but one thing is common among all and that is the 'moral sense' One may be savage of Africa or a civilised and cultured man of Europe; a polytheist; a worshipper of Allah or an idolater, he tries to distinguish between good and evil according to his comprehension and understanding

External conditions may change an revolution in thoughts and ideas may take place but that sense cannot change. Those things which were considered useful and good by our ancestors may be considered bad by us and those things which were considered bad by them may be considered good by us.

(Contd. on page 110)

DU'A - THE HEALING MEDICINE

SHAHIDA MOHIUDDIN

There has been sent down an extremely effective, healing and beneficial medicine, from the heaven of mercy It is easily available in one sense, but rare in another It appears to be common, but is the most special. It is beyond our description and praise, because it is the universal remedy for thousands of diseases Such a miraculous medicine is du'a (prayer)

The study of history indicates that to implore and to pray to God is an act as old as man himself. In all the religions of the world, prayer is a common dimension. Viewed from this perspective, prayer is a necessity in the human situation Abundant texts exist in this regard as well as extensive literature relating to this form of imploring communication. Prayer (du'a) is the yearning of the heart to be one with the Creator and an invocation for His blessings. The study and reflection on the Quranic prayers shows that the most common element is the use of words of praise God does not wish to receive praise, the praise of God is a prescription for man, which brings him nearer to God

Deeper understanding of the Quranic concept of man and God shows that there is one single straight line, which we may call aim The line represents the line of life of any being, the upper end is God and lower end is man. Though the line is one, yet it is unlimited at the upper and, and limited at the other The innermost yearning of life is to see the end brought together When man invokes the name of God, man forgets his limitation and sublimates his self with the thought of the unlimited. In the Quraan God announces. "When My servant questions thee, concerning Me, then surely I am nigh. I answer the prayer of the supplicant when he crieth unto Me" (2:186)

According to the Quraan, the purpose of the creation of Jinn and Mankind is the worship of God (5:156), and according to an authentic Hadith, the essence of worship (Salat) is prayer (du'a).

Prayer said with utmost humility and tenderness of heart becomes special prayers. Just as a suckling who cannot speak can attain utmost kindness of the mother by weeping; in the same manner the Du'a with tears and utmost humility is the most effective way to communicate with God.

Communication with God:

Prayer is understood as human communication with God Prayer (du'a) is a practical worship, in which, the momin presents his needs in the Presence of God, the Blessed and Exalted, with utmost humility to attain Allah's mercies and blessings While the Lord of the world is All-sufficient, man is extremely needy. The fruit of *lee- yaa-ka Na'budu* (1 4) - Thee (alone) we worship - is attained in *lee-yaa-ka nas-ta-'een* (1:5) - Thee (alone) we ask for help. This is an example through which we can be sure that a special reward of worship is received in the form of acceptance of prayer (du'a) and Divine help.

Here a question may be asked: How many times should a du'a or the name of God be recited? The answer to this question is given in the Quraan: "Those who remember God standing and sitting and lying on their side (3:191), it means that the prayer and remembrance of Allah should be at all times, so the heart of the true believers be illuminated with that light of heart, through which he can realise the purpose of creation and at last his faith becomes pure and complete and with that complete faith, he says God is Truth Another advice of the Qur-aan is that prayer and remembrance of God should be done with the tongue of soul, with humility and fear, in a low voice (7 205), only then can it enter the heart and become effective

Prayer said with utmost humility and tenderness of heart becomes special prayers. Just as a suckling who cannot speak can attain utmost kindness of the mother by weeping, in the same manner the Du'a with tears and utmost humility is the most effective way to communicate with God.

If prayer (Du'a) is done with utmost humility and conviction, then there is all likelihood of receiving abundant favours and blessings The Quranic verses, where the word *mudtar* has been mentioned is important in this connection (6.42, 43,63, 7 55, 94:205). *Mudtar* means compelled, obliged, poor, helpless. According to the Quraan every

momin who has been tested by a natural calamity is *Mudtar*. In such a condition, the carnal soul dies, at least temporarily Thus, this is the time of spiritual bliss. As is said in the Qur-aan·

"*Is it not He (best) who answsereth the wronged one When thee crieth unto Him, and removeth the evil,and Hath made you viceroy of the earth? Is there any god beside God? Little do they reflect (27:62)*"

The image of a true *momin* as it appears in the above mentioned verse, is that of a *mudtar* in the sense that he passes through various trails in this life both externally and internally He dies before his physical death. He prays with full attention God the All Knowing the Wise first of all removes his internal diseases and then confers upon him the crown of consolation.

In order to imbibe the real spirit of prayer which is in the Quraan, it is necessary to act strictly and regularly upon all the prescribed conditions of the prayer-such as piety, benevolence, sincerity, hope, fear, humility, having recourse to God in difficulties (*rujuh*) etc. Thus, the Holy Quraan has not only commanded to act upon these conditions but has also mentioned many effective and practical examples such as·

"And when they mount upon the ships they pray to Allah, making their faith pure to Him only, but when He bringeth them safe to land, behold, they ascribe (partner) unto Him, (29.65)

Thus, the study of the Quraan shows that du'a (prayer) and *munajat* (supplication) is a healing medicine that has been sent down from the paradise. It is not bitter like some physical medicine, rather it is extremely sweet and pleasant. It enters the heart through the faculties of speech and hearing and thence spreads through the body and encompasses it. There are many signs of the efficacy of this luminous medicine. The best sign is the shedding of tears with sincerity and modesty, for prayers with shedding of tears and prostration are most liked by God

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Remedy for Muslims' Maladies

In the 'Mysteries of Selflessness' Allama Iqbal says that one night he saw Hazrat Abu Bakr Siddiq in a dream.

Seeing the great patriarch, Iqbal said: "Respected Sir, you set new standards of love; you established the fabric of our commonwealth on a firm basis; Please prescribe some remedy for the woes that plauge us".

Thereupon Hazrat Abu Bakr Siddiq said;

"Get guidance from *Soo-rah Ikhlas* in the Holy Qur-aan. The remedy for all your maladies lies in holding fast to the doctrine of the Unity of God; God wanted all the Muslims to be one Millat but you have created divisions among you, and labelled yourselves as Afghans, Iranians, Turks and so on. By such divisions you have undermined your own strength. You are like the fruit that has fallen unripe from the tree. The remedy of your woes is that you should discard these divisions. The Muslims should be integrated into one community, and should thus be a manifestation of the Unity of God.

Essential of a World Wide Religion

(Contd from page 108)

One thing may be bad for Chinese and the same may be good for an American This difference of opinion is because of external conditions but the moral (nature) sense or the spirit to distinguish between good and evil is found equally among all the people of countries

Allah has laid the foundation of Islam on this moral sense and the education and training of this sense has been named as "Standard Religion" by the Quraan As the nature of man cannot change, and Islam is a natural Religion, Islam is a permanent and unchangeable Religion It is above the limitations of time and space Therefore, its claim as a World-Wide Religion is true Islamic Shariat has taken no effect of time, climate, place etc , and has all along guided man without any distinction It still has and will have in future also the attribute of being a World-Wide Religion The passage of time could not effect its truth and usefulness

THE MIRACLE OF AL-QURAAN

Al-Quraan, the word of Almighty Allah is inimitable and unsurpassable not only in gradeur of its diction, the variety of its imagery and the splendour of its word painting, but also in its substance, meaning, message and profoundity. It is an incomparable Book which yields to no abrogation or distortion, and into which no falsehood finds a way from whatever source, be it of the past or of future events mentioned therein, a message from the Creator of mankind our Guardian Lord, to whom praise is due for the bounties, He bestowed upon the mankind

It's not history or biography It is even anthology nor metaphysical dialects nor sublime homiletics It is not poetry either inspite of its rythm and cadence and its captivating charms It is much more than all that It is the Revelation of God, an undoubted guidance for mankind with a universal and eternal meaning and significance

It proclaims the common source of religions and confirms and completes the earlier Revelations

> " Allah guides with it those, who seek to gain His pleasure, to the paths of peace, and takes them out of darkness into the light by His will, and guides them to a straight path " (5 16)

The miracle of Qur-aan is bexause of its fivine origin The Qur-aan testifies this.

> ".... This (Quraan) is a book which We have sent down to you, so that you may bring mankind out of darkness into light, by leave of their Lord on to the path of the Mighty, the Praised " (14:1)

Its author is God Himself It is never the Prophet who speaks in the Qur'aan. The scripture addresses him directly or refers to him in the third person. Its literary style and diction are altogether different from the saying of the Prophet *(Sallallahu 'alaihi wa sallam)* which have been preciously preserved If ever the Prophet slightly faltered or hesitated, the revelation at once guided him up. For instance when the Prophet *(Sallallahu 'alaihi wa sallam)* was annoyed at the interruption of a blind man while he was in conversation with a Quraish noble (80.1-2) or which he forbade to himself a thing which God had made lawful. On numerous occasions when he was confronted with some baffling problems, he had to wait for the revelations to appear

To those who doubt its Divine origin the Qur-aan throws a challenge It asks them first to imitate its full text, then to produce ten Soorahs similar to those in the Qur-aan or to create but a single similar soorah and finally a soorah even slightly resembling one in the Qur-aan The gravity of the challenge can be better appreciated if it is remembered that there are some soorahs in the Qu-aan which are but a line. The challenge was not limited to the people of the age of Qur-aan's revelations : it is open for all times.

Qur-aan the Word of God is not only inimitable in the profoundity of its contents and message, but also in the gradeur of its diction, its imagery and word painting. Its literary form and style surpasses the powers of man and defies imitation. An appraisal of its grandeur of form and style made by Al-Azhar University runs as follows -

1. "The form of the Qur-aan r flects neither the sedentary softness of the townsman nor the nomadic toughness of the Bedouin. It possesses in right measure the sweetness of the former and the vigour of the latter.
2. The rythm of the syllables is more sustained, than in prose and less patterned than in poetry. The pauses come, neither in prose form nor in the manner of poetry, but with a different har monious and rythmic symmetry.
3. The words chosen neither transgress by their banality nor by their extreme rarity but are recongnised as expressing admirable nobility.
4. The sentences are constructed in a dignified manner which use the smallest possible number of words to express ideas of utmost richness.
5. The brevity of expression and the conciseness, attain such a striking clearness that men of ordinary intelligence can understand the Qur-aan without difficulty
6 And at the same time there is such a profoundity, flexibility, suggestivity, and radiance in the Quraan that it serves as the basis of the principles and rules for the Islamic Sciences and Arts for theology and for the judicial school Then it is almost impossible in each case to express the idea of a text by one interpretation only, either in Arabic or in foreign languages, even with the greatest care.
7. The Qur-aan speech appears to be super human. We find that in the narrations, arguments, doctrines laws and principles the words have both a persuasive teaching and an emotive force Throughout the Qur-aan, the speech maintains a wonderful solemnity and powerful majesty which nothing can disturb. __"

Unlike any other, its meaning and its linguistic presentation, from one unbreakable whole and the *IJAZ* of the Arabic language, makes it impossible to reproduce the Quraan in any other language

Hazrat Mujaddid Alif-i-Sani

(Contd. from page 107)

lieved that if the wizard were to be killed instantaneously the garden would continue to exist as a real genuine garden. So he ordered the wizard to be executed at once. The story, which is of an Indian origin, says that this magic garden still exists and bears fruit".

It is thus clear from *Wahdat-ul-Wajud* that God alone exists and none else Whatever we see around are the manifestations of God. A follower of this philosophy will naturally regard al His flashes and appearances as One in all and All is one that is to believe All in God. *(hama ust)*. The ultimate end of the system is the realization by his follower that "I am Truth *(anal Haq)* As against this *Hazrat Mujaddid Alf-i-Sani* maintains that God's creation is His reflection and reflection should not be confused with reality. Therefore the follower of his system will say All is from God *(hama azust)*. The aim of the mystic following the philosophy of *Wahdatul Shuhud* is the attainment of the realization that (I am *abduh)*

In order to rehabilitate orthodox islam in South Asia *Hazrat Muajaddid Alf-i-Sani* adopted the medium of *maktubat* i.e. writing letter to the elite for the propagation of his religious, mystical and political ideas. In his *maktubat* he denounced all accretions and aberrations resulting from Akbar's policy of eclecticism in matter of faith and religion. In one of his letters addressed to a Mughal noble he wrote:

"The monarch is to the world (state), 'as the heart to the body. If the heart remains pure, it keeps the body as well pure The purity or impurity of the state depends upon its ruler. You are aware of what the Muslims have suffered in the previous reign. In former periods of decadence the plight of the Muslims had not exceeded the point that they followed their religion, while unbelievers followed their own... but in the previous (Akbar's) reign the infidels forced pagan practices on this Muslim land, and the Muslims were prevented from observing their religious commandments".

In his efforts to reform the court he fell victim to the intrigues of his opponents and he was imprisoned by Jahangir at the Gwaliar Fort, for one year But eventually Jahangir realized his mistake and treated him with affection and great esteem. Some of the measures adopted by Jahangir for the Islamization of administration were largely due to the influence of *Hazrat Mujaddid Alf-i-Sani (Rahmatullah alaihi)*.

The role of *Hazrat Mujaddid Alf-i-Sani* is great and his efforts to reform and rejuvenate Islamic society proved to be of far-reaching consequences. According to Aziz Ahmad's "In a way he was the pioneer of what modern Islam is today in the Indo–Pakistan sub-continent — isolationist, self-confident, conservative, deeply conscious of the need of a reformation but distrustful of innovations, accepting speculation in theory but dreading it in practice, and insular in its contact with other civilization".

To quote Allama Iqbal "All the various systems of Sufi techniques in India came from Central Asia, and Arabia; his is the only technique which crossed the Indian borders and is still living force in the Punjab, Afghanistan and Asiatic Russia".

Blind Justice

A teenager boy who was sent to prison by the police at the age of five spent nine years behind bars He was handed to Chakiwara police by some people in 1981 The police however, sent him to juvennile jail after failure to locate his parents The boy was so terrorised by the whole scenario that he forgot his real name While in prison, he was given the nickname "Ummi". In January 1991, he was released and handed over to the Ansar Burney Welfare Trust.

Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem

In the name of Allah, the All Compassionate, the Most Merciful.

SOO-RA-TUL-AL-ʿASR INTRODCUTION

Name and Designation :- It is the 103rd Chapter of the Quraan Majeed according to compilation. It derives its name, *Al-ʿAsr,* from the very first Verse of the *Soorah* of the Chapter under reference.

A great majority of the commentators of the Quraan agree and are of the view that the *Soorah* was revealed to the Prophet Muhammad *(Ṣallallahu ʿalaihi wa sallam)* in Makkah as the subject matter also indicates that it must have been sent down by the Almighty Allah in the earliest stage of his life at Makkah

It was a time, according to the commentators in majority, when the message of Islam was being preached, in brief, but extremely pithy sentences. These sentences were indelible. These highly impressive sentences were automatically committed to memory, if the listeners heard them only once. They could not forget them even if they wanted to.

This *Soorah* is a unique example of brevity and at the same time of comprehensiveness. This is due to the use of words that are perfect by themselves and carry a world of meaning in them. In this brief Chapter of Quraan Majeed, the true way and source of success in life have been stated and also the way to ruin and destruction.

In other words, it covers fully the aims and objects of life of an individual in this world and hereafter. It has been pointed out very rightly by Imam Shaafi'ee (R. A.) that if the people really pondered and considered with the right attitude the *Soorah* under discussion, it is sufficient for their guidance for all times

CHAPTER 103, AL-ʿASR SOO-RA-TUL-ʿASR REVEALED AT MAKKAH SECTION 1 VERSES 3	PART 30, ʿAM-MA SOO-RA-TUL-ʿASR MAK-KEEY-YAH RU-KOO-ʿU-HAA 1 AA-YAA-TU-HAA 3	
In the name of Allah, the All Compassionate, the Most Merciful.	Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. By the Time.	1. Wal-ʿas-ri.	١- وَالْعَصْرِ ①
2. Surely, man is in loss.	2. In-nal-in-saa-na la-fee khusr.	٢- اِنَّ الْاِنْسَانَ لَفِيْ خُسْرٍ ②
3. Except those who believe and do virtuous deeds,	3. Il-lal-la-zee-na aa-ma-noo wa ʿa-mi-lus-ṣaa-li-ḥaa-ti,	٣- اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
and enjoin upon one another the truth,	wa ta-waa-ṣau-bil-ḥaq-qi,	وَتَوَاصَوْا بِالْحَقِّ
and enjoin upon one another steadfastness.	wa ta-waa-ṣau bis-ṣabr.	وَتَوَاصَوْا بِالصَّبْرِ ③

COMMENTARY

TIME IS DESTINY

By the Time! Man is, no doubt, in loss with the exception of those who believed in Almighty Allah and did Righteous Deeds and exhorted one another to Truth, and Patience.

In this world, every thing is fleeting, transitory and temporary. In one short and sweet *Soorah* (Chapter) of Quraan Majeed *(Soorah Al-ʿAsr)*. Allah tells us in clear words and emphatic manner, (on oath), by the Time, that Man is loser, he stands to lose at the threshold of Time and in the midst of the panorama that surrounds him. Because his trading capital or stock-in-trade that is Time, is such as keeps on vanishing.

We are told that protection from and safeguard against the inherent loss is to believe in Almighty Allah, go on doing the right, to stick to the right and to remain steadfast in the pursuit of the right, even in the face of trials and ordeals. This is the way for a man to turn Time to his advantage

To keep to the Right is possible through one's Mind. One should, therefore, make a firm resolve and a determined effort to save himself from the ravages of Time.

Quraan Majeed has described man's fateful destiny and also prescribed a remedy in the short *Soorah* mentioned above. Let us keep both in our mind to save ourselves from loss in life.

Verse No. 1
We may interpret time through the Ages, or long periods, in which case it comes near to the abstract idea of time.

Verse No. 2
If life be considered a business bargain, man, by merely attending to his material gains, will lose. When he makes up his day's account in the afternoon, it will show a loss. It will only show profit if he has Faith, leads a good life, and contributes to social welfare by directing and encouraging other people on the Path of Truth and Constancy.

Verse No. 3
Faith is man's armour, which wards off the wounds of the material world; and his righteous life is his positive contribution to spiritual ascent

If he lived only for himself, he would not fulfil his whole duty. Whatever good he has, especially in moral and spiritual life, he must spread among his brethren, so that they may see the Truth and stand by it in the patient hope and unshaken constancy amidst all the storm and stress of outer life. For he and they will then have attained peace within.

Belief in Almighty Allah

(1) It implies that one has to believe in Almighty Allah not merely in His being but in the sense that He alone is God; no one else is an associate in His Godhead;

(2) He alone is worthy that man should worship, serve and obey Him;

(3) He alone can make or mar destinies, man should invoke Him alone and have trust in Him alone.

(4) He alone can enjoin things and forbid things, man is under obligation to obey Him and refrain from what He forbids.

(5) He sees every thing and hears every thing, not to speak of any act of man, even his motives and intentions with which he has done an act, are not hidden from Him.

Belief in Allah's Messengers

(1) One has to believe in Allah's Messengers, in the sense that he is a Guide and Leader appointed by Allah, whatever he has taught, is from Allah, is based upon the Truth and has to be acknowledged and accepted. This belief in Apostleship also includes faith in the Angels, the Prophets, the Divine Books and in the Quraan itself, for this forms part of the teachings which the Messenger of Allah has given.

(2) One has to believe in the Hereafter, in the sense that man's present life is not his first and last life, but after death man has to be resurrected, to render and account to God in respect of the deeds done in the present life, and has to be rewarded for the good deeds and punished for the evil deeds accordingly. This Faith provides a firm basis for morality and character, upon which can be built the edifice of a pure life, whereas the truth is that without such Faith, the life of man, however beautiful and pleasing outwardly, is like a ship without an anchor, which is at the mercy of the waves wherever they may take it

Righteous Deeds :

(1) According to the Quraan, no act can be a good act unless it is based on Faith and it is performed in obedience to the guidance given by Allah and His Messenger That is why, in the Quraan exhortation to perform good deeds is preceded everywhere by Faith, and in this *Soorah*, too, it has been mentioned after the Faith

(2) Faith is reliable and beneficial, the sincerity of which is proved by man's own act and deed, otherwise Faith without righteous deeds would be a false claim refuted by the man himself when in spite of this claim he follows a way opposed to the way taught by Allah and His Messenger In other words, mere Faith without Righteous Deeds cannot save man from loss

The above two qualities are such as must be possessed by every single individual. Then, the Soorah mentions two further qualities, which a man must have in order to be saved from loss. They are that the people who believe and do good deeds must exhort one another to Truth and Patience. This means that, in the first place, a believing and righteous people should not live as individuals but should create a believing and righeous society by their combination Second, that every individual of this society must feel his responsibility not to let the society become degenerate. Thus, all its members are duty-bound to exhort one another to Truth and to Patience.

To exhort one another of Truth means that the Society of the Believers should not be so insensitive that falsehood may thrive and things against justice and truth be done in it, and the people be watching every thing indifferently. On the contrary, it should be a living, sensitive Society so that whenever and wherever falsehood appears, the upholders of the Truth should rise up against it, and no member of the Society should rest content with only himself adhering to truth, righteousness, justice and rendering the rights of others, but should exhort others also adopt the same way of life

This is the spirit that can ensure security of Society against moral degeneration and decay. If a Society becomes devoid of this spirit, it cannot remain secure from loss, and eventually even those people also are affected by the loss, who might in their own way be adhering to the Truth, but were insensitive to violation of the Truth in their Society.

Patience and Constancy :

Besides exhorting to the Truth, the other thing which has been declared as a necessary condition for keeping the believers and their Society secure from loss is that the members of the society should enjoin Patience upon one another. That is, they should enjoin upon one another to bear with fortitude and steadfastness the difficulties, hardships, trials, losses and deprivations which befall the one who adheres to the Truth and supports it. Each one of them should incourage the other to bear up against adversity steadfastly.

In short, it has been declared in the *Soorah Al-'Asr* that each and every individual (man and woman) beloging to any community of mankind in the Universe shall be in manifest loss; if he has not been able to adopt and follow strictly the principles laid down in it, as summarised below :-

a) Belief in Almighty Allah who has created man in the best of moulds,

b) Performance of Righteous Deeds as ordained in Quraan and Sunnah,

c) Exhorting other members of the Society, the Truth, the Message of Allah,

d) To observe Patience and Constancy in the Mission of spreading Truth in order to maintain peace and tranquillity among all the Members of the Society.

In the end, we pray to Almighty Allah to be so fortunate as to make our lives strictly in accordance with the above four qualities to be endowed with His Gift and Reward here and in the Hereafter. Ameen!

خالقه– إياه. ولن يتمكن كل إنسان من أن يهتدى إلى غوامض الأمور هذه، ومن يستطيعون الاهتداء إليها لن يكونوا إلا عدد الأصابع، وهم الآخرون لن يهتدوا إليها فى حياتهم و إنما فى غضون قرون و جيل بعد جيل. فوجب– حتى لا تذهب حكمة الله القدير المتعال سدى دونما فائدة– خلق هداة جُبِلُوا على مثل هذه الموهبة وكانوا أسوة لتعليم مكارم أخلاقهم المجبولين عليها. وذلك حسب مقتضيات البلاد والعصر حينا لآخر" (المصدر نفسه ص:١٢٣)

فثبت فى ضوء هذين النصين من مقاله هذا ومقالاته الأخرى أن التفطن لأسباب وعلل والأوامر الشرعية كلها– و إن لم يكن يفوق العقل البشري– إلا أنه ليس لكل عقل شخصي أن يدعى إدارك حقيقة كل أمر شرعي والاهتداء إلى حكمته البالغة. فنوجه إلى "سرسيد" سؤ الا فحواه: كيف حاز تكليف كافة الناس من دون عدة رجال منهم يعرفون أسرار الشريعة (بمن فيهم "سرسيد" على حد زعمه) بالعمل بالأومر الشرعية؟ مع أن الأعمال التى يُكَلَّفُوْنَ بالعمل بها أو الامتناع عنها تفوق عقل كل رجل منهم.

المصابون بمرض فى عقلهم وإدراكهم واتباع ذوى العقول الصحيحة

فليس لنا نحن عبيد الشهوات ومرضى العقل والإدراك إلا أن نجعل أصحاب العقول الصحيحة المتكاملة الذين قد سبق أن ذكرنا نبذة من صفاتهم، أطباء روحانيين، ولنعتبرهم أنهم ينقلون أنفسنا من الشقاء الأبدي والموت الدائم، كما يحمل جاهل مريض يدخل على طبيب بارع للتداوى من فكرة نحو هذا الطبيب. وكما أن مريضا يرضى بتعاطى أقراص "كونين" (QUININE) – بل و بتعاطى أدوية لايعرف أسماءها مع أنه ليس له أي إلمام بهذه الأقراص شخصيا– وذلك لأجل أن الطبيب قد أمره بتعاطيها فحسب ثقة منه بأن الطبيب يعرف حق المعرفة مالها من خاصة ومفعول ضارو نافع. وكذلك يتحتم على أصحاب العقول المريضة أن يخضعوا تماما لما يأمر به أصحاب العقول الصحيحة، و أن لا يدعوا المماطلة والترَدد وشح النفس، أن يتطرق إلى تعاطى الوصفات والمحافظة على أطعمة الحمية التى أمربها ذوالعقول الصحيحة ولو للحظة واحدة شريطة أن لاتبقى لديهم شبهة نحو براعة الطبيب و أن هذه الوصفات قد كتبها الطبيب بنفسه.

ولقد قال الله تعالى:

"فَلاَ وَرَبِّكَ لاَيُؤْمِنُوْنَ حَتّى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَيَجِدُوْا فِيْ أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا"(سورة النساء/٦٥)

يتناوله نكرهه، والشيء الذى يمنع عن تعاطيه نرغب فيه، ولكننا ثقة منا بخبرة الطبيب ومواساته فى شأننا، الذى قد سلمناها بصورة تافهة وظن خفيف- نضطر إلى تغيير موقفنا تجاه استخدام ذلك الدواء والغذاء ولا نخضع لما يأمر به العقل فى هذا الصدد، بل و إنما نزول ذلك ونقتنع بأن اتباع أصحاب العقل يعنى الاتباع للعقل بنفسه، وبذلك فلم تأت بشيء بدون إيحاء من العقل.

هذا هو شأن الدين والشريعة ولكنه يأخذنا العجب والأسف إذ نرى "سرسيد أحمد خان" أنه قد بذل محاولات لينزع من قلوب عامة الناس فكرتنا هذه أويحول دون نفوذها وذلك بقوة منطقه الغريب وعبارته المبهمة، فإنه يقول: " إن مبدئي هذا سديد للغاية أن الإنسان لم يأت تكليفه إلابسبب عقله الذى يتمتع به. فكل ما يُكَلَّفُ بالعمل به يجب أن لايفوق العقل البشري بالضرورة وإلالزم تواجد المسبب بدون سببه، وهو مستحيل. فثبت أن العادات التى أُمِرَ الإنسان بتحلية نفسه بها أو الابتعادعنها من البديهي أنها ليست خارج إطار إدراكه".

(مجلة "تهذيب الأخلاق" الأردية، السنة٢ ط: لاهور، المقال: كانشنس،ص:١٢٣)

سؤال موجه إلى "سرسيد"

وبالمناسبة نتساءل إلى "سرسيد" أنه ماذا يريد بالعقل الذى يزعم أنه علة لتكليف الإنسان بالأوامر الشرعية؟ هل يريد به تواجد قوة مدركة فى كل إنسان؟ أم معرفته عن طريقها بكل شيء بنصه وفصه؟ فإن أريد الأول فكيف لزم الانفكاك فيما بين العلة ومعلولها بسبب عدم التعرف على أسباب وحكم تنطوى عليها بعض أو امر الشريعة والأخلاق؟ و إن أراد "سرسيد" المعنى الثانى- لا قدر ا لله ذلك- فإني لا أسلم أن ما جعله علة لتكليف الإنسان بالأوامر، أنه صحيح، و إنك تتعجب إذ تسمع أنه كما أنني لا أعتبر هذا المعنى صحيحا وصادقا كذلك لايرتضي "سرسيد" هو الآخر بأن يعترف به. فإنه يقول فى الجزء الثانى من المقال المشار إليه أعلاه:

"فثبت بهذا التصريح الذى يبدو صوابا سويا فى مظهره ولا يشوبه شيء من الالتواء والتعقيد أن التمييز بين السيىء والحسن ليس شيئا بذاته، وأنه لا يجدر بأن يُعْتَبَرَ جوهر مبادئ ديانة فى بداية الأمر، كما أنه لايجدر بأن يكون هاديا بنفسه. نعم، إذا جاءت تربية الطبيعة وفق المبادئ الصادقة، أو تتأثر طبيعة بمعتقدات صادقة، وتقوم طبيعة بصيانة نفسها فى بوتقة الصدق، أصبحت الطبيعة تفوز بموهبة هذا التمييز" . (نفس المصدرص١٢٠)

ويقول فى موضع آخر:

"نعم يستطيع الناس إذا أمعنوا النظر فى قانون قدرته تعالى معرفة عادات تربيّ سجية الإنسان بحيث لا تخزنه قطّ، ولكن متى؟ عند ما اكتسب الإنسان تصاعدا كافيا فى علمه، وأصبح على إلمام موثوق به بآيات قدرته تعالى،وبشتى المواهب التى أودعها الله -

نحمده ونصلي على رسوله الكريم

رئيس الأطباء الروحانيين

(محمدصلى الله عليه وسلم)

(الحلقة الأولى)

بقلم: العلامة شبير أحمد العثماني الديوبندي الباكستاني
(المتوفى ١٣٦٩هـ الموافق ١٩٤٩م)

تعريب : الأخ عبد الرشيد البستوي القاسمي

رد على انتقادات "سرسيد أحمد خان"

نعم لم يتضمن مقالنا هذا الرد على ما أورده سرسيد" من الاعتراض على أن عقول معظم الناس تستطيع- لإصابتها بالأمراض- التمييز بين ماهو جيد ما هو رديء وبين ما هو خيروما هو شر، كما أنها لا كفي لمعرفة الطيب والخبيث، فكيف جاز تكليفنا امر الشرع من عند الله؟، مع أن الإنسان لم يُكلّف يتان بأوامر الشريعة على عكس الحيوانات الأخرى لأجل أنه يتمتع بالعقل.

وموجز الرد على هذا الاعتراض ليس إلا أن يقال: ليس هناك شيء مما كلفتنا الشريعة بفهمه والعمل به حدّ المقرر يفوق قدرتنا. ويكفينا هذا القدر من الفائدة في خصوص تحلينا بالعقل والتفوق على أبناء جلدتنا أن نتعرف على ألوهية الله سبحانه و نبوة الرسول صلى الله عليه وسلم، و أن نفوض رغباتنا و أعمالنا كلها إليهما، ونعلم إجماليا أن اللذين قد آمنا بصدقهما لاشك في أن كلا منهما ناصح مخلص لنا، ذوحكم بالغة، و أن العمل بتعاليمهما مهما كانت تافهة لايخلو من خير وسعادة و إن لم نهتد إلى حكم ومصالح مفصلة تنطوى عليها أوامر الشريعة كلها أو بعضها.

ومثله كمثل طبيب بارع يدلي برأى في خصوص دواء أو غذاء بأنه ينفع أو يضر فإننا نحن جميعا- و إن لم تكن لنا معرفة بخاصيات ذلك الشيئ وكيفياته وحتى باسمه حق المعرفة، وإن كان الشيئ الذي يأمر- الطبيب

مجلد ٤٤ ٢٨ جمادى الثانى ١٤١٦هـ الموافق ٢٣ نوفمبر ١٩٩٥م العدد ١٤

رئيس الأطباء الروحانيين

(محمد صلى الله عليه وسلم)

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In the name of Allah, the All Compassionate, the Most Merciful.

WOMEN IN ISLAM

RESPECT FOR THE FEMALE SEX

Not content with giving equal rights, Islam instructs men to have respect for the tender sex, and treat no women as their inferiors. They have been commanded to put up with undesirable behaviour on the part of women and show them forbearance and patience Qur-aan Majeed Says.

". live with them behaving decently, for if you dislike them then it is possible that you dislike a thing, while Allah may have much more goodness (for you) in that " (4 19)

And 'Allamah Ibn 'Asakir reports a saying of the Holy Prophet originating from Hazrat 'Ali (Karramal-laa-hu wajha hu)

"None but the noble of heart respect the women folk, and none but base minded insult them"

DIVISION OF DUTIES

Before we explain the rights awarded by Islam to women, we must point out that the injustice done to this sex in olden times was due to the fact that the religious systems and sages of old had failed to make a proper division of duties between man and wife This gave rise to uncertainties and carried the ancient communities to this or that extreme Islam made a balanced and judicious division of duties, telling each sex what obligations it had to meet so that social order might rest on sound foundations. Accordingly the males were made to realise their duties as follows:-

"Man is the protector of the members of his household and stands responsible to God for them" (Bukhari Book-Marriage Contract)

The women, in contrast with this, are not made responsible for earning a living Their duties have been laid down in the words:

"Woman is the keeper of her husband's household and stands responsible for that." (Ibid.)

It means that the sphere of female's responsibility is the care of the house She should look after her house and children with due sense of responsibility This does not mean that she will remain a prisoner within the four walls, she may go out when business calls her in connection with the performance of her duties, even earn a wage under economic pressure But her primary duties relate to the management of her household

RELIGIOUS RIGHTS

In the West and some other countries, woman was supposed to be devoid of true faith Hence she was not allowed access to sacred literature It was also believed that the souls of female sex are not immortal, and get totally annihilated after death Hence they would not find a place in paradise along with men, for they lacked religiosity.

Islam emphatically refuted this belief. The Qur-aan again and again has addressed itself to men and women together, with good tidings, of a place in paradise in reward for good deeds to all of them It declares that good actions whether of men or women shall not go unrecompensed. The following verses speak of the woman's title to divine favours:

"So their RABB (Creator and Sustainer) granted their prayer (saying), I do not ignore the work of any one among you, male or female, for

you are part of one another" (3:195).

The verse quoted below again promises paradise to the virtuous one irrespective of sex distinctions:

"And whoever does good deeds, whether man or woman, and is (also) a believer, (will be among) those who will enter the Paradise, and they shall not be dealt unjustly in the least:" (4:124)

And so does the following promise a place in the paradise and the favour of Allah's pleasure to those who believe whether males or females·

"Allah has promised the believers, men and women, gardens beneath which rivers flow, to live therein for ever, and fine dwellings in ever-lasting gardens. And the pleasure of Allah is the greatest (blessing of all). This, then, is the greatest achievement." (9:72).

COMMUNAL & SOCIAL RIGHTS

Even to this day there are communities that place a bar against the participation of women in communal and social activities. In the same way they are denied civil and political rights. Islam allowed them these rights from the very start. The following verse clarifies their equality of rights and commends their cooperation with men in good deeds:

"And the believers, men and women, are friends of one another They enjoin what is right and forbid what is wrong, and establish the prayer and pay the Zakaat (obligatory charity), and obey Allah and His Messenger. These are the people to whom Allah will show mercy. Surely Allah is Mighty, Wise." (9.71).

In order to inculcate among the women folk a will to serve the community, the Holy Prophet had days particularly fixed when he was to address them. At these gatherings he not only taught the Islamic tenets, but also persuaded them to contribute to communal and social welfare. Traditions record how liberally the women contributed in cash or kind whenever the Muslims had to face a national emergency.

In obedience to the verse quoted above, Muslim women stood shoulder to shoulder with men in social work both at times of war and in the days of peace On a field of battle they made food for the warriors. maintained the supply of water and looked to the nursing of the wounded

In peace times they formed the rear of the congregation at prayers provided financial aids to the needy, joined the pilgrimage ritual and propagated Islam with as much zeal as men If it was a question of Islamic law they could fearlessly tell the truth undaunted by the position of even a Caliph whom they would openly criticise

Did not an old woman find fault with the great Umar in the presence of a public assembly and Umar had to admit his mistake. It so happened that Umar was denouncing in a sermon from the pulpit the practice of setting on women huge amounts as their dowry, when the old woman stood up and protested in the words:-

"Is the Caliph unacquainted with Qur-aan which says that we shall not demand back any portion of what you have settled on them, though it were a whole treasure?". (cf. 4 20)

ECONOMIC RIGHTS

Woman should be highly indebted to Islam for having raised her economic status and given her extensive and independent rights. Fourteen hundred years back, Islam endowed her with rights to own and inherit property in an age when even civilized societies treated her as a non-entity. Muslim women were then enjoying rights that their sisters in various parts of Europe and America do not possess even today. It was after a hard struggle that the U.S.A. could allow to women the right to own and independently dispose property or enter into a legal contract without the consent of her husband. The Qur-aan announced fourteen hundred years ago:

"There is a share for men in what the parents and the kindred leave, and a share for women in what the parents and the kindred leave, be it little or much. The share (each) is prescribed as an obligation. (4:7).

Apart from the share due to women out of the property left by parents, kinsmen and husbands, there are other sources they can utilize for pecuniary gain. They may bargain for a respectable amount as their marriage portion at the time of nuptials.

Having entered marriage contract they receive their maintenance money from their husbands who are legally responsible for it. The Shariah ordains that the husband must maintain his wife, no matter however well-off and financially well-placed she may be

The resources made available to women by Islam are ample enough to enable them to maintain a standard of living higher than that of men, and live in greater comfort and security.

Men have a long bill to pay, they have to support wives, children, and in many cases other dependents in need of help. Women, on the other hand, have all their wants, from the table to the toilet, met by their husbands and are therefore in a position to lay by whatever they receive through inheritance, dower and gifts.

THE MUSLIM MIND

BY MARYAM JAMEELAH BEGUM

To become a Muslim involves far more than creed, prayers, fasting or pilgrimage. Although Indispensable, there cannot achieve effectiveness unless the entire mental, moral and spiritual outlook of the Convert is changed.

The most important change, which took place after I embraced Islam, was the transformation of my mind from a *Kufr Mind* into a *Muslim Mind*. In order that the outsider may gain deeper understanding into the workings of the Muslim Mind, I shall attempt to describe from personal experience how a Muslim looks at the world, now he regards life and the effect of his Faith upon his behaviour, his tastes and his aspirations. Much will surprise or even shock until sufficient insight is attained into the inner meaning and intrinsic merit of genuine Islamic Values.

The most Essential Belief in Islam is the Concept of man as the Salve of Allah. The Arabic word for "Slave of Allah" is *'Abdullah'* which is among the commonest Arabic names in every Muslim country. "Islam" itself means literally "submission to the will of Allah" and all who choose to do so are Muslims. Since Allah is the Supreme and only true Sovereign of the universe, the Christian conception of "separation of Church and State" appears utterly illogical

The purpose of the Islamic Ruler to enforce the law of Allah as already laid down in Qur-aan and *Sunnah* He cannot become a law unto himself nor has he the right to create any new legislation on his own The *Shariah* or Sacred Law can never be changed and can only be interpreted within strict limits. Everything belongs to Allah. Man owns nothing and is utterly dependent upon Him All that a man possesses, even his own body, is merely loaned to him by Allah to put to the best possible use. If a man shirks this responsibility, he will be severely punished.

To serve Allah as his Slave, a man must be willing to sacrifice anything and everything if necessary - his personal happiness, his pleasure, his desires, conveniences, wealth, his possessions and ever his life. The genuine Muslim will not hesitate to sacrifice all his transitory pleasures for the greater good. In so doing, he attains lasting happiness and serenity of mind. To be a "Slave of Allah", means freedom from the tyranny of men. A true Muslim does not fear any man. He fears only Allah.

The Muslim divides the world into two camps - *Dar-us Salaam* or the "Abode of Peace" and *Dar-ul-Harb* or the "Abode of the unbelievers " The worst affliction of mankind is NOT poverty, disease or illiteracy but *Kufr*. Whatever is in harmony with Islamic Teachings constitutes the supreme good while *Kufr* is an open rebellion against Allah which can never be tolerated. A Muslim judges his fellowman solely on the basis of the correction of his Belief and its practical implementation in his daily life A man's race, nationality, wealth or social position has no relevance to his intrinsic merit as a human being. If a man fails to practise what he professes to believe, he is no more than a Hypocrite and really has no faith at all The Muslim is convinced that a man's deed is utterly dependent upon his creed because he cannot conceive of morality and ethics apart from their supranatural, theological foundations.

The True Muslim is not a fanatic. Our sacred Qur-aan forbids conspiring and backbiting He does not believe in heretic-hunting. No Muslim, however, wrong or mistaken he may be, can ever be excommunicated by another Muslim. Apostasy, however, is not tolerated and its penalty according to the

> **The Islamic way of life is based entirely upon transcendental values. Morality and truth are absolute, eternal and universal. They are instituted by Allah and not by man Therefore man has no right to tamper with them**
>
> To the Muslim the Qur-aan is Allah's Book. Not the Prophet's book. He believes that every word of the Qur-aan is literally true and must be obeyed. Indeed the Qur-aan is the source of all knowledge and to question any part of it amounts to rejection of Allah's guidance. The Hadees or Sayings of the Prophet and the Sunnah or the Practice of the Prophet are indispensable for a correct interpretation of the Qur-aan.

Shariah, is death. Bigotry has no place in Islam. The Muslim does not persecute other religions nor try to convert people by force. Religious Minorities live in autonomous self-contained communities of their own where they are allowed to follow their own religious laws, educate their children as they see fit and perpetuate their own culture in addition to the complete safety of their lives and property. However, despite all these rights guaranteed to the protected minority by the Divine *Shariah*, a non-Muslim can never be considered as equal to a Muslim, either civilly or religiously The non-Muslim under Muslim Rule is exempted from military service because only those who believe in the cause of Islam can fight for it For the same reason, the non-Muslim is not eligible to hold vital positions in the land. A Muslim feels the closest bonds of kinship with all other Muslims regardless of racial or national origin. He can never feel at home among non-Muslims.

The true Muslim has no fear of death, for death is only the passage - way to eternal life with Allah. This striving in the cause of Allah is what is known as *Jihad* or Holy War. While Islam prohibits warfare waged for any selfish motive, the Muslim does not believe in pacificism As the famous Muslim poet, Muhammad Iqbal (1873-1938) said in his *ASRAR-I-KHUDI*. "War is good if its object is Allah. Strength is the twin of Truth." The Qur-aan forbids Muslim soldier on the battlefield to retreat. Even if he appears overwhelmed by the enemy, who are double in number than of his own, he must fight to the death. Jihad is an essential duty obligatory for every Muslim, and the supreme test of his sincerity.

Islam is a universal Faith actively seeking Converts. Unlike the Christians, we feel no need for professional Missionaries. Every Muslim is a Missionary. To spread Islam as far and wide as he possibly can is his sacred duty. It may surprise some to learn that vast areas of the world, particularly South-East Asia and Africa, have turned Muslim through the activities of ordinary Arab and Indian traders and merchants. No force or violence was ever used Nor were any of these countries politically subjected by them. This was possible only because these merchants and traders put Islam first and business afterwards.

The genuine Muslim strives to follow the practice of the Kind Prophet Mahammod (Sallallahu alaihi wa sallam) down to the last minute detail He is convinced that a man draws closest to Allah through obedience to His sacred laws This is why he draws no sharp distinction between ritual and morality which are inseparably intertwined The Muslim does not separate the spirit from its outer form because no belief is effective without its tangible expression

Thus the details of *Sunnah* regarding how and what to eat and what not to eat, the necessity for washing private parts after use, or the keeping of the beard are no mere trivial Ablution and Prayers must be performed in a precise manner exactly as the Prophet Muhammad (Sallallahu alaihi wa sallam) did The Muslim who performs his prayers as he should develop a keen conscience and a high standard of Morality because there is nobody but God to know for certain whether or not he does it properly No other Religion places so much emphasis upon the necessity for personal hygiene and cleanliness Physical purity deeply affects spiritual purity and the outer man is an expression of the inner man.

The penal law of the Qur-aan which prescribes stoning to death as penalty for adultery, one hundred lashes with the whip for fornication, eighty lashes for the consumption of intoxicants and malicious slander of innocent women or deliberately giving false evidence, and the amputation of the hand of a thief, is much misunderstood and maligned. What Islam regards as the worst crimes against Society are hardly considered crimes at all in Western countries. The Muslim does not believe that the merit of the law depends upon its leniency or that the criminal deserves greater sympathy than society.

To the Muslim, the penal law of the Qur-aan is not the cruel and barbaric product of primitive 7th century Arabia, irrelevant for today: on the contrary, he is convinced that it is far more human than the extreme psychological deprivation and moral depravity of our modern prisons and in the context of a genuine Islamic community, infinitely more effective in combatting crime than any man-made law could possible be

A Muslim is convinced of the necessity for strictest segregation of sexes as essential for wholesome community life This means that man and women not closely related to each other by blood or marriage, are forbidden to intermingle freely Thus a Muslim cannot tolerate mixed parties, co-educational schools or courtship before marriage Men must not look at strange women nor women at strange men. Modest dress is required at all times, women are required to shroud their entire bodies whenever they find it necessary to go out and behave as inconspicously as possible in public.

A woman's beauty is for her only. Her body is not under any circumstances to be on public display exposed to the vulgar gaze of strangers. Similarly public demonstrations of affection between men and women are severely punished.

In Islam the man is responsible for his social duties outside the home while the woman is responsible for everything within the home.

Therefore, it is not for women to compete with men in business or politics. The Muslim knows only too well that once the woman leaves the home, there is no home!

Celibacy is condemned and every normal man and woman is expected to marry Although a man is permitted to marry up to four wives, Islam does not ordain polygamy, it is not even encouraged, it is merely allowed Only small fraction of Muslims practice polygamy The overwhelming majority have always been monogamous The restricted polygamy permitted by Islam curtails illicit sex to a minimum because if a man desires relations with another woman, he must marry her first, undertake the responsibility of her support and of fatherhood.

The modern concept of "family planning" and artificial contraceptives for "birth control" are diametrically opposed to Islamic values because the raison d'etre of marriage is to raise children as good Muslims To the Muslim mind nothing could be more perverted than to practise marital relations and then frustrate its very purpose! Furthermore, habitual use of artificial contraceptives inevitably leads to the illusion that the creation of new life does not depend upon the will of Allah but rather solely upon the use of such human devices. The illusion that human being have the ultimate power to make conception possible or prevent it cannot but lead straight down the road to atheism More economic reasons are insufficient excuse to deliberately attempt to curtail the number of children because it is not he who provides his sustenance but Allah.

Islam differs from all other Religions in its discouragement of the "arts". A Michelangelo, a Rembrandt, a Beethoven for a Shakespeare would not receive any acclaim in a Muslim Community. Consequently, this is why in Muslim cities there is such a conspicuous absence of symphony concert halls, opera houses, theatres and art museums Status-making of human beings or animals is prohibited by Muslim Law because it inevitably leads to obscenity and idol-worship. The Mosaic Law as written in the Book of Deuteronomy (5:7) says:

"Thou shalt have no other gods before Me. Thou shalt not make upto thee a graven image even any manner of likeness of anything that is in the heavens above or that is in the earth beneath or that is in the waters under the earth. Thou shalt not bow down unto them nor serve them."

Nobody takes this commandment more seriously than the Muslim. The genius of Islamic art has expressed itself most fully in an architecture that has never been surpassed, and Arabic calligraphy.

Music, dancing, acting in plays whether on stage, cinema or television screen are banned as they detract the mind away from remembrance of Allah and eventually lead to lewdness In addition encouraging immorality, Islam condemns plays whether one participates in them as actor or watches them as spectator also because they encourage people to become increasingly preoccupied with their private phantasies and less and less with real life. This is why literary fiction in the form of either drama or "novel" is not indigenous in any Muslim country

The Islamic way of life is based entirely upon transcendental values Morality and truth are absolute, eternal and universal. They are instituted by Allah and not by man. Therefore man has no right to tamper with them To the Muslim the Qur-aan is Allah's Book - Not the Prophet's book. He believes that every word of the Qur-aan is literally true and must be obeyed. Indeed the Qur-aan is the source of all knowledge and to question any part of it, amounts to rejection of Allah's guidance. The Hadees or Sayings of the Prophet and the Sunnah or the Practice of the Prophet are indispensable for a correct interpretation of the Qur-aan. One is meaningless without the other. Since the Qur-aan is Allah's infallible, complete and final revelation to man, Islam cannot be "reformed" or "Changed". It will never be "improved". The Muslim understands "progress" as bringing of his life in closer conformity with the letter and spirit of the Qur-aan His earthly goal is not worldly success but preparation for the life Hereafter.

The genuine Muslim abhors the modern concept of "progress". "Progress" as understood today is synonymous with the supremacy of secularism and materialism and the organization of society along increasingly mechanical lines. The Muslim rejects modern "progress" as inhuman and destructive of everthing good and beautiful The Muslim places no value on change for its own sake. Muslims are convinced that as human beings people were superior centuries ago In other words modern civilization is retrogressing, not progressing Consequently the last thing the Muslim wants to be is "modern" or "up-to-date". The last thing he wants to do is "move with the times."

Islam demands the Muslim's total allegiance. A Muslim is a Muslim every minute of the day. Islam is rigorous to a degree inconceivable for a person of any other faith. Its laws control every aspect of his life from birth to death Awake or asleep Islam is always with the Muslim. He is never for a single instant allowed to forget what he is.

Islam and Human Rights

By Senator Khurshid Ahmad

HUMAN RIGHTS have become an important global issue. This has been so for a number of reasons, some genuine and some not so genuine. The two world wars awakened mankind to some of the gruesome injustices that are being inflicted upon human beings during the periods of so-called peace.

The UN Declaration of Human Rights represents an expression of this awareness and a commitment to rectify the situation. Although all nations of the world have not yet ratified this declaration, nonetheless it represents an important milestone of humankind's march towards an era of political tolerance and respect for human rights.

The Helsinki Agreement represents another milestone and has played a very important role in influencing a number of countries of the world, particularly those under the spell of communism, to become more responsive to human rights concerns. A number of international organizations have been trying to monitor the human rights situation in different parts of the world and they too have played some role in creating climate of respect for human rights.

These represent positive developments, triumphs along man's march towards destiny. From an Islamic viewpoint, although there are many flaws at the conceptual level as well as a lot of politicking and hypocrisy in practice, yet, despite these weaknesses, greater awareness of human rights and multi- dimensional efforts to ensure their enforcement deserve to be welcomed. By and large, these efforts represent a forward movement.

The Islamic Movements and their workers are today at the receiving end of state terror. They are the victims of violations of human rights and have suffered enough to know the value of these rights. That is why it is hoped that the future of democracy and the rights of the people would be safer in their hands.

It is, however, undeniable that the Western tradition in respect of human rights is not very transparent. The classical periods of Greek and Roman rule cannot boast of an objective tradition of respect for human rights. Greek and Romans societies legitimised discrimination between humans and between men and women, to an extent that there was no possibility of a truly shared social existence based on the concept of unity of man. Social and political power was monopolised at the top of the pyramid while at the base there were slaves, serfs and commoners who were not accepted as full humans. The same situation prevailed continued in the medieval period and it was only in the 12th and 13th centuries that people began to rebel against the tyrannical status quo. The struggle for human rights began as a reaction to this situation. It was a result of this struggle that the kings and rulers we forced to concede certain human rights. This piecemeal liberation represents a process that has continued till today.

Despite those historic developments — the Glorious Revolution of Britain, the French Revolution, the American Revolution and the ascendence of democracy in most of the European lands — the 20th century has witnessed violation of human rights on a mass scale in most of the European countries, not merely under Fascist regimes of Hitler, Mussolini and Franco, or under Communist totalitarian regimes of Russia and Eastern Europe, but also under a number of democratic regimes. Of course, the gravity, the nature and the

forms of human rights violations have differed, yet substance of miscarriage of these rights is undeniable. The record is not very bright indeed. The latest is genocide in Bosnia and the Balkans and there seems to be no end to this sordid story~!

Countries which have otherwise stood for democracy and human rights in Europe and America were also guilty of worst human rights violations in their own colonies ad protectorates in Asia, Africa and Latin America. In the post colonial period, it has to be regretfully admitted, the rulers are, by and large, behaving more in the tradition of the colonial rulers and much less as representatives of their own people, protecting their rights and fulfilling their aspirations. It is unfortunate that the Muslim world is no exception to this. Most of the Muslim countries of the world today are ruled by people who are accountable to none and whose record in respect of violation of human rights is disgraceful.

As far as Islam is concerned, its contribution in the realm of man's search for human rights, has been unique. Islam has been a liberating force for the mankind. The Qur–aan is a Charter of Human Rights and the Prophet (peace be upon him) not only guaranteed those rights, but actually established a regime which respected those rights. His *Khutbah* on the occasion of the last Hajj is a glorious declaration of human rights. Despite many lapses on the part of the latter-day Muslim rulers, Muslim history is characterised by a high degree of respect for human rights. The 'Ulema were the standard bearers of these rights and the courts safeguarded these rights of all and sundry. This has been so for number of reasons.

First¸ human rights in the Islamic context have not been a gift from the rulers nor were they secured as a result of concessions won from the rulers by the common people. Instead, these rights have been guaranteed by God and His Prophet (peace be upon him) and as trustees, the rulers were obliged to accept them as a divine command. The people also knew that these rights are theirs as rights guaranteed by God, which no one can legitimately take away. In the Islamic political system the rulers are *accountable to God* and *to the people* and this has acted as a self-fulfilling mechanism for the establishment of human rights. Not that there were not violations by certain rulers and in certain places, yet that was an exception and not the rule and that too was looked upon as illegitimate by all. As a result of this unique constitutional position, human rights became enforceable both through the judicial system as well as through the religion-moral process. That is why, with the establishment of an Islamic state and with the success Islamic resurgence, respect for human rights is bound to increase.

> It is only by widening the concept of human rights and restoring the equation with obligations [illegible] rights can be achieved in our own age. That is why I believe that Islam can play a very important role in promoting human rights at the micro level of civil society as well as at the macro level of the world community.

The Islamic Movements and their workers are today at the receiving end of state terror. They are the victims of violations of human rights and have suffered enough to know the value of these rights. That is why it is hoped that the future of democracy and the rights of the people would be safer in their hands.

Secondly, Islamic concept of human rights is wider than the concept which has become accepted in the West during the last seven centuries. The civil and political rights of the individual constitute the core of the human rights declaration in the West, but individual's cultural and religious rights do

not find any position of priority in this scheme. Economic rights were also originally neglected, but are now gradually being acknowledged. At the conceptual level the whole framework is flawed because the individual is not alone. Men and women live in society. Family, social groups, cultural entities, civil society are as important as state and its political organs. As such, human rights must cover not only individual and political rights, but also rights of groups and social entities as also rights relating to religious and cultural communities. The Western concept of human rights lacks this dimension.

The uniqueness of the Islamic concept lies in integrating both these dimensions of rights and obligations into one balanced equation. It is only through respect of that equation that justice can really be established amongst human beings.

Thirdly, "rights" cannot have a healthy existence without its counterpart—"obligations." In fact the two represent two sides of the same coin. Rights of one become the obligations of others. Unfortunately, in the Western tradition, marred by distorted emphasis on individualism, the other dimension of civil society i.e. social responsibility, has been greatly ignored. In the Islamic formulation, obligations are embedded in the very concept of rights. Rights become self-fulfilling only if one's rights are accepted by others as their obligations, both at the individual as well as at the collective level of the civil society. The legal system not only accepts this, but is entrusted to establish this balance between the two. It is this balance that has been disturbed in the Western world and lies at the root of violation of human rights at all levels, i.e. individuals, civil society, state power and international relations. The uniqueness of the Islamic concept lies in integrating both these dimensions of rights and obligations into one balanced equation It is only through respect of that equation that justice can really be established amongst human beings and peace achieved for the human society at large.

May I conclude by submitting to the intellectuals, as well as to the political strategists of our time, that it is only by widening the concept of human rights and restoring this equation with obligations that human rights can be achieved in our own age. That is why I believe that Islam can play a very important role in promoting human rights at the micro-level of civil society as well as at the macro-level of the world community.

(Courtesy Dawn)

Islamic books for youngmen planned

A NEW series of Islamic books hat would provide the Muslim libraries with a monthly book under the title "The Future generation" has been initiated by the Information and Culture Wing of the Muslim World League.

The new series is to boost the old series (The call of the Truth), which bring out each month a book on Islamic issues but would be different form the old one in that it would meet the needs of the young generations of the Muslims Ummah by attending to their requirement in the domain of Islamic Culture and knowledge.

The first book in the new series is entitled "The Basic Facts of Islam" by Dr. Abdullah Saad, chairman of a leading media organisation.

Director General of Information and Culture at the Rabita, Muhammad Mahmud Hafiz, who is supervising the new series, said the first book in the series contains 30 facts about Islam.

SOO-RAH-FEEL

INTRODUCTION

Name of the Soo-rah so designated: The name of the Soo-rah, *Al-feel*, is derived from the word mentioned in the first verse of the soo-rah, *"As-haa-bill-feel"*, meaning the "Men of Elephant". It is the 105th Soo-rah of the Quraan according to its compilation.

Time of Revelation of the Soo-rah: This Soo-rah, *Al-feel*, was revealed to the Holy Prophet Muhammad (Sallallahu alaihi wa sallam) in Makkah. By all hands it is the early *Makkan* Revelation.

Historical Event in the Soo-rah: The Soo-rah refers to an event that happened in the year of the birth of our Holy Prophet, Muhammad (Sallallahu alaihi wa sallam), in 570 A.D. **Brief History of the event:** It may be recalled that **Yamen** was under the rule of the *Abyssinian Christians* who had driven out the *Jewish Himyar* ruler. It was done in retaliation for the persecution of the Christians. The plan was executed through the collaboration between *Byzantine Empire* and the kingdom of *Abyssinia*. As historical events reveal that along with religious zeal, cogent and patent factors were also political and economic consideration?. No doubt, the *Byzentines* had already given a set back and put an end to the Arab trade which they carried out by the *Red Sea*. The Arabs were left only with the land route. The *Byzantines* resolved to destroy the Arab trade through this land route as well and they conspired with the Christians of *Abyssinia* and thus helped them to occupy *Yamen*. During this scuffle, *Abraha* emerged successful and obtained the permission of the king of *Abyssinia* to be the Governor of *Yamen*. In fact, he acknowledged the sovereignty of the king *Nagus* only in name and declared himself to be his Deputy.

After making his position secure in *Yamen* as its virtual ruler, *Abraha* devoted himself to the real objective — to spread Christianity in *Arabia* and to obtain control of the trade carried out through the Arabs between the Eastern lands and the *Byzantine Empire*.

It was further necessitated due to the *Byzantine* struggle for power against the *Sasanian Dynesty* of *Iran* as all routes had been blocked for *Byzantine* trade.

In order to achieve this objective, *Abraha* built a magnificent cathederal — the grand Church. He saw huge number of persons going towards *Ka'bah* every year to perform *Hajj*. He aspired that they should gather in his Dominion. He laid the foundation of his false *Ka'bah*, the grand church, in *Sanaa*, the capital of *Yamen*.

After the completion of the building, *Abraha* wrote to the *Negus*, "I shall not rest until I have diverted the Arabs pilgrimage to it." This is the version of the famous historian *Muhammad bin Ishaaq*. *Abraha* had openly declared his intention in *Yamen*. He, in fact, wanted to provoke the Arabs.

Enranged at this public proclamation, an Arab, somehow, went into the cathedral and defiled it. When the report reached *Abraha* that the devotees of the *Ka'bah* had defiled his cathederal, he swore that he would not rest until he had destroyed Ka'bah.

So, in 570 or 571 A.D., *Abraha* marched against Ka'bah with 60,000 troops and thirteen Elephants. The vanguard of *Abraha* brough himthe plunder of the people including two hundred camels belonging to *Abdul Mut-ta-lib*, the grand-father of the Holy Prophet, Muhammad (Sallallahu alaihi wa sallam. He sent his envoy to Makkah with the message that he had not come to fight the people of Makkah but only to destroy the House, i.e., the Ka'bah.

The Envoy gave the message to *Abdul Mut-ta-lib*, the leading chief of Makkah, who replied, "we have

no power to fight *Abraha*. This is Allah's House. If He wills, He will save His House".

The chief of the *Quraish, Abdul Mut-ta-lib* agreed and accompanied the envoy to *Abraha. Abdul Mut-ta-lib* was a dignified *Quraish Chief.* When *Abraha* saw him, he was much impressed by his personality and asked him what he wanted. *Abdul Mut-ta-lib* replied that he wanted the king to return his camels which he had taken. *Abraha* was annoyed at the reply and said that the reply had brought him down in his eyes as he demanded the return of his camels and said nothing about the sanctuary — "House of Allah" — which he had come to destroy.

Abdul Mut-ta-lib replied that he was the owner of his camels and requested him to return them. As for the House, it has its own Owner (i.e. Allah). He will defend it. *Abraha* hinted that he will not be able to defend it. *Abdul Mut-ta-lib* replied that the matter rested with *Allah,* the Owner of the House and Abraha and may be decided on merit according to the Will of Allah. Upon this *Abdul Mut-ta-lib* left *Abraha* and he gave back his camels to him. *Abdul Mut-ta-lib* ordered the Quraish to withdraw from the city and go to the mountains along with their families as there was possibility of general massacre. No defence, whatsoever, was offered by the Custodians of the *Ka'bah.* It was, how ever, left alone unprotected at the Mercy of Almighty Allah.

Abdul Mut-ta-lib went to the Ka'bah along with some notable chiefs of Makkah among the *Quraish* and taking hold of the iron-ring of the door, fervently prayed to Almighty Allah to protect His House and its keepers.

It is significant to note that there were more than three hundred and sixty idols surrounding the Ka'bah, but on this critical moment they completely forgot the false gods and only implored the Real and the only One Allah, for help. They sincerely invoked Divine Help to protect His House and its keepers so that the cross and the craft may not overcome the Craft of the Almighty Allah. Because according to the Quraan Majeed the enemy had his own planning but the Divine Planning is the Best and the Dominent.

To bring the story of the people and the Elephant to its final conclusion, *Abraha* along with his army of sixty thousand strong marched towards the city of Makkah They saw that small strange birds from the sea-side in flights, holding small pebbles in their beaks and claws, crowd upon crowd, began to throw the pebbles upon the army of *Abraha.* Their cumulative effect was more than gun-shots. These divine bullets pierced through the bodies of men and elephants of *Abraha,* killing most of them, then and there.

This event took place a few days before the celebrated and Blessed Birth of the Holy Prophet Muhammad (Sallallahu alaihi wa sallam).

It was a clear indication that Almighty Allah protected His Sacred House in a Super-natural manner.

The sum and substance of the Soo-rah and the event related therein is a sufficient eye-opener to the people of Quraish and the people of Arabia in general. It is intended to impress upon them and subsequent generations coming under the fold of Islam that they should consider in the depth of their hearts the message of the Holy Prophet of Allah, Muhammad (Sallallahu alaihi wa sallam), imparted the only message that the Prophet of Allah gave to the people that they should worship their Rabb-Guardian Lord (Allah) in an un-alloyed manner without the least idea of duality, in their hearts. They should worship and serve none else but Allah, they Only and the One.

We are further warned that if we use force to suppress the *Invitation of Tauheed,* we would be only inviting *Wrath of Allah* Who had completely routed and annihilated the 'Men of Elephants' whose intention was to destroy the 'House of Allah' though in the process they were themselves destroyed as events narrated above stand testimony to the factual position.

It will be observed that the whole Surah refers to the event memorable and miraculous in the history of Arabia, particularly about the providential survival of the Holy Ka'bah against the unrepulsable attack of a formidable huge army of a very strong and fully equipped enemy.

CHAPTER 105, AL–FEEL *SOO–RA–TUL–FEEL* *REVEALED AT MAKKAH* *SECTION 1* *VERSES 5*	**PART 30, 'AM-MA** **SOO-RA-TUL-FEEL** **MAK-KEEY-YAH** **RU-KOO-'U-HAA 1** **AA-YAA-TU-HAA 5**	٣٠ سُوْرَةُ الْفِيْلِ مَكِّيَّةٌ وَّهِيَ خَمْسُ اٰيٰتٍ
In the name of Allah, the All–Compassionate, the Most Merciful.	**Bis-mil-laa-hir-rah-maa-nir-ra-heem**	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. Did you not see how your RABB (Guardian–Lord) dealt with the Men of the Elephant?	**1. A-lam ta-ra kai-fa fa-'a-la rab-bu-ka bi -aṣ-ḥaa-bil-feel.**	اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ ۝١
2. Did he not cause their stratagem to go astray?	**2. A-lam yaj-'al kai-da-hum fee taḍ-leel.**	اَلَمْ يَجْعَلْ كَيْدَهُمْ فِيْ تَضْلِيْلٍ ۝٢
3. And He sent down against them birds in flocks,	**3. Wa ar-sa-la 'al-lai-him ṭai-ran a-baa-beel.**	وَّاَرْسَلَ عَلَيْهِمْ طَيْرًا اَبَابِيْلَ ۝٣
4 Pelting them with stones of baked clay,	**4. Tar-mee-him bi-ḥi-jaa-ra-tim-min-sij-jeel.**	تَرْمِيْهِمْ بِحِجَارَةٍ مِّنْ سِجِّيْلٍ ۝٤
5. Then He rendered them like straw eaten up (by cattle).	**5. Fa-ja-'a-la-hum ka-'aṣ-fim-ma-kool.**	فَجَعَلَهُمْ كَعَصْفٍ مَّاْكُوْلٍ ۝٥

COMMENTARY

Verse (I) :

It is the Quranic style to invite the attention of people by using such words, *a-lam-ta-ra* (have you seen). Originally, it is addressed to the Holy Prophet Muhammad (Sallallahu alaihi wa sallam) but the addressees are the people through the personality of the messenger of Allah. In many places such words are used in the Qur-aan to invite attention of public at large.

Verse (II) :

Pithiness is one of the miracles of the Quraan. Allah Almighty has not given any detail or description of the people of the elephant — *as-haa-bil-feel* and even their intention has also not been mentioned. But it was so well-known in Arabia that it need not to be mentioned and repeated.

Verse (III) :

The word *Kaid* (——) has been used in the Qur-aan Majeed indicating ill-will and mischievous plan, secretly kept concealed to harm the opponent. The secret motive of *Abraha* and his confederates — the *Abyssinians* and the *Romans* was to convert Arabia into Christianity. They wanted to take control of the trade route leading from *South Arabia* to *Syria* and *Egypt* by means of crushing down the *Quranish* and intimidating the Arabians. This motive they kept secret and hidden and instead proclaimed their intent to destroy Ka'bah.

Verse (IV) :

The Quraan in more than one place has described *'Kaid'*, leading their plan astray *'fi-tad-leel'* as often indicated in the Qur-aan Majeed "And Allah does not lead to success the plan *(Kaid)* of the deceivers" *(Yusuf:* 52) *'A-baa-beel'* means many separate and scattered groups in men or other creatures, which come from different sides successively.

Bi-hi-jaa-ra-tun-min sij-jeel means stones or small pebbles, made of stone and clay as the persian version ***Sang and gil*** — stone and clay indicates.

Verse (V) :

'Ast means the outer — covering of seeds, which the former throws away after the grain has been separated from it. It is eaten by the animal after husking the same. Some of it falls down during the process of chewing and some is trumpled under the hoofs. Such has become the condition of the host of *Abraha.*

It is a clear indication for the enemies of Allah that if people try to destroy the Divine scheme of life, such is the penalty of the wrong-doers.

هذه المساجد إلا كتب الله له بكل خطوة يخطوها حسنة، ويرفعه بها درجة، ويحط عنه بها سيئة ولقد رأيتنا وما يتخلف عنها إلا منافق معلوم النفاق، ولقد كان الرجل يؤتى به يهادى بين الرجلين حتى يقام فى الصف).

وفى صحيح مسلم أيضاً عن أبى هريرة رضي الله عنه أن رجلا اعمى قال: يا رسول الله ﷺ انه ليس لى قائد يلائمنى المسجد فهل لى رخصة ان أصلى فى بيتى؟ فقال له النبى ﷺ: «هل تسمع النداء بالصلاة»؟ قال نعم. قال: «فأجب».

والاحاديث الدالة على وجوب الصلوة فى الجماعة، وعلى وجوب إقامتها فى بيوت الله التى أذن الله أن ترفع ويذكر فيها اسمه، كثيرة جداً، فالواجب على كل مسلم العناية بهذا الأمر، والمبادرة اليه، والتواصى به، مع أبنائه واهل بيته وجيرانه وسائر أخوانه المسلمين، امتثالا لأمر الله ورسوله، وحذراً مما نهى الله عنه ورسوله وابتعاداً من مشابهة أهل النفاق الذين وصفهم الله بصفات ذميمة من أخبثها تكاسلهم عن الصلاة، فقال تعالى: (ان المنافقين يخادعون الله وهو خادعهم واذا قاموا إلى الصلوة قاموا كسالى يراؤن الناس ولا يذكرون الله إلا قليلا مذبذبين بين ذلك لا إلى هؤلاء ولا إلى هؤلاء ومن يضلل الله فلن تجد له سبيلا) (النسآء: ١٤٢).

ولأن التخلف من أدائها فى الجماعة من أعظم أسباب تركها بالكلية. ومعلوم أن ترك الصلاة كفر و ضلال وخروج من دائرة الإسلام، لقول النبى ﷺ (بين الرجل وبين الكفر والشرك ترك الصلاة) خرجه مسلم فى صحيحه عن جابر رضي الله عنه، وقال ﷺ (العهد الذى بيننا وبينهم الصلاة فمن تركها فقد كفر) والايات والأحاديث فى تعظيم شأن الصلاة. ووجوب المحافظة عليها وإقامتها كما شرع الله والتحذير من تركها كثيرة ومعلومة. فالواجب على كل مسلم أن يحافظ عليها فى أوقاتها، وأن يقيمها كما شرع الله وان يؤديها مع أخوانه فى الجماعة فى بيوت الله، طاعة لله سبحانه ولرسوله ﷺ، وحذرا من غضب الله، وأليم عقابه.

ومتى ظهر الحق واتضحت أدلته، لم يجز لأحد أن يحيد عنه، لقول فلان أو فلان لأن الله سبحانه يقول: (فان تنازعتم فى شئ فردوه إلى الله والرسول ان كنتم تؤمنون بالله واليوم الآخر ذلك خير وأحسن تأويلا). (النساء: ٥٩) ويقول سبحانه: (فليحذر الذين يخالفون عن أمره أن تصيبهم فتنة أو يصيبهم عذاب أليم). (النور: ٦٣).

ولا يخفى ما فى الصلاة فى الجماعة من الفوائد الكثيرة والمصالح الجمة، ومن أوضح ذلك التعارف والتعاون على البر والتقوى والتواصى بالحق والصبر عليه.

وتشجيع المتخلف وتعليم الجاهل، وإغاظة أهل النفاق، والبعد عن سبيلهم، وإظهار شعائر الله بين عباده، والدعوة اليه سبحانه بالقول والعمل. إلى غير ذلك من الفوائد الكثيرة.

وفقنى الله واياكم لما فيه رضاه وصلاح أمر الدنيا والآخرة، وأعاذنا جميعا من شرور أنفسنا وسيئات أعمالنا، ومن مشابهة الكفار والمنافقين، إنه جواد كريم.

والسلام عليكم ورحمة الله وبركاته، وصلى الله عليه وسلم على نبينا محمد وآله وصحبه.

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ
لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

الرسالة فى وجوب أداء الصلاة فى الجماعة

من عبد العزيز بن عبد الله بن باز إلى من يراه من المسلمين وفقهم الله لما فيه رضاه ونظمنى وإياهم فى سلك من خافه واتقاه آمين

سلام عليكم ورحمة الله وبركاته ، أما بعد :

فقد بلغنى أن كثيرا من الناس قد يتهاونون بأداء الصلوة فى الجماعة ويحتجون بتسهيل بعض العلماء فى ذلك فوجبت على أن أبين عظم هذا الأمر وخطورته ، وأنه لا ينبغى للمسلم ان يتهاون بأمر عظم الله شأنه فى كتابه العظيم وعظم شأنه رسوله الكريم ، عليه من ربه أفضل الصلاة والتسليم ولقد أكثر الله سبحانه من ذكر الصلوة فى كتابه الكريم ، وعظم شأنه ، وأمر بالمحافظة عليها وأدائها فى الجماعة ، وأخبر أن التهاون بها والتكاسل عنها ، من صفات المنافقين ، فقال تعالى فى كتابه المبين : (حافظوا على الصلوات والصلاة الوسطى وقوموا لله قانتين) .

وكيف تعرف محافظة العبد عليها ، وتعظيمه لها ، وقد تخلف عن أدائها مع أخوانه وتهاون بشأنها ، وقال تعالى : (و أقيموا الصلوة وآتوا الزكاة واركعوا مع الراكعين) وهذه الآية الكريمة نص فى وجوب الصلوة فى الجماعة ، والمشاركة للمصلين فى صلاتهم . و لو كان المقصود اقامتها فقط لم تظهر مناسبة واضحة فى ختم الآية بقوله سبحانه : (واركعوا مع الراكعين) لكونه قد أمر باقامتها فى أول الآية ، وقال تعالى (واذا كنت فيهم فأقمت لهم الصلاة فلتقم طآئفة منهم معك وليأخذوا اسلحتهم فإذا سجدوا فليكونوا من ورائكم ولتأت طائفة أخرى لم يصلوا فليصلوا معك وليأخذوا حذرهم وأسلحتهم) (النساء: ١٠٢)

فاوجب سبحانه أداء الصلوة فى الجماعة فى حال الحرب ، فكيف بحال السلم؟ ولو كان أحد يسامح فى ترك الصلاة فى جماعة ، لكان المصافون للعدو ، المهددون بهجومه عليهم أولى بأن يسمح لهم فى ترك الجماعة ، فلما لم يقع ذلك ، علم ان اداء الصلوة فى جماعة من أهم الواجبات ، وأنه لا يجوز لأحد التخلف عن ذلك ، وفى الصحيحين عن أبى هريرة رضي الله عنه : عن النبى صلى الله عليه وسلم أنه قال : لقد هممت أن آمر بالصلوة فتقام ، ثم آمر رجلاً أن يصلى بالناس ، ثم أنطلق برجال معهم حزم من حطب إلى قوم لا يشهدون الصلاة فأحرق عليهم بيوتهم ، الحديث .

وفى صحيح مسلم ، عن عبد الله بن مسعود رضي الله عنه ، قال : « لقد رأيتنا وما يتخلف عن الصلاة إلا منافق علم نفاقه ، أو مريض ، وإن كان المريض ليمشى بين الرجلين حتى يأتى الصلاة » . وقال (إن رسول الله صلى الله عليه وسلم علمنا سنن الهدى ، وأن من سنن الهدى الصلاة فى المسجد الذى يؤذن فيه) . وفيه أيضا عنه قال (من سره أن يلقى الله غداً مسلماً فليحافظ على هذه الصلاة حيث ينادي بهن فان الله شرع لنبيكم سنن الهدى : وانهن من سنن الهدى ، ولو أنكم صليتم فى بيوتكم كما يصلى هذا المتخلف فى بيته لتركتم سنة نبيكم ، ولو تركتم سنة نبيكم لضللتم ، وما من رجل يتطهر فيحسن الطهور ، ثم يعمد إلى مسجد من

واهل العلم والفقه والسنة والقرآن منهم تجندوا في ميدان الاجتهاد والاستنباط والتشريع والتقنين وأهل الولاية والامارة والسياسة منهم تولوا تدبير الشؤون الادارية والمالية في الامصار وكل من انس من نفسه اهلية وكفاءة للقيام بواجب للاسلام والمسلمين تصدى للقيام به حتى كانت نهضة المسلمين في القرون الهجرية الأولى والثاني والثالث ظاهرة عجيبة حار في تعليلها المؤرخون : وبلغ فيها المسلمون الى غاية في المجد السياسي والعلمي والمالي لم تبلغها دولة غيرها وكان الانتصار في كل ميدان من هذه الميادين انتصارا في الميادين كلها لان الكل يشعر انهم اعوان متضامنون ، ففي ميدان الغزو والجهاد كانت جيوش المسلمين تواصل فتوحاتها بقيادة ابي عبيدة وخالد ابن الوليد والمثنى بن حارثة وسعد بن ابي وقاص ، ويتلقى راية القيادة قائد بعد قائد حتى وصل عبد الله بن عامر الى البصرة وقتيبة بن مسلم شرقا الى الصين ووصل موسى ابن نصير وطارق بن زياد غربا الى جبال اسبانيا واستولى المسلمون على جزر البحر الابيض المتوسط وصار هذا البحر بحيرة اسلامية ، وهذه الفتوح السياسية كانت تسايرها فتوح تشريعية وحركة اجتهادية بقيادة الخلفاء الراشدين ، وعبد الله بن عمر و زيد بن ثابت ثم سعيد بن المسيب واقرانه بالمدينة ، وبقيادة عبد الله بن عباس ثم تلاميذه بمكة وبقيادة عبد الله بن مسعود ثم تلاميذه بالكوفة ، و عبد الله بن عمر بن العاص ثم تلاميذه بمصر وكانت ميادين الغزو عامرة بالانتصار تلو الانتصار ومساجد الامصار عامرة بالعلم والفقه والتشريع والاستنباط فقادة الجيوش بسطوا سلطان الاسلام ورفعوا رايته على كثير من البلدان وقادة التشريع سددوا حاجات المسلمين وسايروا مصالحهم واقاموا البراهين على ان الإسلام لا يضيق بحاجة ولا يقصر عن مصلحة وانه كلما اتسعت فتوح المسلمين اتسع التشريع الإسلامي ، وان اختلفت الاجناس والبيئات والعلم والمعاملات وان نمت موارد الدولة وزادت ثرواتها وبهذا التعاون والتضامن بين جيوش الميادين الثلاثة عزت الدولة ونهضت وتوافرت لها المقومات التي تقوم عليها نهضة الامة وهي القوة والعلم والمال .

ان الاسلام دين الفطرة و دين يتفق مع العقل ، وهو دعوة الى سبيل الله بالحكمة والموعظة الحسنة . وهو دين الحرية والعدل والمساواة والتسامح وهذه المبادئ والقيم والمثل هي التي جعلته يعرف طريقه الى قلوب الناس فدخلوا فيه افواجا وهو ايضا بهذه المبادئ يستولى على قلوب وعقول كثير من الناس في عصرنا بعد ان ضلت بهم السبل ، وانه الدين الذي اراده الله للانسانية عامة وهو النور الذي يرشد الناس الى طريق الحق والمنهج الذي يحقق لهم السعادة .

فقد كان ظهور الاسلام ايذانا بظهور حضارة راقية ، فقد عمل على تخليص البشر من شوائب ورذائل الجاهلية ومنح الناس مثلا عليا في السياسة والاجتماع والاقتصاد وانار امامهم السبيل ليصلوا الى الرخاء والسعادة والرفاهية .

وقد كان تأثير الحضارة الاسلامية على العالم اجمع عظيما وجليلا ، فالمسلمون هم الذين مدنوا البرابرة وهم الذين فتحوا للغرب باب المعرفة وهذبوه ، وظلوا اساتذة له اكثر من سته قرون ونحن معشر المسلمين في هذه الفترة التي نحياها وتهيأ لاعادة مجدنا من جديد بحاجة ماسة الى ان ترسخ ايماننا بخالقنا وبقرآننا وسنة نبيينا وباتباع المنهج القويم الذي عز به سلفنا

ربنا عليك توكلنا واليك انبنا واليك المصير .

(« الرأي العام » الكويتية)

بشكر الداعي ، دارالعلوم ديوبند

فضل الاسلام على الانسانية

يقول الله تعالى :

هو الذى بعث فى الاميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وان كانوا من قبل لفى ضلال مبين وآخرين منهم لما يلحقوا بهم ، وهو العزيز الحكيم .
(الجمعة : ٢)

لعل من الحقائق التى لا يمارى فيها احد من المنصفين مسلما كان او غير مسلم ان الاسلام قد انتشر فى عهده الاول بسرعة مذهلة لم يعرف لها مثيل فى الديانات او الدعوات السابقة واللاحقة .

وقد دفعت هذه الحقيقة كثيرا من المؤرخين والباحثين الى البحث عن الاسباب التى كانت وراء هذه الحقيقة .

فمنهم من ذهب الى ان السبب يرجع الى ما وقر فى قلوب المؤمنين به من ضرورة تبليغه الى البشر فى كل مكان بوصفه دينا عاما ارسل به نبينا محمد ﷺ الى الناس كافة .

ومنهم من راى ان السبب يرجع الى ما حمله هذا الدين من مبادئ وقيم ما زالت خلاصا للشعوب المضطهدة وعزاء للفقراء ، باعتباره دينا يعمل على تحقيق كرامة الانسان وسعادته فى الدنيا والاخرة .

واذا كان لا شك فى ان السبب فى انتشار الإسلام بسرعة فاقت كل حد راجع الى السببين معا ، فاننا نريد ان نلم الماما سريعة كيف تم ذلك .

اذا تاملنا فى تاريخ المسلمين فى فجر الإسلام ، نجد ان كل مسلم كان يعد نفسه مجندا لخدمة الإسلام والمسلمين فى الميدان الذى يشعر انه اهل للقيام بالواجب فيه ، وكان كل مسلم جنديا فى ميدانه مقطوعا يقوم بواجبه بوازع من دينه وضميره ولا بتكليف من غيره . وبهذا الشعور كانت ميادين العمل وكل مصالح الدولة مليئة بالعاملين ولم يخل ميدان من ميادين الاصلاح والنهوض من ايد مجندة تتسابق فيه .

فبعد وفاة رسول الله ﷺ شعر المسلمون ان عليهم واجب نشر دعوته ومواصلة سعيه وجهوده لاعلاء كلمة الله وهداية الناس الى الإسلام، فاهل البسالة والقوة والحرب والقتال منهم تجندوا فى ميدان الغزو والجهاد وكونوا الجيوش الاسلامية لدعوة الناس الى الاسلام والدفاع عن المسلمين .

تقوم بنشر تعليمات الاسلام الحقة
بها القرآن الكريم والسنة النبوية
تصدر مرتين في كل شهر

مَجلّة
دار التصنيف (پرائیویٹ) لمیتید

المجلد ٤٤

فضل الاسلام على الانسانية

— ان الإسلام قد انتشر فى عهده الاول بسرعة مذهلة .

— ان الإسلام لا يصدق بحاجة ولا يقصر عن مصلحة .

— ان الإسلام دين الفطرة و دين يتفق مع العقل .

الرسالة فى وجوب اداء الصلاة فى الجماعة

— حافظوا على الصلوات والصلاة الوسطى . . . .

— فى الصلاة فى الجماعة من الفوائد الكثيرة والمصالح الجمة ،
منها التعاون على البر والتقوى والتواصى بالحق والصبر عليه .

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BY Maulana Tufail Ahmed Farooqi Quadri Mujaddidi, *Rahmatullah 'Alaihi*

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ARABIC TEXT, ITS TRANSLITERATION,
TRANSLATION AND COMMENTARY INTO ENGLISH.
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In the name of Allah, the All Compassionate, the Most Merciful.

WOMEN IN ISLAM

RESPECT FOR THE FEMALE SEX

Not content with giving equal rights, Islam instructs men to have respect for the tender sex, and treat no women as their inferiors. They have been commanded to put up with undesirable behaviour on the part of women and show them forbearance and patience Qur-aan Majeed Says

" . live with them behaving decently, for if you dislike them then it is possible that you dislike a thing, while Allah may have much more goodness (for you) in that " (4 19).

And 'Allamah Ibn 'Asakir reports a saying of the Holy Prophet originating from Hazrat 'Ali (Karramal-laa-hu wajha hu)

"None but the noble of heart respect the women folk, and none but base minded insult them"

DIVISION OF DUTIES

Before we explain the rights awarded by Islam to women, we must point out that the injustice done to this sex in olden times was due to the fact that the religious systems and sages of old had failed to make a proper division of duties between man and wife. This gave rise to uncertainties and carried the ancient communities to this or that extreme Islam made a balanced and judicious division of duties, telling each sex what obligations it had to meet so that social order might rest on sound foundations. Accordingly the males were made to realise their duties as follows:-

"Man is the protector of the members of his household and stands responsible to God for them" (Bukhari Book-Marriage Contract).

The women, in contrast with this, are not made responsible for earning a living. Their duties have been laid down in the words.

"Woman is the keeper of her husband's household and stands responsible for that." (Ibid.)

It means that the sphere of female's responsibility is the care of the house. She should look after her house and children with due sense of responsibility This does not mean that she will remain a prisoner within the four walls; she may go out when business calls her in connection with the performance of her duties, even earn a wage under economic pressure But her primary duties relate to the management of her household

RELIGIOUS RIGHTS

In the West and some other countries, woman was supposed to be devoid of true faith Hence she was not allowed access to sacred literature It was also believed that the souls of female sex are not immortal, and get totally annihilated after death Hence they would not find a place in paradise along with men, for they lacked religiosity

Islam emphatically refuted this belief. The Qur-aan again and again has addressed itself to men and women together, with good tidings, of a place in paradise in reward for good deeds to all of them. It declares that good actions whether of men or women shall not go unrecompensed. The following verses speak of the woman's title to divine favours

"So their RABB (Creator and Sustainer) granted their prayer (saying); I do not ignore the work of any one among you, male or female, for

you are part of one another" (3.195).

The verse quoted below again promises paradise to the virtuous one irrespective of sex distinctions:

"And whoever does good deeds, whether man or woman, and is (also) a believer, (will be among) those who will enter the Paradise, and they shall not be dealt unjustly in the least:" (4:124).

And so does the following promise a place in the paradise and the favour of Allah's pleasure to those who believe whether males or females.

"Allah has promised the believers, men and women, gardens beneath which rivers flow, to live therein for ever, and fine dwellings in ever-lasting gardens. And the pleasure of Allah is the greatest (blessing of all) This, then, is the greatest achievement." (9.72).

COMMUNAL & SOCIAL RIGHTS

Even to this day there are communities that place a bar against the participation of women in communal and social activities. In the same way they are denied civil and political rights. Islam allowed them these rights from the very start. The following verse clarifies their equality of rights and commends their cooperation with men in good deeds:

"And the believers, men and women, are friends of one another. They enjoin what is right and forbid what is wrong, and establish the prayer and pay the Zakaat (obligatory charity), and obey Allah and His Messenger. These are the people to whom Allah will show mercy. Surely Allah is Mighty, Wise." (9:71).

In order to inculcate among the women folk a will to serve the community, the Holy Prophet had days particularly fixed when he was to address them. At these gatherings he not only taught the Islamic tenets, but also persuaded them to contribute to communal and social welfare. Traditions record how liberally the women contributed in cash or kind whenever the Muslims had to face a national emergency.

In obedience to the verse quoted above, Muslim women stood shoulder to shoulder with men in social work both at times of war and in the days of peace. On a field of battle they made food for the warriors. maintained the supply of water and looked to the nursing of the wounded

In peace times they formed the rear of the congregation at prayers. provided financial aids to the needy, joined the pilgrimage ritual and propagated Islam with as much zeal as men. If it was a question of Islamic law they could fearlessly tell the truth undaunted by the position of even a Caliph whom they would openly criticise

Did not an old woman find fault with the great Umar in the presence of a public assembly and Umar had to admit his mistake. It so happened that Umar was denouncing in a sermon from the pulpit the practice of setting on women huge amounts as their dowry, when the old woman stood up and protested in the words -

"Is the Caliph unacquainted with Qur-aan which says that we shall not demand back any portion of what you have settled on them, though it were a whole treasure?" (cf 4.20)

ECONOMIC RIGHTS

Woman should be highly indebted to Islam for having raised her economic status and given her extensive and independent rights. Fourteen hundred years back, Islam endowed her with rights to own and inherit property in an age when even civilized societies treated her as a non-entity. Muslim women were then enjoying rights that their sisters in various parts of Europe and America do not possess even today. It was after a hard struggle that the U.S.A. could allow to women the right to own and independently dispose property or enter into a legal contract without the consent of her husband. The Qur-aan announced fourteen hundred years ago:

"There is a share for men in what the parents and the kindred leave, and a share for women in what the parents and the kindred leave, be it little or much. The share (each) is prescribed as an obligation. (4.7).

Apart from the share due to women out of the property left by parents, kinsmen and husbands, there are other sources they can utilize for pecuniary gain. They may bargain for a respectable amount as their marriage portion at the time of nuptials.

Having entered marriage contract they receive their maintenance money from their husbands who are legally responsible for it. The Shariah ordains that the husband must maintain his wife, no matter however well-off and financially well-placed she may be.

The resources made available to women by Islam are ample enough to enable them to maintain a standard of living higher than that of men, and live in greater comfort and security

Men have a long bill to pay, they have to support wives, children, and in many cases other dependents in need of help. Women, on the other hand, have all their wants, from the table to the toilet, met by their husbands and are therefore in a position to lay by whatever they receive through inheritance, dower and gifts.

THE MUSLIM MIND

BY MARYAM JAMEELAH BEGUM

To become a Muslim involves far more than creed, prayers, fasting or pilgrimage. Although Indispensable, there cannot achieve effectiveness unless the entire mental, moral and spiritual outlook of the Convert is changed.

The most important change, which took place after I embraced Islam, was the transformation of my mind from a *Kufr Mind* into a *Muslim Mind.* In order that the outsider may gain deeper understanding into the workings of the Muslim Mind, I shall attempt to describe from personal experience how a Muslim looks at the world, how he regards life and the effect of his Faith upon his behaviour, his tastes and his aspirations. Much will surprise or even shock until sufficient insight is attained into the inner meaning and intrinsic merit of genuine Islamic Values.

> The Islamic way of life is based entirely upon transcendental values. Morality and truth are absolute, eternal and universal. They are instituted by Allah and not by man. Therefore man has no right to tamper with them. [illegible]

The most Essential Belief in Islam is the Concept of man as the Salve of Allah. The Arabic word for "Slave of Allah" is *'Abdullah'* which is among the commonest Arabic names in every Muslim country. "Islam" itself means literally "submission to the will of Allah" and all who choose to do so are Muslims. Since Allah is the Supreme and only true Sovereign of the universe, the Christian conception of "separation of Church and State" appears utterly illogical

The purpose of the Islamic Ruler to enforce the law of Allah as already laid down in Qur-aan and *Sunnah.* He cannot become a law unto himself nor has he the right to create any new legislation on his own The *Shariah* or Sacred Law can never be changed and can only be interpreted within strict limits. Everything belongs to Allah. Man owns nothing and is utterly dependent upon Him All that a man possesses, even his own body, is merely loaned to him by Allah to put to the best possible use. If a man shirks this responsibility, he will be severely punished.

To serve Allah as his Slave, a man must be willing to sacrifice anything and everything if necessary - his personal happiness, his pleasure, his desires, conveniences, wealth, his possessions and even his life. The genuine Muslim will not hesitate to sacrifice all his transitory pleasures for the greater good. In so doing, he attains lasting happiness and serenity of mind. To be a "Slave of Allah", means freedom from the tyranny of men. A true Muslim does not fear any man. He fears only Allah.

The Muslim divides the world into two camps - *Dar-us Salaam* or the "Abode of Peace" and *Dar-ul-Harb* or the "Abode of the unbelievers " The worst affliction of mankind is NOT poverty, disease or illiteracy but *Kufr.* Whatever is in harmony with Islamic Teachings constitutes the supreme good while *Kufr* is an open rebellion against Allah which can never be tolerated. A Muslim judges his fellowman solely on the basis of the correction of his Belief and its practical implementation in his daily life. A man's race, nationality, wealth or social position has no relevance to his intrinsic merit as a human being. If a man fails to practise what he professes to believe, he is no more than a Hypocrite and really has no faith at all. The Muslim is convinced that a man's deed is utterly dependent upon his creed because he cannot conceive of morality and ethics apart from their supranatural, theological foundations.

The True Muslim is not a fanatic. Our sacred Qur-aan forbids conspiring and backbiting. He does not believe in heretic-hunting. No Muslim, however, wrong or mistaken he may be, can ever be excommunicated by another Muslim. Apostasy, however, is not tolerated and its penalty according to the

Shariah, is death. Bigotry has no place in Islam. The Muslim does not persecute other religions nor try to convert people by force. Religious Minorities live in autonomous self-contained communities of their own where they are allowed to follow their own religious laws, educate their children as they see fit and perpetuate their own culture in addition to the complete safety of their lives and property However, despite all these rights guaranteed to the protected minority by the Divine *Shariah*, a non-Muslim can never be considered as equal to a Muslim, either civilly or religiously The non-Muslim under Muslim Rule is exempted from military service because only those who believe in the cause of Islam can fight for it. For the same reason, the non-Muslim is not eligible to hold vital positions in the land. A Muslim feels the closest bonds of kinship with all other Muslims regardless of racial or national origin He can never feel at home among non-Muslims.

The true Muslim has no fear of death, for death is only the passage - way to eternal life with Allah. This striving in the cause of Allah is what is known as *Jihad* or Holy War. While Islam prohibits warfare waged for any selfish motive, the Muslim does not believe in pacificism As the famous Muslim poet, Muhammad Iqbal (1873-1938) said in his *ASRAR-I-KHUDI*. "War is good if its object is Allah. Strength is the twin of Truth." The Qur-aan forbids Muslim soldier on the battlefield to retreat. Even if he appears overwhelmed by the enemy, who are double in number than of his own, he must fight to the death. Jihad is an essential duty obligatory for every Muslim, and the supreme test of his sincerity.

Islam is a universal Faith actively seeking Converts. Unlike the Christians, we feel no need for professional Missionaries. Every Muslim is a Missionary. To spread Islam as far and wide as he possibly can is his sacred duty It may surprise some to learn that vast areas of the world, particularly South-East Asia and Africa, have turned Muslim through the activities of ordinary Arab and Indian traders and merchants. No force or violence was ever used Nor were any of these countries politically subjected by them. This was possible only because these merchants and traders put Islam first and business afterwards

The genuine Muslim strives to follow the practice of the Kind Prophet Mahammod (Sallallahu alaihi wa sallam) down to the last minute detail He is convinced that a man draws closest to Allah through obedience to His sacred laws. This is why he draws no sharp distinction between ritual and morality which are inseparably interwined. The Muslim does not separate the spirit from its outer form because no belief is effective without its tangible expression.

Thus the details of *Sunnah* regarding how and what to eat and what not to eat, the necessity for washing private parts after use, or the keeping of the beard are no mere trivial. Ablution and Prayers must be performed in a precise manner exactly as the Prophet Muhammad (Sallallahu alaihi wa sallam) did. The Muslim who performs his prayers as he should develop a keen conscience and a high standard of Morality because there is nobody but God to know for certain whether or not he does it properly. No other Religion places so much emphasis upon the necessity for personal hygiene and cleanliness. Physical purity deeply affects spiritual purity and the outer man is an expression of the inner man.

The penal law of the Qur-aan which prescribes stoning to death as penalty for adultery, one hundred lashes with the whip for fornication, eighty lashes for the consumption of intoxicants and malicious slander of innocent women or deliberately giving false evidence, and the amputation of the hand of a thief, is much misunderstood and maligned. What Islam regards as the worst crimes against Society are hardly considered crimes at all in Western countries The Muslim does not believe that the merit of the law depends upon its leniency or that the criminal deserves greater sympathy than society

To the Muslim, the penal law of the Qur-aan is not the cruel and barbaric product of primitive 7th century Arabia, irrelevant for today on the contrary, he is convinced that it is far more human than the extreme psychological deprivation and moral depravity of our modern prisons and in the context of a genuine Islamic community, infinitely more effective in combatting crime than any man-made law could possible be

A Muslim is convinced of the necessity for strictest segregation of sexes as essential for wholesome community life This means that man and women not closely related to each other by blood or marriage, are forbidden to intermingle freely Thus a Muslim cannot tolerate mixed parties, co-educational schools or courtship before marriage. Men must not look at strange women nor women at strange men. Modest dress is required at all times, women are required to shroud their entire bodies whenever they find it necessary to go out and behave as inconspicously as possible in public

A woman's beauty is for her only. Her body is not under any circumstances to be on public display exposed to the vulgar gaze of strangers. Similarly public demonstrations of affection between men and women are severely punished.

In Islam the man is responsible for his social duties outside the home while the woman is responsible for everything within the home.

Therefore, it is not for women to compete with men in business or politics. The Muslim knows only too well that once the woman leaves the home, there is no home!

Celibacy is condemned and every normal man and woman is expected to marry Although a man is permitted to marry up to four wives, Islam does not ordain polygamy, it is not even encouraged; it is merely allowed. Only small fraction of Muslims practice polygamy. The overwhelming majority have always been monogamous The restricted polygamy permitted by Islam curtails illicit sex to a minimum because if a man desires relations with another woman, he must marry her first, undertake the responsibility of her support and of fatherhood.

The modern concept of "family planning" and artificial contraceptives for "birth control" are diametrically opposed to Islamic values because the raison d'etre of marriage is to raise children as good Muslims. To the Muslim mind nothing could be more perverted than to practise marital relations and then frustrate its very purpose! Furthermore, habitual use of artificial contraceptives inevitably leads to the illusion that the creation of new life does not depend upon the will of Allah but rather solely upon the use of such human devices. The illusion that human being have the ultimate power to make conception possible or prevent it cannot but lead straight down the road to atheism. More economic reasons are insufficient excuse to deliberately attempt to curtail the number of children because it is not he who provides his sustenance but Allah.

Islam differs from all other Religions in its discouragement of the "arts". A Michelangelo, a Rembrandt, a Beethoven for a Shakespeare would not receive any acclaim in a Muslim Community. Consequently, this is why in Muslim cities there is such a conspicuous absence of symphony concert halls, opera houses, theatres and art museums. Status-making of human beings or animals is prohibited by Muslim Law because it inevitably leads to obscenity and idol-worship. The Mosaic Law as written in the Book of Deuteronomy (5.7) says

"Thou shalt have no other gods before Me. Thou shalt not make upto thee a graven image even any manner of likeness of anything that is in the heavens above or that is in the earth beneath or that is in the waters under the earth. Thou shalt not bow down unto them nor serve them "

Nobody takes this commandment more seriously than the Muslim. The genius of Islamic art has expressed itself most fully in an architecture that has never been surpassed, and Arabic calligraphy

Music, dancing, acting in plays whether on stage, cinema or television screen are banned as they detract the mind away from remembrance of Allah and eventually lead to lewdness In addition encouraging immorality, Islam condemns plays whether one participates in them as actor or watches them as spectator also because they encourage people to become increasingly preoccupied with their private phantasies and less and less with real life. This is why literary fiction in the form of either drama or "novel" is not indigenous in any Muslim country.

The Islamic way of life is based entirely upon transcendental values. Morality and truth are absolute, eternal and universal. They are instituted by Allah and not by man. Therefore man has no right to tamper with them. To the Muslim the Qur-aan is Allah's Book - Not the Prophet's book. He believes that every word of the Qur-aan is literally true and must be obeyed. Indeed the Qur-aan is the source of all knowledge and to question any part of it, amounts to rejection of Allah's guidance. The Hadees or Sayings of the Prophet and the Sunnah or the Practice of the Prophet are indispensable for a correct interpretation of the Qur-aan One is meaningless without the other. Since the Qur-aan is Allah's infallible, complete and final revelation to man, Islam cannot be "reformed" or "Changed". It will never be "improved". The Muslim understands "progress" as bringing of his life in closer conformity with the letter and spirit of the Qur-aan. His earthly goal is not worldly success but preparation for the life Hereafter.

The genuine Muslim abhors the modern concept of "progress". "Progress" as understood today is synonymous with the supremacy of secularism and materialism and the organization of society along increasingly mechanical lines. The Muslim rejects modern "progress" as inhuman and destructive of everthing good and beautiful The Muslim places no value on change for its own sake. Muslims are convinced that as human beings people were superior centuries ago In other words modern civilization is retrogressing, not progressing. Consequently the last thing the Muslim wants to be is "modern" or "up-to-date" The last thing he wants to do is "move with the times "

Islam demands the Muslim's total allegiance. A Muslim is a Muslim every minute of the day. Islam is rigorous to a degree inconceivable for a person of any other faith. Its laws control every aspect of his life from birth to death Awake or asleep Islam is always with the Muslim. He is never for a single instant allowed to forget what he is.

Islam and Human Rights

By Senator Khurshid Ahmad

HUMAN RIGHTS have become an important global issue. This has been so for a number of reasons, some genuine and some not so genuine. The two world wars awakened mankind to some of the gruesome injustices that are being inflicted upon human beings during the periods of so-called peace.

The UN Declaration of Human Rights represents an expression of this awareness and a commitment to rectify the situation. Although all nations of the world have not yet ratified this declaration, nonetheless it represents an important milestone of humankind's march towards an era of political tolerance and respect for human rights.

The Helsinki Agreement represents another milestone and has played a very important role in influencing a number of countries of the world, particularly those under the spell of communism, to become more responsive to human rights concerns. A number of international organizations have been trying to monitor the human rights situation in different parts of the world and they too have played some role in creating climate of respect for human rights.

These represent positive developments, triumphs along man's march towards destiny. From an Islamic viewpoint, although there are many flaws at the conceptual level as well as a lot of politicking and hypocrisy in practice, yet, despite these weaknesses, greater awareness of human rights and multi- dimensional efforts to ensure their enforcement deserve to be welcomed. By and large, these efforts represent a forward movement.

The Islamic Movements and their Workers are today at the receiving end of state terror. They are the victims of violations of human rights and have suffered enough to know the value of these rights. That is why [illegible] that the future of democracy and the rights of the people would be safer in their hands.

It is, however, undeniable that the Western tradition in respect of human rights is not very transparent. The classical periods of Greek and Roman rule cannot boast of an objective tradition of respect for human rights. Greek and Romans societies legitimised discrimination between humans and between men and women, to an extent that there was no possibility of a truly shared social existence based on the concept of unity of man. Social and political power was monopolised at the top of the pyramid while at the base there were slaves, serfs and commoners who were not accepted as full humans. The same situation prevailed continued in the medieval period and it was only in the 12th and 13th centuries that people began to rebel against the tyrannical status quo. The struggle for human rights began as a reaction to this situation. It was a result of this struggle that the kings and rulers we forced to concede certain human rights. This piecemeal liberation represents a process that has continued till today.

Despite those historic developments — the Glorious Revolution of Britain, the French Revolution, the American Revolution and the ascendence of democracy in most of the European lands — the 20th century has witnessed violation of human rights on a mass scale in most of the European countries, not merely under Fascist regimes of Hitler, Mussolini and Franco, or under Communist totalitarian regimes of Russia and Eastern Europe, but also under a number of democratic regimes. Of course, the gravity, the nature and the

forms of human rights violations have differed, yet substance of miscarriage of these rights is undeniable. The record is not very bright indeed. The latest is genocide in Bosnia and the Balkans and there seems to be no end to this sordid story~!

Countries which have otherwise stood for democracy and human rights in Europe and America were also guilty of worst human rights violations in their own colonies ad protectorates in Asia, Africa and Latin America. In the post colonial period, it has to be regretfully admitted, the rulers are, by and large, behaving more in the tradition of the colonial rulers and much less as representatives of their own people, protecting their rights and fulfilling their aspirations. It is unfortunate that the Muslim world is no exception to this. Most of the Muslim countries of the world today are ruled by people who are accountable to none and whose record in respect of violation of human rights is disgraceful.

As far as Islam is concerned, its contribution in the realm of man's search for human rights, has been unique. Islam has been a liberating force for the mankind. The Qur–aan is a Charter of Human Rights and the Prophet (peace be upon him) not only guaranteed those rights, but actually established a regime which respected those rights. His *Khutbah* on the occasion of the last Hajj is a glorious declaration of human rights. Despite many lapses on the part of the latter-day Muslim rulers, Muslim history is characterised by a high degree of respect for human rights. The 'Ulema were the standard bearers of these rights and the courts safeguarded these rights of all and sundry. This has been so for number of reasons.

First, human rights in the Islamic context have not been a gift from the rulers nor were they secured as a result of concessions won from the rulers by the common people. Instead, these rights have been guaranteed by God and His Prophet (peace be upon him) and as trustees, the rulers were obliged to accept them as a divine command. The people also knew that these rights are theirs as rights guaranteed by God, which no one can legitimately take away. In the Islamic political system the rulers are *accountable to God* and *to the people* and this has acted as a self-fulfilling mechanism for the establishment of human rights. Not that there were not violations by certain rulers and in certain places, yet that was an exception and not the rule and that too was looked upon as illegitimate by all. As a result of this unique constitutional position, human rights became enforceable both through the judicial system as well as through the religion-moral process. That is why, with the establishment of an Islamic state and with the success Islamic resurgence, respect for human rights is bound to increase.

The Islamic Movements and their workers are today at the receiving end of state terror. They are the victims of violations of human rights and have suffered enough to know the value of these rights. That is why it is hoped that the future of democracy and the rights of the people would be safer in their hands.

Secondly, Islamic concept of human rights is wider than the concept which has become accepted in the West during the last seven centuries. The civil and political rights of the individual constitute the core of the human rights declaration in the West, but individual's cultural and religious rights do

It is only by widening the concept of human [illegible] [illegible] this [illegible] with obligations [illegible] rights can be achieved in our [illegible] age. [illegible] I believe that Islam can play a [illegible] in promoting human rights at the [illegible] society as well as at the [illegible] level of the [illegible] community.

not find any position of priority in this scheme. Economic rights were also originally neglected, but are now gradually being acknowledged. At the conceptual level the whole framework is flawed because the individual is not alone. Men and women live in society. Family, social groups, cultural entities, civil society are as important as state and its political organs. As such, human rights must cover not only individual and political rights, but also rights of groups and social entities as also rights relating to religious and cultural communities. The Western concept of human rights lacks this dimension.

Thirdly, "rights" cannot have a healthy existence without its counterpart—"obligations." In fact the two represent two sides of the same coin. Rights of one become the obligations of others. Unfortunately, in the Western tradition, marred by distorted emphasis on individualism, the other dimension of civil society i.e. social responsibility, has been greatly ignored. In the Islamic formulation, obligations are embedded in the very concept of rights. Rights become self-fulfilling only if one's rights are accepted by others as their obligations, both at the individual as well as at the collective level of the civil society. The legal system not only accepts this, but is entrusted to establish this balance between the two. It is this balance that has been disturbed in the Western world and lies at the root of violation of human rights at all levels, i.e. individuals, civil society, state power and international relations. The uniqueness of the Islamic concept lies in integrating both these dimensions of rights and obligations into one balanced equation It is only through respect of that equation that justice can really be established amongst human beings and peace achieved for the human society at large.

May I conclude by submitting to the intellectuals, as well as to the political strategists of our time, that it is only by widening the concept of human rights and restoring this equation with obligations that human rights can be achieved in our own age. That is why I believe that Islam can play a very important role in promoting human rights at the micro-level of civil society as well as at the macro-level of the world community.

(Courtesy Dawn)

Islamic books for youngmen planned

A NEW series of Islamic books hat would provide the Muslim libraries with a monthly book under the title "The Future generation" has been initiated by the Information and Culture Wing of the Muslim World League.

The new series is to boost the old series (The call of the Truth), which bring out each month a book on Islamic issues but would be different form the old one in that it would meet the needs of the young generations of the Muslims Ummah by attending to their requirement in the domain of Islamic Culture and knowledge.

The first book in the new series is entitled "The Basic Facts of Islam" by Dr. Abdullah Saad, chairman of a leading media organisation.

Director General of Information and Culture at the Rabita, Muhammad Maḥmud Hafiz, who is supervising the new series, said the first book in the series contains 30 facts about Islam.

SOO-RAH-FEEL

INTRODUCTION

Name of the Soo-rah so designated: The name of the Soo-rah, *Al-feel*, is derived from the word mentioned in the first verse of the soo-rah, *"As-haa-bill-feel"*, meaning the "Men of Elephant". It is the 105th Soo-rah of the Quraan according to its compilation.

Time of Revelation of the Soo-rah: This Soo-rah, *Al-feel*, was revealed to the Holy Prophet Muhammad (Sallallahu alaihi wa sallam) in Makkah. By all hands it is the early *Makkan* Revelation.

Historical Event in the Soo-rah: The Soo-rah refers to an event that happened in the year of the birth of our Holy Prophet, Muhammad (Sallallahu alaihi wa sallam), in 570 A.D. **Brief History of the event:** It may be recalled that **Yamen** was under the rule of the *Abyssinian Christians* who had driven out the *Jewish Himyar* ruler. It was done in retaliation for the persecution of the Christians. The plan was executed through the collaboration between *Byzantine Empire* and the kingdom of *Abyssinia*. As historical events reveal that along with religious zeal, cogent and patent factors were also political and economic consideration?. No doubt, the *Byzentines* had already given a set back and put an end to the Arab trade which they carried out by the *Red Sea*. The Arabs were left only with the land route. The *Byzantines* resolved to destroy the Arab trade through this land route as well and they conspired with the Christians of *Abyssinia* and thus helped them to occupy *Yamen*. During this scuffle, *Abraha* emerged successful and obtained the permission of the king of *Abyssinia* to be the Governor of *Yamen*. In fact, he acknowledged the sovereignty of the king *Nagus* only in name and declared himself to be his Deputy.

After making his position secure in *Yamen* as its virtual ruler, *Abraha* devoted himself to the real objective — to spread Christianity in *Arabia* and to obtain control of the trade carried out through the Arabs between the Eastern lands and the *Byzantine Empire*.

It was further necessitated due to the *Byzantine* struggle for power against the *Sasanian Dynesty* of *Iran* as all routes had been blocked for *Byzantine* trade.

In order to achieve this objective, *Abraha* built a magnificent cathederal — the grand Church. He saw huge number of persons going towards *Ka'bah* every year to perform *Hajj* He aspired that they should gather in his Dominion. He laid the foundation of his false *Ka'bah*, the grand church, in *Sanaa*, the capital of *Yamen*.

After the completion of the building, *Abraha* wrote to the *Negus*, "I shall not rest until I have diverted the Arabs pilgrimage to it." This is the version of the famous historian *Muhammad bin Ishaaq*. *Abraha* had openly declared his intention in *Yamen*. He, in fact, wanted to provoke the Arabs.

Enranged at this public proclamation, an Arab, somehow, went into the cathedral and defiled it. When the report reached *Abraha* that the devotees of the *Ka'bah* had defiled his cathederal, he swore that he would not rest until he had destroyed Ka'bah.

So, in 570 or 571 A.D., *Abraha* marched against Ka'bah with 60,000 troops and thirteen Elephants. The vanguard of *Abraha* brough himthe plunder of the people including two hundred camels belonging to *Abdul Mut-ta-lib*, the grand-father of the Holy Prophet, Muhammad (Sallallahu alaihi wa sallam. He sent his envoy to Makkah with the message that he had not come to fight the people of Makkah but only to destroy the House, i.e., the Ka'bah.

The Envoy gave the message to *Abdul Mut-ta-lib*, the leading chief of Makkah, who replied, "we have

no power to fight *Abraha*. This is Allah's House. If He wills, He will save His House".

The chief of the *Quraish, Abdul Mut-ta-lib* agreed and accompanied the envoy to *Abraha*. *Abdul Mut-ta-lib* was a dignified *Quraish Chief*. When *Abraha* saw him, he was much impressed by his personality and asked him what he wanted. *Abdul Mut-ta-lib* replied that he wanted the king to return his camels which he had taken. *Abraha* was annoyed at the reply and said that the reply had brought him down in his eyes as he demanded the return of his camels and said nothing about the sanctuary — "House of Allah" — which he had come to destroy.

Abdul Mut-ta-lib replied that he was the owner of his camels and requested him to return them. As for the House, it has its own Owner (i.e. Allah). He will defend it. *Abraha* hinted that he will not be able to defend it. *Abdul Mut-ta-lib* replied that the matter rested with *Allah*, the Owner of the House and Abraha and may be decided on merit according to the Will of Allah. Upon this *Abdul Mut-ta-lib* left *Abraha* and he gave back his camels to him. *Abdul Mut-ta-lib* ordered the Quraish to withdraw from the city and go to the mountains along with their families as there was possibility of general massacre. No defence, whatsoever, was offered by the Custodians of the *Ka'bah*. It was, how ever, left alone unprotected at the Mercy of Almighty Allah.

Abdul Mut-ta-lib went to the Ka'bah along with some notable chiefs of Makkah among the *Quraish* and taking hold of the iron-ring of the door, fervently prayed to Almighty Allah to protect His House and its keepers.

It is significant to note that there were more than three hundred and sixty idols surrounding the Ka'bah, but on this critical moment they completely forgot the false gods and only implored the Real and the only One Allah, for help. They sincerely invoked Divine Help to protect His House and its keepers so that the cross and the craft may not overcome the Craft of the Almighty Allah. Because according to the Quraan Majeed the enemy had his own planning but the Divine Planning is the Best and the Dominent.

To bring the story of the people and the Elephant to its final conclusion, *Abraha* along with his army of sixty thousand strong marched towards the city of Makkah. They saw that small strange birds from the sea-side in flights, holding small pebbles in their beaks and claws, crowd upon crowd, began to throw the pebbles upon the army of *Abraha*. Their cumulative effect was more than gun-shots. These divine bullets pierced through the bodies of men and elephants of *Abraha*, killing most of them, then and there.

This event took place a few days before the celebrated and Blessed Birth of the Holy Prophet Muhammad (Sallallahu alaihi wa sallam).

It was a clear indication that Almighty Allah protected His Sacred House in a Super-natural manner.

The sum and substance of the Soo-rah and the event related therein is a sufficient eye-opener to the people of Quraish and the people of Arabia in general. It is intended to impress upon them and subsequent generations coming under the fold of Islam that they should consider in the depth of their hearts the message of the Holy Prophet of Allah, Muhammad (Sallallahu alaihi wa sallam), imparted the only message that the Prophet of Allah gave to the people that they should worship their Rabb-Guardian Lord (Allah) in an un-alloyed manner without the least idea of duality, in their hearts. They should worship and serve none else but Allah, they Only and the One.

We are further warned that if we use force to suppress the *Invitation of Tauheed*, we would be only inviting *Wrath of Allah* Who had completely routed and annihilated the 'Men of Elephants' whose intention was to destroy the 'House of Allah' though in the process they were themselves destroyed as events narrated above stand testimony to the factual position.

It will be observed that the whole Surah refers to the event memorable and miraculous in the history of Arabia, particularly about the providential survival of the Holy Ka'bah against the unrepulsable attack of a formidable huge army of a very strong and fully equipped enemy.

CHAPTER 105, AL–FEEL *SOO–RA–TUL–FEEL* *REVEALED AT MAKKAH* *SECTION 1* *VERSES 5*	**PART 30, 'AM-MA** **SOO-RA-TUL-FEEL** **MAK-KEEY-YAH** **RU-KOO-'U-HAA 1** **AA-YAA-TU-HAA 5**	٣٠ سُورَةُ الْفِيلِ مَكِّيَّةٌ وَهِيَ خَمْسُ آيَاتٍ
In the name of Allah, the All–Compassionate, the Most Merciful.	**Bis-mil-laa-hir-rah-maa-nir-ra-heem**	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1. Did you not see how your RABB (Guardian–Lord) dealt with the Men of the Elephant?	**1. A-lam ta-ra kai-fa fa-'a-la rab-bu-ka bi -aṣ-ḥaa-bil-feel.**	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾
2. Did he not cause their stratagem to go astray?	**2. A-lam yaj-'al kai-da-hum fee taḍ-leel.**	أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾
3. And He sent down against them birds in flocks,	**3. Wa ar-sa-la 'al-lai-him ṭai-ran a-baa-beel.**	وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾
4 Pelting them with stones of baked clay,	**4. Tar-mee-him bi-ḥi-jaa-ra-tim-min-sij-jeel.**	تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ ﴿٤﴾
5 Then He rendered them like straw eaten up (by cattle).	**5. Fa-ja-'a-la-hum ka-'aṣ-fim-ma-kool.**	فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ ﴿٥﴾

COMMENTARY

Verse (I) :

It is the Quranic style to invite the attention of people by using such words, *a-lam-ta-ra* (have you seen). Originally, it is addressed to the Holy Prophet Muhammad (Sallallahu alaihi wa sallam) but the addressees are the people through the personality of the messenger of Allah. In many places such words are used in the Qur-aan to invite attention of public at large.

Verse (II) :

Pithiness is one of the miracles of the Quraan. Allah Almighty has not given any detail or description of the people of the elephant — *as-haa-bil-feel* and even their intention has also not been mentioned. But it was so well-known in Arabia that it need not to be mentioned and repeated.

Verse (III) :

The word *Kaid* (——) has been used in the Qur-aan Majeed indicating ill-will and mischievous plan, secretly kept concealed to harm the opponent. The secret motive of *Abraha* and his confederates — the *Abyssinians* and the *Romans* was to convert Arabia into Christianity. They wanted to take control of the trade route leading from *South Arabia* to *Syria* and *Egypt* by means of crushing down the *Quranish* and intimidating the Arabians. This motive they kept secret and hidden and instead proclaimed their intent to destroy Ka'bah.

Verse (IV) :

The Quraan in more than one place has described *'Kaid'*, leading their plan astray *'fi-tad-leel'* as often indicated in the Qur-aan Majeed "And Allah does not lead to success the plan *(Kaid)* of the deceivers" *(Yusuf*: 52) *'A-baa-beel'* means many separate and scattered groups in men or other creatures, which come from different sides successively.

Bi-hi-jaa-ra-tun-min sij-jeel means stones or small pebbles, made of stone and clay as the persian version *Sang and gil* — stone and clay indicates.

Verse (V) :

'Ast means the outer — covering of seeds, which the former throws away after the grain has been separated from it. It is eaten by the animal after husking the same. Some of it falls down during the process of chewing and some is trumpled under the hoofs. Such has become the condition of the host of *Abraha*.

It is a clear indication for the enemies of Allah that if people try to destroy the Divine scheme of life, such is the penalty of the wrong-doers.

هذه المساجد إلا كتب الله له بكل خطوة يخطوها حسنة ، ويرفعه بها درجة ، ويحط عنه بها سيئة ولقد رأيتنا وما يتخلف عنها إلا منافق معلوم النفاق ، ولقد كان الرجل يؤتى به يهادى بين الرجلين حتى يقام فى الصف) .

وفى صحيح مسلم أيضاً عن أبي هريرة رضي الله عنه أن رجلا اعمى قال : يا رسول الله ﷺ انه ليس لى قائد يلائمنى المسجد فهل لى رخصة ان أصلى فى بيتى ؟ فقال له النبى ﷺ : «هل تسمع النداء بالصلاة» ؟ قال نعم . قال : «فأجب» .

والاحاديث الدالة على وجوب الصلوة فى الجماعة ، وعلى وجوب إقامتها فى بيوت الله التى أذن الله أن ترفع ويذكر فيها اسمه ، كثيرة جداً ، فالواجب على كل مسلم العناية بهذا الأمر ، والمبادرة اليه ، والتواصى به ، مع أبنائه واهل بيته وجيرانه وسائر أخوانه المسلمين ، امتثالا لأمر الله ورسوله ، وحذراً مما نهى الله عنه ورسوله وابتعاداً من مشابهة أهل النفاق الذين وصفهم الله بصفات ذميمة من أخبثها تكاسلهم عن الصلاة ، فقال تعالى : (ان المنافقين يخادعون الله وهو خادعهم واذا قاموا إلى الصلوة قاموا كسالى يراؤن الناس ولا يذكرون الله إلا قليلا مذبذبين بين ذلك لا إلى هؤلاء ولا إلى هؤلاء ومن يضلل الله فلن تجد له سبيلا) (النسآء : ١٤٢) .

ولأن التخلف من أدائها فى الجماعة من أعظم أسباب تركها بالكلية . ومعلوم أن ترك الصلاة كفر و ضلال وخروج من دائرة الإسلام ، لقول النبى ﷺ (بين الرجل وبين الكفر والشرك ترك الصلاة) خرجه مسلم فى صحيحه عن جابر رضي الله عنه ، وقال ﷺ (العهد الذى بيننا وبينهم الصلاة فمن تركها فقد كفر) والايات والأحاديث فى تعظيم شأن الصلاة . ووجوب المحافظة عليها وإقامتها كما شرع الله والتحذير من تركها كثيرة ومعلومة . فالواجب على كل مسلم أن يحافظ عليها فى أوقاتها ، وأن يقيمها كما شرع الله وان يؤديها مع أخوانه فى الجماعة فى بيوت الله ، طاعة لله سبحانه ولرسوله ﷺ ، وحذرا من غضب الله ، وأليم عقابه .

ومتى ظهر الحق واتضحت أدلته ، لم يجز لأحد أن يحيد عنه ، لقوله فلان أو فلان لأن الله سبحانه يقول: (فان تنازعتم فى شئ فردوه إلى الله والرسول ان كنتم تؤمنون بالله واليوم الآخر ذلك خير وأحسن تأويلا) (النساء : ٥٩) ويقول سبحانه : (فليحذر الذين يخالفون عن أمره أن تصيبهم فتنة أو يصيبهم عذاب أليم) (النور : ٦٣) .

ولا يخفى ما فى الصلاة فى الجماعة من الفوائد الكثيرة والمصالح الجمة ، ومن أوضح ذلك التعارف والتعاون على البر والتقوى والتواصى بالحق والصبر عليه .

وتشجيع المتخلف وتعليم الجاهل ، وإغاظة أهل النفاق ، والبعد عن سبيلهم ، وإظهار شعائر الله بين عباده ، والدعوة اليه سبحانه بالقول والعمل . إلى غير ذلك من الفوائد الكثيرة .

وفقنى الله واياكم لما فيه رضاه وصلاح أمر الدنيا والآخرة ، وأعاذنا جميعا من شرور أنفسنا وسيئات أعمالنا ، ومن مشابهة الكفار والمنافقين ، إنه جواد كريم والسلام عليكم ورحمة الله و بركاته ، وصلى الله وسلم على نبينا محمد وآله وصحبه .

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضٰى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجٰى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحَمِ

الرسالة في وجوب أداء الصلاة في الجماعة

من عبد العزيز بن عبد الله بن باز ، إلى من يراه من المسلمين وفقهم الله لما فيه رضاه ونظمني وإياهم في سلك من خافه واتقاه آمين :

سلام عليكم ورحمة الله وبركاته ، أما بعد :

فقد بلغني أن كثيراً من الناس قد يتهاونون بأداء الصلوة في الجماعة ويحتجون بتسهيل بعض العلماء في ذلك فوجب على أن أبين هذا عظم الأمر وخطورته ، وأنه لا ينبغي للمسلم ان يتهاون بأمر عظم الله شأنه في كتابه العظيم وعظم شأنه رسوله الكريم ، عليه من ربه أفضل الصلاة والتسليم ولقد أكثر الله سبحانه من ذكر الصلوة في كتابه الكريم ، وعظم شأنه ، وأمر بالمحافظة عليها وأدائها في الجماعة ، وأخبر أن التهاون بها والتكاسل عنها ، من صفات المنافقين ، فقال تعالى في كتابه المبين : (حافظوا على الصلوات والصلاة الوسطى وقوموا لله قانتين) .

وكيف تعرف محافظة العبد عليها ، وتعظيمه لها ، وقد تخلف عن أدائها مع أخوانه وتهاون بشأنها ، وقال تعالى : (وأقيموا الصلوة وآتوا الزكاة واركعوا مع الراكعين) وهذه الآية الكريمة نص في وجوب الصلوة في الجماعة ، والمشاركة للمصلين في صلاتهم . ولو كان المقصود اقامتها فقط لم تظهر مناسبة واضحة في ختم الآية بقوله سبحانه : (واركعوا مع الراكعين) لكونه قد أمر بإقامتها في أول الآية ، وقال تعالى (واذا كنت فيهم فأقمت لهم الصلاة فلتقم طائفة منهم معك وليأخذوا اسلحتهم فإذا سجدوا فليكونوا من ورائكم ولتأت طائفة أخرى لم يصلوا فليصلوا معك وليأخذوا حذرهم واسلحتهم) (النساء : ١٠٢)

فأوجب سبحانه أداء الصلوة في الجماعة في حال الحرب ، فكيف بحال السلم ؟ ولو كان أحد يسامح في ترك الصلاة في جماعة ، لكان المصافون للعدو ، المهددون بهجومه عليهم أولى بأن يسمح لهم في ترك الجماعة ، فلما لم يقع ذلك ، علم ان اداء الصلوة في جماعة من أهم الواجبات ، وأنه لا يجوز لأحد التخلف عن ذلك ، وفي الصحيحين عن أبي هريرة رضي الله عنه : عن النبي ﷺ أنه قال : لقد هممت أن آمر بالصلوة فتقام ، ثم آمر رجلاً أن يصلي بالناس ، ثم أنطلق برجال معهم حزم من حطب إلى قوم لا يشهدون الصلاة فأحرق عليهم بيوتهم ، الحديث .

وفي صحيح مسلم ، عن عبد الله بن مسعود رضي الله عنه ، قال : « لقد رأيتنا وما يتخلف عن الصلاة إلا منافق علم نفاقه ، أو مريض ، وإن كان المريض ليمشي بين الرجلين حتى يأتي الصلاة » . وقال (إن رسول الله ﷺ علمنا سنن الهدى ، وأن من سنن الهدى الصلاة في المسجد الذي يؤذن فيه) . وفيه أيضاً عنه قال (من سره أن يلقى الله غداً مسلماً فليحافظ على هذه الصلاة حيث ينادي بهن فان الله شرع لنبيكم سنن الهدى : وانهن من سنن الهدى ولو أنكم صليتم في بيوتكم كما يصلي هذا المتخلف بيته لتركتم سنة نبيكم ، ولو تركتم سنة نبيكم لضللتم ، و من رجل يتطهر فيحسن الطهور ، ثم يعمد إلى مسجد ،

واهل العلم والفقه والسنة والقرآن منهم تجلدوا فى ميدان الاجتهاد والاستنباط والتشريع والتقنين ، واهل الولاية والامارة والسياسة منهم تولوا تدبير الشؤون الادارية والمالية فى الامصار وكل من انس من نفسه اهلية وكفاءة للقيام بواجب للاسلام والمسلمين تصدى للقيام به حتى كانت نهضة المسلمين فى القرون الهجرية الأولى والثانى والثالث ظاهرة عجيبة حار فى تعليلها المؤرخون ؛ وبلغ فيها المسلمون الى غاية فى المجد السياسى والعلمى والمالى لم تبلغها دولة غيرها وكان الانتصار فى كل ميدان من هذه الميادين انتصارا فى الميادين كلها لان الكل يشعر انهم اعوان متضامنون ، ففى ميدان الغزو والجهاد كانت جيوش المسلمين تواصل فتوحاتها بقيادة ابى عبيدة وخالد ابن الوليد والمثنى بن حارثة وسعد بن ابى وقاص ، ويتلقى راية القيادة قائد بعد قائد حتى وصل عبد الله بن عامر الى البصرة وقتيبة بن مسلم شرقا الى الصين ووصل موسى ابن نصير وطارق بن زياد غربا الى جبال اسبانيا واستولى المسلمون على جزر البحر الابيض المتوسط وصار هذا البحر بحيرة اسلامية ، وهذه الفتوح السياسية كانت تسايرها فتوح تشريعية وحركة اجتهادية بقيادة الخلفاء الراشدين ، وعبد الله بن عمر و زيد بن ثابت ثم سعيد بن المسيب واقرانه بالمدينة ، وبقيادة عبد الله بن عباس ثم تلاميذه بمكة وبقيادة عبد الله بن مسعود ثم تلاميذه بالكوفة ، و عبد الله بن عمر بن العاص ثم تلاميذه بمصر وكانت ميادين الغزو عامرة بالانتصار تلو الانتصار ومساجد الامصار عامرة بالعلم والفقه والتشريع والاستنباط لقادة الجيوش بسطوا سلطان الاسلام ورفعوا رايته على كثير من البلدان وقادة التشريع سددوا حاجات المسلمين وسايروا مصالحهم واقاموا البراهين على ان الإسلام لا يضيق بحاجة ولا يقصر عن مصلحة وانه كلما اتسعت فتوح المسلمين اتسع التشريع الإسلامى ، وان اختلفت الاجناس والبيئات والنظم والمعاملات وان نمت موارد الدولة وزاد ثراؤها . وبهذا التعاون والتضامن بين جيوش الميادين الثلاثة عزت الدولة ونهضت وتوافرت لها المقومات التى تقوم عليها نهضة الامة وهى القوة والعلم والمال .

ان الاسلام دين الفطرة و دين يتفق مع العقل ، وهو دعوة الى سبيل الله بالحكمة والموعظة الحسنة . وهو دين الحرية والعدل والمساواة والتسامح وهذه المبادئ والقيم والمثل هى التى جعلته يعرف طريقه الى قلوب الناس فدخلوا فيه افواجا وهو ايضا بهذه المبادئ يستولى على قلوب وعقول كثير من الناس فى عصرنا بعد ان ضلت بهم السبل ، وانه الدين الذى اراده الله للانسانية عامة وهو النور الذى يرشد الناس الى طريق الحق والمنهج الذى يحقق لهم السعادة .

فقد كان ظهور الاسلام ايذانا بظهور حضارة راقية ، فقد عمل على تخليص البشر من شوائب ورذائل الجاهلية ومنح الناس مثلا عليا فى السياسة والاجتماع والاقتصاد وانار امامهم السبيل ليصلوا الى الرخاء والسعادة والرفاهية .

وقد كان تأثير الحضارة الاسلامية على العالم اجمع عظيما وجليلا ، فالمسلمون هم الذين مدنوا البرابرة وهم الذين فتحوا للغرب باب المعرفة وهذبوه ، وظلوا اساتذة له اكثر من ستة قرون ونحن معشر المسلمين فى هذه الفترة التى نحياها ونتهيا لاعادة مجدنا من جديد بحاجة ماسة الى ان ترسخ ايماننا بخالقنا وبقرآننا وسنة نبيينا وباتباع المنهج القويم الذى عز به سلفنا

ربنا عليك توكلنا واليك انبنا واليك المصير .

(« الرأى العام » الكويتية)

بشكر الداعي ، دارالعلوم ديوبند

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وعلى آله واصحابه وبارك وسلم

نحمده ونصلي على رسوله الكريم

فضل الاسلام على الانسانية

يقول الله تعالى :

هو الذى بعث فى الاميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وان كانوا من قبل لفى ضلال مبين وآخرين منهم لما يلحقوا بهم ، وهو العزيز الحكيم .
(الجمعة : ٢)

لعل من الحقائق التى لا يمارى فيها احد من المنصفين مسلما كان او غير مسلم ان الاسلام قد انتشر فى عهده الاول بسرعة مذهلة لم يعرف لها مثيل فى الديانات او الدعوات السابقة واللاحقة .

وقد دفعت هذه الحقيقة كثيرا من المؤرخين والباحثين الى البحث عن الاسباب التى كانت وراء هذه الحقيقة .

فنهم من ذهب الى ان السبب يرجع الى ما وقر فى قلوب المؤمنين به من ضرورة تبليغه الى البشر فى كل مكان بوصفه دينا عاما ارسل به نبينا محمد ﷺ الى الناس كافة .

ومنهم من راى ان السبب يرجع الى ما حمله هذا الدين من مبادئ وقيم ما زالت خلاصا للشعوب المضطهدة وعزاء للفقراء ، باعتباره دينا يعمل على تحقيق كرامة الانسان وسعادته فى الدنيا والاخرة .

واذا كان لا شك فى ان السبب فى انتشار الإسلام بسرعة فاقت كل حد راجع الى السببين معا ، فاننا نريد ان نلم الماما سريعة كيف تم ذلك .

اذا تاملنا فى تاريخ المسلمين فى فجر الإسلام ، نجد ان كل مسلم كان يعد نفسه مجندا لخدمة الإسلام والمسلمين فى الميدان الذى يشعر انه اهل للقيام بالواجب فيه ، وكان كل مسلم جنديا فى ميدانه متطوعا يقوم بواجبه بوازع من دينه وضميره ولا بتكليف من غيره . وبهذا الشعور كانت ميادين العمل وكل مصالح الدولة مليئة بالعاملين ولم يخل ميدان من ميادين الاصلاح والنهوض من ايد مجندة تتسابق فيه .

فبعد وفاة رسول الله ﷺ شعر المسلمون ان عليهم واجب نشر دعوته ومواصلة سعيه وجهوده لاعلاء كلمة الله وهداية الناس الى الإسلام، فاهل البسالة والقوة والحرب والقتال منهم تجندوا فى ميدان الغزو والجهاد وكونوا الجيوش الاسلامية لدعوة الناس الى الاسلام والدفاع عن المسلمين .

فضل الاسـلام على الانسـانية

— ان الإسلام قد انتشر فى عهده الاول بسرعة مذهلة .

— ان الإسلام لا يضيق بحاجة ولا يقصر عن مصلحة

— ان الإسلام دين الفطرة و دين يتفق مع العقل .

الرسالـة فى وجوب اداء الصلاة فى الجماعـة

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QUR-AAN MAJEED :

ARABIC TEXT, ITS TRANSLITERATION,
TRANSLATION AND COMMENTARY INTO ENGLISH.
Part 30, Chapter 106, Verses 1 to 4

The Sacred verses of the Holy Qur-aan and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, the All Compassionate, the Most Merciful.

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SHAHEED-I-MILLAT LIAQUAT ALI KHAN:

AN EMBODIMENT OF SELFLESS SERVICE

Admittedly Quaid-i-Azam is the sole creator of Pakistan. As acknowledged by Liaquat Ali Khan "Our freedom is the reward of the sincere efforts of a single man and that you know is our most beloved Quaid-i-Azam " All the same no single person however genius and with exceptional qualities can achieve a great ideal without the assistance of a team of workers Among the persons who were associated with Quaid-i-Azam the foremost was Liaquat Ali Khan Indeed his services to the cause of Pakistan before and after its creation during the long period from 1937 to 1951 are exceptionally remarkable and will go down in history for ever

> **"To us in Pakistan nothing is dearer than the prospect of the strengthening of the world-wide Muslim brotherhood. Any endeavour from whatever direction it is made, to bring the Muslims of far flung countries together and to stimulate in the brotherly feelings of mutual affection, understanding and cooperation readily find as echo in the hearts of the Muslims of Pakistan.**

Liaquat Ali Khan was born in a wealthy conservative family on 1st October at Karnal in East Punjab He received education at renowned universities of Aligarh, Allahabad and Oxford. He was called to the bar in 1923 He did not need to work for his living, he therefore, took to a political career In a short time he achieved many positions He was a member of Provincial Legislative Council from 1926-40 and Deputy President from 1931 to 1935 He was elected to the Central Assembly in 1940 and held the position of Deputy Leader of League Party in Assembly from March 1943 to October 1946. Here it is appropriate to mention that after the Second Round Table Conference Quaid-i-Azam decided to settle down in London, and he had taken to Privy Council's practice Many Muslim politicians felt the irreparabl vacuum of leadership and wrote to him to return home But it was due largely to the persuation of Liaquat Ali Khan that Quaid-i-Azam returned.

He was elected General Secretary of All India Muslim League in 1936 and held it till 1947 "The period of his Secretaryship is an eloquent testimony to his great gift of initiation, resourcefulness, organization and constructive behaviour" He was Chairman of the Central Parliamentary Board As Secretary of the League and Chairman of the Board his services are amazingly creditable It was because of his incessant efforts under the leadership of Quaid-i-Azam that the Muslims of South Asia could be united under the banner of All India Muslim League

Liaquat Ali Khan was made

Finance Minister in the Interim Government formed in 1946. He showed great ingenuity in presenting the budget which is known as "Poor Man Budget". It was indeed designed to reduce as much as possible "the glaring disparity between the income and standard of life of the wealthy classes and the vast multitude and poverty-stricken masses." It also aimd at doing way injustice which was so far allowed to the provinces.

On the birth of Pakistan Liaquat Ali Khan was rightly considered by the Quaid-i-Azam as well the people to be the fittest person for the position of Prime Minister. As observed by Prof. Sharif al-Mujahid, "Jinnah, it is true, had contributed more than any other man to Pakistan's survival" but, as the first Prime Minister of Pakistan, Liquat did a great deal in consolidating what had already been achieved in Jinnah's life time, and, moreover, in enlarging those gains and in carrying the process of building Pakistan further...."

"We believe in equal citizenship for all, whether Muslim or non-Muslim, equality of opportunity, equality before law. We believe that each individual, man or woman has the right to the fruit of his or her own labours. "Lastly, we believe that the fortunate amongst us, whether in wealth of knowledge or physical fitness, have a moral responsibility towards those who have been unfortunate. These principles we call the Islamic way of life. You may call them by any name you like."

Even in normal conditions the job of Prime Minister is very exacting but in such abnormal circumstances as the ones prevailing in the early years of Pakistan's political existence and particularly after the demise of Quaid-i-Azam it required extraordinary talents, acumen, and resourcefulness to tide over the difficulties that a newly born state had to confront. It can safely be remarked that through his amiable temperament, sincerity of purpose, practical insight and selfless service he performed his duties with singular success and distinction.

It is not possible in a short article like this to enumerate the achievements of Liaquat Ali Khan as Prime Minister. However, we would like to highlight a few: One of the valuable services, rendered by Liaquat Ali Khan was his firm commitment to Pakistan's ideology. At the World Muslim Conference as early as 1951 Prime Minister Liaquat Ali Khan pronounced.

"To us in Pakistan nothing is dearer than the prospect of the strengthening of the world-wide Muslim brotherhood. Any endeavour from whatever direction it is made, to bring the Muslims of far flung countries together and to stimulate in the brotherly feelings of mutual affection, understanding and cooperation readily find as echo in the hearts of the Muslims of Pakistan. The underlying idea of the movement for the achievement of Pakistan was not just to add one more country to the conglomeration of countries in the world or to add one more patch of colour to the multi-coloured global map. Pakistan came into being as a result of the urge felt by the Muslims of the sub-continent to secure a territory, however, limited, where the Islamic ideology and way of life could be practiced and demonstrated to the world. A cardinal feature of the ideology is to make Muslim brotherhood a living reality. It is, therefore, part of the mission which Pakistan has set before itself to do everything into its power to promote close fellowship and cooper tion between Muslim countries."

Addressing to American audien Quaid-i-Millat Liaquat Ali Kh described the ideology of Pakistan·

"A question I am sometimes aske What is the ideology of Pakistan as State? will try and tell you this in a fe very simple but very clear words. Muslims believe in God and H supreme sovereignty. We believe fundamental human rights, includi the right of private ownership and t right of people to be go erned by their own free chosen representatives "

"We believe in equal ci izenship for all, wheth Muslim or non-Muslir equality of opportunit equality before law. W believe that each individua man or woman has the rig to the fruit of his or her ow labours.

"Lastly, we believe t the fortunate amongst u whether in wealth of know edge or physical fitnes have a moral responsibili towards those who have been unfort nate These principles we call t Islamic way of life. You may call the by any name you like "

Leaving apart the speeches an public statements he took concre steps to give Islamic orientation to t constitution of Pakistan through wh is known as Objectives Resolutio These guidelines which originally co stituted preamble now has been mad part of constitution In the Resolution is declared in unambiguous terms th sovereignty belongs to Almighty Alla and whatever powers are vested in th state constitute the sacred trust, an these shall be exercised in accordan with the laws ordained by Almight

(Contd on page 88)

QUR–AAN IS THE LAST DIVINE BOOK
Revealed for the Guidance of Mankind

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was born at Mecca (Saudi Arabia) in the year 571 A.D. He was an orphan who received no education and therefore he could not read or write. The pagan Arabs, among whom he lived, were primitive, ignorant, and worshippers of idols. Though he grew up in that environment, he shunned all kinds of evils, and formed a character of his own, different from others. He would often go out and sit in meditation in a cave outside Mecca.

When he was 40 years of age, the angel Gabriel brought to him in the cave the first Divine Revelation. This was the beginning of his Prophethood. These Divine Revelations continued at intervals over a period of 23 years and were received piecemeal as the occasion required. This gradual process was in accordance with the Divine Plan so that the Divine Messages were communicated to the people by stages for their proper understanding. The Holy Qur–aan refers to this aspect in the following words:—

Within less than quarter of a century he transformed the Bedouins of the desert into a God fearing people. Those who were sunk in barbarism and moral degradation became torch bearers of morals and worshippers of One God.

"And (it is) a Qur–aan which We have divided (into divisions), so that you may recite it to men at intervals, and We have sent it down by degrees. (17 : 106)

ARABIC TEXT RETAINS PURITY OF ITS DIVINE ORIGIN

As soon as the Prophet received a revelation he would recite it to his companions and disciples and it was written down on whatever material was then available. Some of the disciples would also commit it to memory. The Prophet also used to indicate the place of each verse in the order of the Holy Book which was being gradually unfolded according to the requirements of the situation. Consequently in the Holy Book the revelations are not recorded in the same order in which these were received but in the order indicated by Prophet himself under Divine Guidance. So during the life time of the Prophet the whole of the Holy Qur–aan in its present Arabic form not only existed in writing but there were a number of his disciples who had committed the whole of it to memory

Its magnificent diction, style and rhythm, in simple but sublime Arabic, makes it easy for people to commit the whole text to memory. Even today there are thousands of Muslims throughout the world who can recite the whole of it from memory. This has ensured that the Book in Arabic language retains the purity of its Divine origin. Preservation of its text and its remembrance by people is according to the Divine Plan which is referred to in the Holy Qur–aan in the following words:—

"It is indeed We who revealed the Reminder (the Qur–aan) and indeed We are its Protectors. (15 : 9).

"And indeed, We made the Qur–aan easy to understand;... (54 : 17).

As stated earlier the Holy Qur–aan enjoins belief in all Prophets and in all Revealed Books. It is a confirmation, continuation and fuller exposition of earlier Divine Scriptures. Addressing the Prophet Muhammad, *(Sallallahu 'alaihi wa sallam)* the Holy Qur–aan says.—

"He sent down to you the Book with the Truth, verifying what had been (revealed) before it; and sent down the Torah and the Gospel, before it is a guidance for mankind... (3 : 3, 4)

(Contd. on page 86)

'RABB' AS AN ATTRIBUTE OF ALLAH

DR. GHAZALA MUNIR

RABB is one of the most comprehensive attributes of Allah. *Rabubiyat* covers creation, its ascent and its destiny. It is the most favourite of all His Comely names. The whole religious literature of mankind aims at inviting the attention of man to the forward and evaluative character of the act of *Rububiyat*. The emphasis that the Quran lays on this attribute can be judged from the fact that the opening chapter (Sura) as well as the closing chapter of the Book start with this attribute In-between, the Word *Rabb* occurs about 960 times. No other attribute finds so much mention To start with *Rabb* is presented to our minds as the Author and Sustainer of all existence known as well as the unknown.

Sura-i-Fateha : (Opening Sura) : *All Praise to Allah the Rabb of all the Universes* (Q. 1.1).

(Nas) Mankind : (Closing Sura) : *Say, I seek refuge in the Rabb of mankind, the King of mankind and God of mankind.*

– (114 : 1).

In the opening sura the proper name Allah is immediately followed by the attribute *Rabb* and in the closing Sura *Rabb* precedes Allah. The close connection in which *Rabb* occurs with respect of Allah brings out the significance of the Attribute.

In the daily five prayers a Muslim uses the word *Rabb* about 500 times a day Most of the Quranic prayers invoke Allah with the attribute 'Our *Rabb*' (Rabbana) The possessive case 'Our' indicates a more intimate relationship and is a more appealing supplication Besides, it places the individual in society. The very first verse which was revealed to the Holy Prophet Mohammad (S.A W.) in chronological order is

> "*Recite* (or proclaim) *in the name of Rabb who created (the Universe) Created man out of a clot of blood Proclaim (convey) that thy Rabb is most bounteous*
>
> – (Quran 96 1, 2, 3)

In obedience to the first revelation from Allah in the name of *Rabb* (Verses 96 · 1-3 above) the Prophet (PBUH) made this proclamation the mission of his life although it raised a storm of opposition resulting in persecution, suffering and attacks on his life. The verse of proclamation though revealed to Mohammad (PBUH) is addressed to every man. It was not be to confined to the person of the Prophet (PBUH). Although he has acted on it more than anybody else.

The attribute *Rabb* has many implications It has a reference to a direct link and concern of Allah with man and is, therefore, a more understandable attribute than many others It implies the evolutionary character of all existence starting from nothingness through the various stages of its growth on to its final march to perfection

> *"Has there not been over man a long period of time (Dahr) when he was nothing (not even) worth mentioning. Verily, We created man from a drop of thickened fluid in order to try him, so We gave him (the gift) of hearing and sight We showed him the way. Whether he be grateful or ungrateful (rests on his will)*
>
> *– Quran 76 1-3)*

Meaning of 'Dahr'

The above verse, although in a question form, has its answer within it The word *Dahr* in the Quranic Verse is time as a whole. It means a long period With the emergence of man on this earth we are sure that the whole of the physical phenomenon such as air, water, soil, rocks, heavenly bodies, vegetable life, birds, animal life and the energy forms of heat, light, sound, electricity, magnetism and motion already existed to sustain man Angels, too, were long in existence to promote the spiritual and the secular life of man. Man in all this pre-human era was not a thing mentionable.

Stages of Progress

Stages of further progress

are mentioned in the second and the third Verses above. Unending further stages are promised in the Quran.

"Ye shall surely travel from stage to stage. What then is the matter with them, that they believe not".
– (Quran 84 : 19-20).

A splendid stage for which no description is possible in human vocabulary is hinted at as

"Surely We created man of the best stature. Then We reduced him to the lowest of the low".
– (Quran 95 4,5).

The first covenant between God and man is in the name of *Rabb* and not in the name of any other Attribute or even the personal name Allah

"And (remember) when the Lord (Rabb) brought forth from the children of Adam – from their loins, their descendants, and made them testify concerning themselves (saying) : *Am I not your Rabb ? They said "Yea", verily, We testify* (That was) *lest Ye should say on the Day of Resurrection Lo, of this we were un-aware"*

– (Quran 7 · 172)

Some of the phrases used in the Qur'an in connection with *Rabb* are

"The Rabb of heavens and earth', 'the Rabb of the easts and the wests' (system like our solar system, having easts and wests); *'the Rabb of the Universes', 'the Rabb of humanity', 'the Rabb of all that is there'.*

Rabb cannot be translated into any synonym in any language. Indeed quite a number of significant verses in the Quran are untranslatable. The great thinker on Islam Dr. Munir-ud-Din in his book *Fresh Thought on Islam* is of the view that translating the Qur'an into any other language is tantamount to 'turning gold into clay'.

The attribute *Rabb* implies the evolutionary character of all existence starting from nothingness through the various stages of its growth on to its final march to perfection.

According to the Arabic lexicology *Rabb* connotes creation, fostering or nourishing, regulating, completing and accomplishing The Qur'an itself describes *Rabb* as

"Glorify the name of the Rabb the Most High Who then integrateth (balances); *Who hath ordained laws (taqdir) and then guideth".*
– (Qur'an 87 : 1-3)

Rububiyat can be expressed in the following four sub-heads as derived from the above verses (i) Creation, (ii) Integration or balancing, (iii) Destining, (iv) Guiding.

The *modus operandi* of the attribute of *Rabb* as given in the opening sura here is referred to briefly to bring out the working of *Rabubiyat*. The opening sura (*Fateha*) runs as following :

(1) *Praise be to Allah the Rabb of the Universes.*

(2) *Most Gracious, most Merciful*

(3) *Master of the Day of Judgement.*

(4) *Thee alone we Worship. Thee alone we ask for help.*

(5) *Show us Straight Path.*

(6) *The Path of those on whom Thou has bestowed Thy Grace.*

(7) *Not (the path) of those who earn Thy anger, nor of those who go astray".*
– Qur'an 1 : 1-7).

The first Chapter (Sura) as translated above is regarded as Al-Qur'an in a summary form. It starts with Allah as the *Rabb* of all the Universes, and then describes the nature of God as the most Gracious, the most Merciful and the Master of the Day of Judgement. Masterfulness signifies the full possibilities of forgiveness, clemency and furthering the progress of His creation, the man – Grace and Mercy indicate our lack of self-sufficiency and need for His help. In invoking Him through His most prominent attributes the first three verses are addressed in the third person. The response is immediate and we stand face to face with Him and the next verses are therefore in the Second person. The change of person indicates His direct Presence and also our ascent. The Holy Prophet (PBUH) is stated to have called prayers the ascension *(mairaj)* of the faithful. Hence it is that we have an

(Contd on page 86)

QUR-AAN IS THE LAST DIVINE BOOK

(Contd. from page 83)

BRINGS MANKIND FROM DARKNESS INTO LIGHT

The Holy Qur–aan is addressed to the entire human race transcending all barriers of race, region or time. It contains Divine Guidance for mankind for all time and in all phases of life-material as well as spiritual. It promises reward for good deeds and punishment for evil actions, giving some glimpses of the life beyond. It is a comprehensive code of conduct to bring mankind from darkness into light. The Holy Qur–aan refers to this in the following words:— *"Alif Laam Raa"*. "This Qur–aan is a Book which We have sent down to you, so that you may bring mankind out of darkness into light, by leave of their Lord, on to the path of the Mighty, the Praised:" (14 : 1).

THE WORD OF GOD IS COMMUNICATED.

Throughout the period of 28 years, that Prophet Muhammad lived after being raised to Prophethood, he devoted all his time in making known to the people what was revealed to him from his Lord. He had been so commanded:—
"O Messenger: Deliver (to the people) what has been revealed to you from your Rabb (Lord)" (5 : 67).

ITS IMPACT

The Prophet stood up as an uneducated Teacher but on the basis of the revelation he astounded all by expounding the highest principles of wisdom and knowledge. Within less than quarter of a century he transformed the Bedouins of the desert into a God fearing people. Those who were sunk in barbarism and moral degradation became torch bearers of morals and worshippers of One God. Out of the warring elements of the Arab tribes the Holy Qur–aan welded together a nation, united and full of life and vigour, before whose onward march crumbled the greatest Kingdom of the world. Only a Divine Guidance could bring about such a transformation within such a short time.

SAME DIVINE GUIDANCE EXISTS TODAY.

The same Divine Guidance, the same Message and the same Code of Conduct for all human being exists today in its original and authentic form in the Holy Qur–aan. Even today reading it, understanding it and following it can bring about the same transformation and the same zeal to do all that is good and avoid all that is evil. Holy Qur–aan says:—
"This is the Book, no doubt in it, a guidance to those who guard against unworthy deeds. (2 : 2)

'RAAB' AS AN ATTRIBUTE OF ALLAH

(Contd. from page 85)

option but to worship Him alone and to obey Him and seek guidance from Him. This sura is recited several times in the daily prayers. It refers to many infinities which have a great relevance to human career.

Expression of Gratitude

Taken in this light the opening sura of the Qur'an not only explains *Rabb* but is also an expression of gratitude and thanks-giving to Him It is a necessary part of the daily prayers of Muslims.

If Sur-i-Fateha, the summary of the Qur'an, explains *Rabb* in terms of attributes then the whole of the Qur'an could be a commentary on *Rabb*. All the other attributes as the Most Gracious (*Rehman*), the Most Merciful (*Rahim*) and Master of the Day of Judgement *(Malik)* show that *Rububiyat* works on the basis of Grace, Mercy, Justice and Forgiveness *Rabb*, therefore, signifies

a. The nature of Allah as a Creator and Evolver (through stages) to perfection.

b. As the exclusive Creator of the Universes and of all that is seen or unseen in creation.

c. The evolutionary career of all creation as an inherent characteristic.

d. An intimate relatedness of God and man.

e. The only One for human worship and obedience

(Contd. on page 87)

PRESENT LIFE IS A TEMPORARY PHASE

Life in this world is only a first phase and a temporary phase. This is a God given opportunity to prepare one-self for the real life beyond. Before death brings to end this first phase, it is never too late to understand the Divine purpose for life on this planet and follow the Divine code of Conduct to earn the salvation of the soul in the life Hereafter. Holy Qur–aan says:—

"And the life of this world is nothing but a vain amusement and diversion, and certainly the home in the Hereafter is better for those who guard against evil. Do you not understand? (6 32).

REWARD AND PUNISHMENT BASED ON ACTIONS IN THIS LIFE

Good deed done in this life will be rewarded in the life Hereafter and there is punishment for evil deeds. This is the law of Nature. Holy Qur–aan says:—

"Whoever comes with a good deed shall have tenfold (reward) of it, and whoever comes with an evil deed will then be awarded (punishment) equal to it, and they will not be dealt with unjustly." (6:160)

"Hence, as for him who rebelled, and preferred the worldly life, surely, Hell, is (his) final resort. And as for him, who feared appearing before his *RABB* (Guardian Lord), and restrained the *NAFS* (his-self) from (evil) desires, surely, Paradise, is (his) final resort. (79: 37–41)

AUTHENTIC RECORD OF ACTIONS MAINTAINED

This reward or punishment for every soul will be based on authentic record of actions in this life as maintained under Divine arrangements. In this regard Holy Qur–aan says:—

"And, surely, over you are guardians (Angles) Honoured recorders. (82.10, 11)

LIFE HEREAFTER IS THE REAL GOAL

In your own interest and for the salvation of your soul, read Holy Qur–aan with translation in the language you understand and read-out to your family and friends. Read it with all humility and reverence due to a Divine scripture to know something about the purpose of the creation of the Universe, man's role in it, the mysteries of life and death and glimpses of the life Hereafter, which is the real goal. Holy Qur–aan refers to the life Hereafter in the following words:—

"Surely, Prosperous is he who purified (himself). And remembered the name of his *RABB* (Guardian-Lord), then offered prayer. No, but you prefer the worldly life; While the Hereafter is better and everlasting."(87 : 14–17)

"The path of those on whom you have bestowed your Bounties; Those on whom (Your) wrath was not brought down, nor did they go astray." (1:6,7).

'RAAB' AS AN ATTRIBUTE OF ALLAH

(Contd. from page 86)

f. *Rabb* works through Grace, Mercy and Lordship of the Day of Judgement as given in the opening Sura.

g He is the eternally sought by all for help

From one point of view the whole of the revealed literature of mankind is a commentary on *Rabb*. The phenomenon of *Rububiyat* starts the creation of a thing and fosters it to its finality *Rabb*, therefore, reveals Allah in the most understandable and meaningful terms It presents the best theophany or the image of Allah to man

Rububiyat or the internal progressiveness of His Creation from stage to stage appears as the main purpose of Allah. This process is on a cosmic scale and man has been assigned a privileged position in it. Man is equipped with the capacity to lord over the earth and the heavens and whatever is in-between them This promotes the human

TRIBUTES TO MOTHERS

The important and outstanding personalities of the world including philosophers, poets, statesmen, scientists and rulers have expressed their views and eulogised the role, status, and greatness of mothers. Some of their comments are:—

1. The most beautiful object in the world is mother and mother alone. (Maulana Muhammad Ali Jauhar)
2. Mother's love reflects the realities of life. (Maulana Altaf Hussain Hali)
3. Tears in mother's eyes can melt and soften the unkindest heart. (Allama Muhammad Iqbal)
4. If I am deprived of my mother's love, I will lose my mental equilibrium. (Persian Poet Firdousi)
5. Without mother's love home is like a grave-yard. (Moghal Emperor Aurangzeb Alamgir)
6. Beware of the moment when your mother raises her hands to curse you in hatred. (Bu Ali Seena)
7. I do not see any difference between a beautiful flower and mother. (King Nadir Shah)
8. Mother's love is so unique that it can neither be explained nor taught to someone. (Hakim Luqman)
9. Relationship with mother is more delicate than a fragile flower and more refreshing than the morning breeze. (Poet Hairat Jalalpuri)
10. The best and last heavenly gift is mother. (Milton)
11. Mother's love is the sweetest and most beautiful. (Charles Dickens)
12. Remember the greatness of mother when over-joyed with happiness or over-whelmed with disappointments. (Napolean Bonaparte)
13. I do not see the image of any one else except my mother in the book of my life. (Victor Hugo)
14. A mother's life is full of love, affection and kindness for her children. (Emerson)
15. I am forty two years of age now but it has never happened that my mother had gone to sleep when I got back home. (Watson)

AN EMBODIMENT OF SELFLESS SERVICE

(Contd. from page 82)

Allah as interpreted and practiced by Holy Prophet (Sallallahu alaihi wa sallam). Accordingly no law can be framed which is repugnant to Holy Qur-aan and *Sunnah* of Holy Prophet (Sallallahu alaihi wa sallam) Pakistan assures complete equality before law allowing no distinction between the ruler and the ruled It stands for the separation of powers Every citizen will have equal opportunities for economic activity and state will take necessary measures to guard against accumulation of wealth within a few hands. Poor will be taken care of for providing them food, clothes and shelter Justice will be available to all. Minorities have been guaranteed all sorts of fundamental rights, freedom of conscience, belief, and worship

No less important achievement of Liaquat Ali Khan in foreign policy,he followed a foreign policy as independent as possible. "Pakistan", as K Sarwar Hasan observed, "was not tied to the apron-strings of the Anglo-American bloc, nor was she a camp follower of the communist bloc Pakistan, he maintained had all along been uninfluenced by the inter-bloc struggle going on in the world and had supported the cause which it considered to be just He claimed that it was on this principle that Pakistan had voted in the United Nations sometimes with the Western bloc, at others with the Communists He stated the pitiless truth when he declard that Pakistan ha received no help or assistance from an country of the world and whatever she had achieved was due to her ow efforts and resources. Consequentl there was no question of our being subservient to any Power in matters of foreign policy He maintained that there was no inconsistency between the membership of the Commonwealth and an independent foreign policy As evidence of it, he cited Pakistan's refusal to devalue her currency. In he diplomatic relations, Liaquat Ali Khan pointed out, Pakistan was not swayed by the fact that a particular country was a communist state or a capitalist state. He was obviously referring to our recognition of, and establishment of diplomatic relations with, the new regime in China. He could also hav pointed to the fact that Pakistan had trade relations with Communist countries and had abstained from voting on the United States resolution in the General Assembly for imposing embargo on trade with China." It was because of a realistic and balanced foreign policy Pakistan attained respectable place among the comity of nations

Liaquat Ali Khan attained martyrdom by falling to an assassin's bullet while he was going to address a public meeting at Rawalpindi on 16 October 1951 His last words consisted of *Kalimah* and prayer for the welfare of Pakistan He thus lived for Pakistan and died for Pakistan

Liaquat Ali Khan did not live long Had he lived a few years more he could have surely made Pakistan more stable to face any political upheaval and avoid martial law which it had to face one after the other However, we owe Shaheed-i-Millat a great debt of gratitude and the best way of paying it is to follow the example he set up of personal integrity and dedication and selfless service to the country.

May his soul rest in eternal bliss. Amen!

Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, the All Compassionate, the Most Merciful.

SOO-RA-TUL-QU-RAISH
INTRODCUTION

Name of *Soo-rah* : The name of the *Soo-rah* is called *"Al-Qu-raish"*. The word *"Qu-raish"* occurs in the first *Verse* of the *Soo-rah* It is revealed in Makkah. It is the 106th *Soo-rah* according to the compilation of the Qur-aan Majeed

***Revelation and its Background* :** Makkah is situated in a dry and barren valley without fertile land and naturally there is shortage of food grain and other edibles of life Hence the inhabitants of the desolate valley decided to make trade and commercial merchandise as the means of their livelihood. In this connection, *the Quraish* used to undertake two annual journeys -- in Winter they undertook their journey towards Yemen -- comparatively a hot country to save themselves from the rigours of the Winter In Summer, they used to carry their marchandize towards Syria (Shaam) the place being comparatively cool, to keep them healthy during the hot seasons

In fact, we find *the Quraish* to be the custodians of the House of Allah -- **'BAITULLAH'** -- considered sacred by all the tribes of Arabia Therefore, *the Quraish* were also respected and honoured by the Arabian tribes including the countries they visited in connection with their trade and commerce The rest of the Arabian Peninsula was given to loot, plunder and pillage , but Makkah was safe in this regard It was a city-state.

The Quraish made excellent arrangements for the pilgrims ʿAbdul Mut-ta-lib, grandfather of the Prophet of Allah, Muhammad *(Ṣallallahu ʿalaihi wa sallam)* along with his three brothers took part in the trade that passed between the Eastern countries, Syria and Egypt through Arabia. They established strong and highpowered links with the then Rulers of Iran Thus the four brothers became famous as traders and were known as *Ashaab-ul-ee-laaf* (اصحاب الايلاف) They became generators of "love and affection" on account of their good relations with the tribes and countries surrounding the *Arabian peninsula*

As stated above, the business relations in the shape of trade and commerce, were established with Syria, Egypt, 'Iraq, Iran, Yaman and Abyssenia *The Quraish* got many opportunities to establish their direct contact with the culture and civilization of different countries. The knowledge and wisdom of *the Quraish* were so much enhanced that none of the tribes in Arabia could match and equal them. As regards pelf and power, *the Quraish* became the most wealthy and affluent tribe in Arabia Makkah became most important commercial centre of the *Arabian peninsula.*

The other great advantage of this international commercial activity was that *the Quraish* brought from 'Iraq the *Script* which later was used for writing down the Qur-aan. *The Quraish* were the most literate people among the different tribes of Arabia

Thus *the Quraish* were prospering and flourishing when Makkah was invaded by Abraha, who resolved to destroy the commercial ascendancy of the Arabs Almighty Allah manifested His Power that the swarms of birds destroyed more than sixty thousand Abyssianian troops brought by Abraha by pelting them with stones From Makkah to Yemen, the troops were falling and dying by the wayside

Thus the belief of the Arabs that the *Kaʿbah* was, indeed, Allah's House, increased manifold The fame and renown of *the Quraish* was enhanced throughout Arabia. The Arabs were convinced that they

were under the special favour of Almighty Allah. At this time, the Arabs, especially *the Quraish*, visited every land with their trade caravans unharmed. No one dare touch them with an evil intention. Even if they had a *non-Quraishite* under their protection, he was also allowed to pass without molestation

Subject Matter : If we keep in mind the above factual position and prospectivism the revelation of these four Verses of the above stated *Soo-rah* become crystal clear. *The Quraish* and the incoming generations of the believers are exhorted to consider and ponder over the circumstances stated above. The Arabs including *the Quraish* acknowledged that *Ka'bah* is *Baitul-lah* (House of Allah). It is not the abode of the idols. Again, when *the Quraish* and their confederates know it too well that it is Allah alone Who has granted peace and tranquility on account of the House of Allah *(Ka'bah)*, Allah Almighty made them accustomed to undertake Winter and Summer travelling easily and made their trade and commerce flourish. At the same time, Almighty Allah, saved them from destitution and favoured them with prosperity. So it is their bounded duty to worship and serve Allah alone. It is clear that there is no real object of worship except Allah

SO PRAY HIM ALONE ! The Qur-aan declares.

"And they were not ordered except that they should serve Allah, being sincere to HIM in the *DEEN* (Religion) as men pure in faith " (98 5)

"So worship Allah, being exclusively devoted to him (in faith) Beware devotion is due to Allah (alone) " (39 . 2)

Verse (1)

SOO-RA-TUL-QU-RAISH

CHAPTER 106, QU-RAISH SOO-RA-TUL-QU-RAISH REVEALED AT MAKKAH SECTION 1 VERSES 4	**PART 30, 'AM-MA SOO-RA-TUL-QU-RAISH MAK-KEEY-YAH RU-KOO-'U-HAA 1 AA-YAA-TU-HAA 4**	٣ سُوۡرَةُ الۡقُرَيۡشٍ مَكِّيَّةٌ وَّهِيَ اَرۡبَعُ اٰيٰتٍ
In the name of Allah, the All Compassionate, the Most Merciful	**Bis-mil-laa-hir-rah-maa-nir-ra-heem.**	بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ
1. For alluring Quraish ;	**1. Li-ee-laa-fi qu-rai-shin.**	لِاِيۡلٰفِ قُرَيۡشٍ ۙ﴿۱﴾
2. For their allurement to undertake journey in winter and summer.	**2. Ee-laa-fi-him rih-la-tash-shi-taa 'i was-saif.**	اٖلٰفِهِمۡ رِحۡلَةَ الشِّتَآءِ وَالصَّيۡفِ ۚ﴿۲﴾
3 So let them serve the RABB (Guardian Lord) of this house.	**3. Fal-ya'-bu-doo rab-ba haa-zal bait.**	فَلۡيَعۡبُدُوۡا رَبَّ هٰذَا الۡبَيۡتِ ۙ﴿۳﴾
4. Who fed them in hunger and secured them against fear.	**4. Al-la-zee-at-'a-ma-hum min joo-'inw-wa aa-ma-na-hum-min khauf.**	الَّذِيۡۤ اَطۡعَمَهُمۡ مِّنۡ جُوۡعٍ ۙ وَّاٰمَنَهُمۡ مِّنۡ خَوۡفٍ ﴿۴﴾

COMMENTARY

Verse (1).

The word (li) has been used before *ee-laaf*. According to the experts of Arabic lexicographers if the laam (ل) is used as a pre-fix to a word as *ee-laaf* (ایلاف) , it is meant to express surprise and wonder as we say للعجب "something surprising"

According to Almighty Allah, *the Quraish* tribe in Arabia had attained sufficient power and influence by establishing their links with other adjoining countries like Iran, 'Iraq and Syria.

In fact, they were known as (صاحب الایلاف), generators of love and affection. It was only through Divine Bounty that they *(the Quraish)* were united after their dispersion. They became habituated to undertake long journeys to Yamen, Syria and 'Iraq. They became accustomed to commercial undertakings that brought them prosperity. How surprising and wonderful it is that they do not pay attention to the worship and prayer of their Benefactor Almighty Allah. They are turning away from the service of their Guardian Lord -- Allah, the only object of worship.

Verse (2).

"This *Verse* further clarifies and explains the blessings of Almighty Allah showered upon *the Quraish* of Makkah They used to undertake journeys to carry on their trade and commerce with the adjoining countries These trade journeys resulted in establishing their links of love, affection and influence In Summer, *the Quraish* travelled to Syria and Palestine, cool lands, and in Winter to Yamen etc.. because it is comparatively warm

Verse (3).

The Quraish had attained countless blessings of Allah Almighty on account of the 'House of Allah' *(Bai-tul-laah) The Quraish* used to feel from the recesses of the bottom of their hearts that there hundred sixty idols they worship are not the lords of *Bai-tul-laah.* But Allah Almighty is the Master and Lord of the House He (Allah) only saved them from the invasion of the army of the elephants brought by Abraha.

In fact, it was this House, the maintenance and keeping of which made them honourable in Arabia and beyond. It is in the fitness of things if *the Quraish* worship Him alone (without assinging any partner thereof) because whatever they achieved it was possible only through the help of the Lord of the House (Almighty Allah)

Verse (4)

If we consider the meaning of the last verse enumerated as 106th chapter according to the compilation of the Qur--aan, in the mirror of its past history, we will see many signs of the Lord (Allah Almighty) in relation to *the Quraish* tribe of Arabia

Before the migration of *the Quraish* to Makkah, they were a sort of scattered people wandering through out *Arabian peninsula,* living a miserable life, with no permanent roof over their head. After their gathering together in Makkah near the 'House of Allah' (بیت اللہ), they began to prosper and the

prophecy of the Prophet Abraham (*'alaihis salaam*) came to be literally fulfilled, who had prayed for them to the Lord -- Allah Almighty, in the following strain:

"Our Lord, surely, I have settled some of my offspring in a barren valley by Your Sacred House. O! our Lord, so that they may establish the prayer (*Ṣalaat*), so make the hearts of some people yearning towards them and provide them with fruits so that they give thanks." (14 : 37)

The Prayer of Ibrahim, Khalee-lul-laah (*'alaihis salaam*) came to be true in letter and spirit as the subsequent events prove the same. Prior to the Prayer of the Prophet Ibrahim, (*'alaihis salaam*), peace and security from fear was not to be found in Arabia through out. No one was safe in Arabia any where There was no permanent abode for the people of Arabia where they could sleep peacefully at night. There was constant fear of attack from any quarter by some enemy. People had to confine themselves within the bounds of their tribe for fear of life or being taken prisoner and made a slave.

Because of the rallying of the tribe of *Quraish* round the House of the Lord, *the Quraish* were immune from every danger. Their caravans used to pass without fear, on the trade routes everywhere in the country. As soon as it was known to the people that a caravan of the *'keepers of Ka'bah'* is passing through their lands they dare not touch them On the contrary, they became friendly and affectionate (ایلاف) ; they dare not touch them being *'Harami'* belonging to *Harem* Such was the awe and respect, Almighty Allah infused into them and showered HIS blessings in the form of abundant fruits, edibles and corn, coming from every corner of the world for feeding the inhabitants of the barren valley and for those who visit the House of the Lord due to veneration, respect and love for the Lord.

May Almighty Allah grant us guidance to offer our unstinted service in the form of our pure worship to the "Real Lord of the House" -- *KA'BAH*, and may become immune from every kind of danger, every kind of necessity of life like cold, hot, hunger and security from fear in this world and the incoming dangers of the *Hereafter. Aameen!*

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فوائد عبادة الحج

معنى الحج فى الشرع قصد بيت الله الحرام للطواف والسعى والوقوف بعرفة واداء سائر المناسك اللازمة .

فضلا عن ثواب اداء عبادة فرضها الله على عباده لحج فوائد شتى بالنسبة للفرد و بالنسبة للمجتمع .

فبالنسبة للفرد نجده ايضا ـ كسائر العبادات : يهدف الى تهذيب اخلاقه . يقول تعالى :

فلا رفث ولا فسوق ولا جدال فى الحج . (البقرة : ١٩٧)

ويقول الرسول صلى الله عليه وسلم « من حج البيت فلم يرفث ولم يفسق خرج من ذنوبه كيوم ولدته امه » . (رواه الشيخان)

فالانسان فى الحج يعود على ان يضبط نفسه ولسانه تماما ، فيتجنب كل لغو وفحش فى الكلام ولا ينقاد لشهواته الحسية او المعنوية ، حتى لا يفسد حجه ويضيع ثوابه .

والنطق بكلمة « لبيك » فى الحج ذو دلالة هامة من ناحيه التهذيب الروحى للفرد لان هذه الكلمة ما لم تكن صادرة عن شعوره من اعماق قلبه بعبوديته لله تعالى ، والاقبال عليه ، وطاعته فى الاوامر والنواهى ، فلا معنى لها ومن آداب الحجاج ايضا انهم اذا قالوا " لبيك اللهم لبيك ، لبيك لا شريك لك لبيك " ان لا يجيبوا بعد ذلك دواعى النفس والشيطان والهوى بعد ما اجابوا الحق بالتلبية واقروا انه لا شريك له فى ملكه .

والحج بعد هذا مظهر الشوق الى الله ، فلو لم يكن هذا الشوق اليه تعالى قويا ، لما اقدم المسلم على الحج وترك الاوطان والمال والاهل وما اجتاز المشقات على اختلافها ، ولما شعر عند البيت الحرام بالامن والانس بالله ، وتأمل المعنى فى قوله تعالى :

واذ جعلنا البيت مثابة للناس وامنا . (البقرة : ١٢٥)

اما بالنسبة للمجتمع ، فان من فوائد الحج تحقيق قيمة المساواة بين الناس فى المجتمع وهى قيمة اساسية فى الاسلام . ذلك ان الحجاج حينما يقفون بعرفة انما يقفون فى ثياب واحدة ، ثياب الاحرام ، لا فرق فى ذلك بين غنى وفقير وشريف ووضيع ، امام الخالق تعالى .

والحج الى جانب ذلك مدعاة للتعارف والتآلف بين المسلمين على اختلاف اقطارهم واجناسهم وهو مظهر وحدتهم وهو مؤتمر سنوى يلتقى فيه المسلمون للتشاور فى امور دينهم ومصالحهم وفى كل ما يعود عليهم بالنفع الروحى والمادى . وفى الحج ايضا يشاهد المسلمون الاماكن المقدسة ومواقع الغزوات التى تبعث فى نفوسهم ذكرى الرسول ﷺ وجهاده فى سبيل اعلاء كلمة الله فى الارض وذكرى صحابته رضوان الله عليهم وما حققوه من انتصارات الاسلام ، فيكون هذا كله مدعاة يقظتهم الدينية والحضارية . ولعلك تدرك هنا عمق معنى قوله تعالى: ليشهدوا منافع لهم (الحج : ٢٨)

مقتبس من مجلة منبر الاسلام

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما ابدا على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته لكل هول من الاهوال مقتحم

وانزل من السمآء مآء ، فاخرجنا به
ازواجا من نبات شتى .
(طه : ٥٣)

والارض مددناها والقينا فيها رواسى
وانبتنا فيها من كل زوج بهيج .
(ق : ٧)

او لم يروا إلى الارض كم انبتنا فيها
من كل زوج كريم .
(الشعرآء : ٧)

لقد دل علم الحياة على ان الكائنات تنقسم الى ذكر وانثى ، سواء فى الحيوان او النبات او الجماد . قد اخبر تعالى فى كثير من آياته بهذه الحقيقة المذهلة . بل ان الله تعالى سبحانه اكـد على ان كل شئ فى الوجـود يتكون من ذكر وانثى .

هذا وكل ذرة فى الوجود مكونة من جزأين احدهما موجب والثانى سالب وبالتجاذب الكهربى تتكون الذرة ، وكل شئ فى الوجود وكل عنصر من شئ واحد وهو الذرة ، والارتباط الكهربى بين الموجب والسالب هو الاساس الذى يقوم عليه العالم سواء فى الاحياء او النبات او الجماد ـ ومن كل شئ خلقنا زوجين .

لم يكن لرجل فى زمان نزول القرآن ان يعرف هذه الحقيقة وكيف كان لمحمد ﷺ وهو امى ان يورد هذه الحقيقة العلمية فى القرآن الكريم . فالنتيجة الثابتة ان صانع القرآن الكريم هو الله القدير الحكيم وليس محمد ﷺ وانه لتنزيل رب العالمين .

(٤) ظهر الفساد فى البر والبحر بما
كسبت ايدى الناس ليذيقهم
بعض الـذى عـملوا لعلهـم
يرجعون .
(الروم : ٤١)

عند ما نزل هذه الآية القرآنية على رسول الله ﷺ قبل ١٤ قرنا كانت الحروب بين الامم والبلاد تدور على البر ولم يكن الا فى القرن السادس عشر وفى اعقاب هزيمة آرمادا الاسبانى (١٥٨٨ م) ان امتد نطاق الحروب بين امم العالم الى المحيطات . دخلت الطائرات فى العمليات القتاليـة خلال الحرب العالميـة الثانيـة . كان للطيران اثر عظيم فى التحكم على نتائج الحرب . بهذا النمط زود الانسان البر والبحر كليهما باسلحة الحرب المدمرة واضاف الى خطورتها وشدتها بابداع القنابل والقذائف والصواريخ العابرة للقارات ، وما الى ذلك من الادوات والذخائر المدمرة .

لم يكن لمحمد ﷺ او لاى شخص آخر فى زمانه ان يتصور الاوضاع التى بينها الله تعالى فى الآيات المذكورة اعلاه ، الا ان الله هو الخالق المبدع العليم الحكيم الذى لايخفى عليه شئ فى الارض ولا فى السماء وهو وحده يستطيع الكشف عن الاسرار .

اليس معنى هذه الظاهرة ان القرآن الكريم ليس عملا بشريا ، انه لتنزيل رب العالمين .

تقديم : اقبال حسين انصارى

(٢) وانزلنا الحديد فيه بأس شديد
ومنافع للناس .
(الحديد : ٢٥)

اشار سبحانه تعالى فى هذه الآية الى نعمة الحديد
ى ينفع الناس نفعا عظيما ، بما فيه من بأس شديد .
هل فوق بأس المدافع والقنابل والدبابات والبنادق
ميع انواعها وما سواها من الاسلحة المصنوعة من الحديد
س . هل هناك قوة كقوة الحديد الذى يمتد كقنطرة
، ضفتى النهر وفوق بحرى المياه لتجتازه الناس فيتحمل
ى ما يمر فوقه من سيارات عديدة كبيرة وصغيرة محملة
ثقال والسفن العملاقة المصنوعة من الحديد التى تمخر فى
حار من مشارق الارض الى مغاربها مع حمولاتها
نوعة الثقيلة بما فيها الاحياء والبضائع المصنعة وهل هناك
ة كقوة الاسمنت المسلح بالحديد التى تحمل فوقها عمارة
لية وناطحات السحاب التى قد يبلغ عدد طوابقها
حيانا مائة طابق .

ان قوة الحديد ومنافعه تدخل فى كل شئ ينفعنا
، يحمينا ويمتعنا او يقوينا ، كادوات المطبخ وتروس
ساعات والسفن والقطارات والسيارات وكل الآلات
ى تنتج كل الصناعات اللازمة للحضارة الانسانية . واهم
ن كل ذلك آلات العلاج والجراحة كذلك من حديد .
المحراث والفأس وكل ادوات الحداد فانها من حديد .
: يفل الحديد الا الحديد . وفوق كل ذلك ان الحديد
موى ابداننا كما يقوى بقوته بيوتنا واشياءنا بما حباه
مالى من بأس شديد ، فلا بد من وجود الحديد فى جسم
انسان بنسبة معينة والا تعرض لفقر الدم .

هذه حفنة من منافع الحديد التى نراها اليوم باعيننا
وقد يكون له منافع أخرى لم تكتشفها العلوم بعد . لو
علم الناس الحديد فى زمن نزول القرآن وصنعوا منه بعض
الادوات المنزليــة والاسلحة البسيطــة ولكن لم يكن
لمحمد ﷺ او غيره فى عصره ان يتصور مزايا ومنافع
الحديد حتى يورد فى القرآن ذكره ويسمى سورة من
القرآن بالحديد . انما ذلك من حكمة وعلم الله العليم القدير
الحكيم . هذا دليل قاطع ان القرآن الكريم ليس من تأليف
محمد ﷺ وانه لتنزيل رب العالمين .

(٣) ومن كل شئ خلقنا زوجين
لعلكم تذكرون .
(الداريات : ٤٩)

كان العالم يعلم منذ قديم الزمان ان الله خالق الاحياء
على اساس الزوجية ولكن لم يكن العالم يعلم ان ظاهرة
الازدواجية موجودة فى خلقة الاشياء غير الاحياء ، الا ان
التعبير المستعمل فى هذه الآية بكلمة " شئ " يوضح ان
الله تعالى خالق كــل شئ ، حيا كان او غير حى فى
الازواج . فى القرآن الكريم آية كثيرة أخرى تدل على
هذه الحقيقة .

فيهما من كل فاكهة زوجان .
(الرحمن : ٥٢)

ومن كل الثمرات جعل فيها زوجين
اثنين . . .
(الرعد : ٣)

سبحان الذى خلق الازواج كلها مما
تنبت الارض .
(يس : ٣٦)

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وعلى آله واصحابه وبارك وسلم

نحمده ونصلي على رسوله الكريم

ليس القرآن الكريم من تاليف محمد ﷺ

"وانه لتنزيل رب العالمين"

متبع من المقال السابق

(٩)

(١) اسرار تحت مياه البحار

فى اثناء اجراء بحوث علمية تحت الماء فى مختلف البحار اكتشف بعض العلماء الباحثين ان كل بحر لـه ميزات خاصة به ويوجد حاجز بين بحـر و آخر عند نقطة الاتصال بينهما . مثلا ان البحر المتوسط له ظروف متميزه من حيث درجة الحرارة ونسبة كمية الاملاح وكثافة الماء التى تختلف تماما عن ظروف المحيط الا طلنطى ، ولو كان البحران متصلين الواحد منهما بالآخر عن طريق مضيق جبل طارق .

توصل الباحثون الى هذه النتائج بعد مطالعة طويلة وبحوث مستمرة ممتدة عبر سنين عديدة قاموا بها احيانا تحت الماء واستولت عليهم الدهشة اذا وقعت انظارهم على بعض آيات القرآن الكريم التى اشارت الى هذه

المميزات المائية قبل ١٤ قرنا مضت :

مرج البحرين يلتقيان بينهما برزخ لا يبغيان .
(الرحمن : ١٩-٢٠)

وهو الذى مرج البحرين هذا عذب فرات وهـذا ملح اجاج ، وجعل بينهما برزخا وحجرا محجورا .
(الفرقان : ٥٣

ان الكابتن جاقوس كوستيو العالم الفرنسى الشهير اشرف على فريق من الباحثين العاملين على اكتشاف اسرار البحار واعتنق الاسلام عند ما تبين له هذه المعجزة القرآنية معلنا " ان القرآن ليس الا وحيا خالصا من عند الله . انه لتنزيل رب العالمين ".

المجلد ٤٤ — ١١ جمادى الاولى ١٤١٦هـ الموافق ٧ اكتوبر ١٩٩٥م — العدد ١١

ليس القرآن الكريم من تأليف محمد ﷺ
" وانه لتنزيل رب العالمين "

— ان القرآن ليس الا وحيا خالصا من عند الله .

— وانزلنا الحديد فيه بأس شديد ومنافع للناس .
— القرآن

— ان الله تعالى سبحانه اكد على ان كل شئ في الوجود يتكون من ذكر وانثى .

فوائد عبادة الحج

— من حج البيت فلم يرفث ولم يفسق خرج من ذنوبه كيوم ولدته امه .
— الحديث

— من فوائد الحج تحقيق قيمة المساواة بين الناس .

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QUR-AAN MAJEED :

ARABIC TEXT, ITS TRANSLITERATION,
TRANSLATION AND COMMENTARY INTO ENGLISH.
Part 30, Chapter 106, Verses 1 to 4

The Sacred verses of the Holy Qur-aan and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, the All Compassionate, the Most Merciful.

SHAHEED-I-MILLAT LIAQUAT ALI KHAN:

AN EMBODIMENT OF SELFLESS SERVICE

Admittedly Quaid-i-Azam is the sole creator of Pakistan As acknowledged by Liaquat Ali Khan "Our freedom is the reward of the sincere efforts of a single man and that you know is our most beloved Quaid-i-Azam " All the same no single person however genius and with exceptional qualities can achieve a great ideal without the assistance of a team of workers Among the persons who were associated with Quaid-i-Azam the foremost was Liaquat Ali Khan Indeed his services to the cause of Pakistan before and after its creation during the long period from 1937 to 1951 are exceptionally remarkable and will go down in history for ever Central Assembly in 1940 and held the position of Deputy Leader of League Party in Assembly from March 1943 to October 1946. Here it is appropriate to mention that after the Second Round Table Conference Quaid-i-Azam decided to settle down in London, and he had taken to Privy Council's practice Many Muslim politicians felt the irreparabl vacuum of leadership and wrote to him to return home. But it was due largely to the persuation of Liaquat Ali Khan that Quaid-i-Azam returned.

He was elected General Secretary of All India Muslim League in 1936 and held it till 1947 "The period of his Secretaryship is an eloquent testimony

> **"To us in Pakistan nothing is dearer than the prospect of the strengthening of the world-wide Muslim brotherhood. Any endeavour from whatever direction it is made, to bring the Muslims of far flung countries together and to stimulate in the brotherly feelings of mutual affection, understanding and cooperation readily find as echo in the hearts of the Muslims of Pakistan.**

to his great gift of initiation, resourcefulness, organization and constructive behaviour" He was Chairman of the Central Parliamentary Board As Secretary of the League and Chairman of the Board his services are amazingly creditable It was because of his incessant efforts under the leadership of Quaid-i-Azam that the Muslims of South Asia could be united under the banner of All India Muslim League

Liaquat Ali Khan was born in a wealthy conservative family on 1st October at Karnal in East Punjab He received education at renowned universities of Aligarh, Allahabad and Oxford. He was called to the bar in 1923 He did not need to work for his living, he therefore, took to a political career. In a short time he achieved many positions He was a member of Provincial Legislative Council from 1926-40 and Deputy President from 1931 to 1935 He was elected to the

Liaquat Ali Khan was made

Finance Minister in the Interim Government formed in 1946. He showed great ingenuity in presenting the budget which is known as "Poor Man Budget". It was indeed designed to reduce as much as possible "the glaring disparity between the income and standard of life of the wealthy classes and the vast multitude and poverty-stricken masses." It also aimd at doing way injustice which was so far allowed to the provinces.

On the birth of Pakistan Liaquat Ali Khan was rightly considered by the Quaid-i-Azam as well the people to be the fittest person for the position of Prime Minister. As observed by Prof. Sharif al-Mujahid, "Jinnah, it is true, had contributed more than any other man to Pakistan's survival" but, as the first Prime Minister of Pakistan, Liquat did a great deal in consolidating what had already been achieved in Jinnah's life time, and, moreover, in enlarging those gains and in carrying the process of building Pakistan further...."

"We believe in equal citizenship for all, whether Muslim or non-Muslim, equality of opportunity, equality before law. We believe that each individual, man or woman has the right to the fruit of his or her own labours. "Lastly, we believe that the fortunate amongst us, whether in wealth of knowledge or physical fitness, have a moral responsibility towards those who have been unfortunate. These principles we call the Islamic way of life. You may call them by any name you like."

Even in normal conditions the job of Prime Minister is very exacting but in such abnormal circumstances as the ones prevailing in the early years of Pakistan's political existence and particularly after the demise of Quaid-i-Azam it required extraordinary talents, acumen, and resourcefulness to tide over the difficulties that a newly born state had to confront. It can safely be remarked that through his amiable temperament, sincerity of purpose, practical insight and selfless service he performed his duties with singular success and distinction.

It is not possible in a short article like this to enumerate the achievements of Liaquat Ali Khan as Prime Minister. However, we would like to highlight a few: One of the valuable services, rendered by Liaquat Ali Khan was his firm commitment to Pakistan's ideology. At the World Muslim Conference as early as 1951 Prime Minister Liaquat Ali Khan pronounced:

"To us in Pakistan nothing is dearer than the prospect of the strengthening of the world-wide Muslim brotherhood. Any endeavour from whatever direction it is made, to bring the Muslims of far flung countries together and to stimulate in the brotherly feelings of mutual affection, understanding and cooperation readily find as echo in the hearts of the Muslims of Pakistan The underlying idea of the movement for the achievement of Pakistan was not just to add one more country to the conglomeration of countries in the world or to add one more patch of colour to the multi-coloured global map. Pakistan came into being as a result of the urge felt by the Muslims of the sub-continent to secure a territory, however, limited, where the Islamic ideology and way of life could be practiced and demonstrated to the world. A cardinal feature of the ideology is to make Muslim brotherhood a living reality. It is, therefore, part of the mission which Pakistan has set before itself to do everything into its power to promote close fellowship and cooperation between Muslim countries."

Addressing to American audience Quaid-i-Millat Liaquat Ali Khan described the ideology of Pakistan.

"A question I am sometimes asked What is the ideology of Pakistan as a State? will try and tell you this in a few very simple but very clear words. We Muslims believe in God and His supreme sovereignty. We believe in fundamental human rights, including the right of private ownership and the right of people to be governed by their own freely chosen representatives "

"We believe in equal citizenship for all, whether Muslim or non-Muslim, equality of opportunity, equality before law We believe that each individual, man or woman has the right to the fruit of his or her own labours

"Lastly, we believe that the fortunate amongst us, whether in wealth of knowledge or physical fitness, have a moral responsibility towards those who have been unfortunate These principles we call the Islamic way of life You may call them by any name you like "

Leaving apart the speeches and public statements he took concrete steps to give Islamic orientation to the constitution of Pakistan through what is known as Objectives Resolution These guidelines which originally constituted preamble now has been made part of constitution In the Resolution it is declared in unambiguous terms that sovereignty belongs to Almighty Allah and whatever powers are vested in the state constitute the sacred trust, and these shall be exercised in accordance with the laws ordained by Almighty

(Contd. on page 88)

QUR–AAN IS THE LAST DIVINE BOOK

Revealed for the Guidance of Mankind

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was born at Mecca (Saudi Arabia) in the year 571 A.D. He was an orphan who received no education and therefore he could not read or write. The pagan Arabs, among whom he lived, were primitive, ignorant, and worshippers of idols Though he grew up in that environment, he shunned all kinds of evils, and formed a character of his own, different from others. He would often go out and sit in meditation in a cave outside Mecca.

When he was 40 years of age, the angel Gabriel brought to him in the cave the first Divine Revelation. This was the beginning of his Prophethood. These Divine Revelations continued at intervals over a period of 23 years and were received piecemeal as the occasion required. This gradual process was in accordance with the Divine Plan so that the Divine Messages were communicated to the people by stages for their proper understanding. The Holy Qur–aan refers to this aspect in the following words:—

Within less than quarter of a century, he transformed the Bedouins of the desert into a God fearing people. Those who were sunk in barbarism and moral degradation became torch bearers of morals and worshippers of One God.

"And (it is) a Qur–aan which We have divided (into divisions), so that you may recite it to men at intervals, and We have sent it down by degrees. (17 : 106)

ARABIC TEXT RETAINS PURITY OF ITS DIVINE ORIGIN

As soon as the Prophet received a revelation he would recite it to his companions and disciples and it was written down on whatever material was then available. Some of the disciples would also commit it to memory. The Prophet also used to indicate the place of each verse in the order of the Holy Book which was being gradually unfolded according to the requirements of the situation Consequently in the Holy Book the revelations are not recorded in the same order in which these were received but in the order indicated by Prophet himself under Divine Guidance. So during the life time of the Prophet the whole of the Holy Qur–aan in its present Arabic form not only existed in writing but there were a number of his disciples who had committed the whole of it to memory.

Its magnificent diction, style and rhythm, in simple but sublime Arabic, makes it easy for people to commit the whole text to memory. Even today there are thousands of Muslims throughout the world who can recite the whole of it from memory. This has ensured that the Book in Arabic language retains the purity of its Divine origin. Preservation of its text and its remembrance by people is according to the Divine Plan which is referred to in the Holy Qur–aan in the following words:—

"It is indeed We who revealed the Reminder (the Qur–aan) and indeed We are its Protectors. (15 : 9).

"And indeed, We made the Qur–aan easy to understand;... (54 : 17).

As stated earlier the Holy Qur–aan enjoins belief in all Prophets and in all Revealed Books It is a confirmation, continuation and fuller exposition of earlier Divine Scriptures. Addressing the Prophet Muhammad, *(Sallallahu 'alaihi wa sallam)* the Holy Qur–aan says:—

"He sent down to you the Book with the Truth, verifying what had been (revealed) before it; and sent down the Torah and the Gospel, before it is a guidance for mankind... (3 : 3, 4)

(Contd on page 86)

'RABB' AS AN ATTRIBUTE OF ALLAH

DR. GHAZALA MUNIR

RABB is one of the most comprehensive attributes of Allah. *Rabubiyat* covers creation, its ascent and its destiny. It is the most favourite of all His Comely names The whole religious literature of mankind aims at inviting the attention of man to the forward and evaluative character of the act of *Rububiyat*. The emphasis that the Quran lays on this attribute can be judged from the fact that the opening chapter (Sura) as well as the closing chapter of the Book start with this attribute. In-between, the Word *Rabb* occurs about 960 times No other attribute finds so much mention. To start with *Rabb* is presented to our minds as the Author and Sustainer of all existence known as well as the unknown.

Sura-i-Fateha : (Opening Sura): *All Praise to Allah the Rabb of all the Universes* (Q. 1·1).

(Nas) Mankind : (Closing Sura): *Say, I seek refuge in the Rabb of mankind, the King of mankind and God of mankind.*

– (114 : 1).

In the opening sura the proper name Allah is immediately followed by the attribute *Rabb* and in the closing Sura *Rabb* precedes Allah. The close connection in which *Rabb* occurs with respect of Allah brings out the significance of the Attribute.

In the daily five prayers a Muslim uses the word *Rabb* about 500 times a day Most of the Quranic prayers invoke Allah with the attribute 'Our *Rabb*' (Rabbana) The possessive case 'Our' indicates a more intimate relationship and is a more appealing supplication Besides, it places the individual in society The very first verse which was revealed to the Holy Prophet Mohammad (S.A.W) in chronological order is .

"Recite (or proclaim) in the name of Rabb who created (the Universe) Created man out of a clot of blood Proclaim (convey) that thy Rabb is most bounteous.

– (Quran 96 : 1, 2, 3)

In obedience to the first revelation from Allah in the name of *Rabb* (Verses 96 · 1-3 above) the Prophet (PBUH) made this proclamation the mission of his life although it raised a storm of opposition resulting in persecution, suffering and attacks on his life The verse of proclamation though revealed to Mohammad (PBUH) is addressed to every man. It was not be to confined to the person of the Prophet (PBUH). Although he has acted on it more than anybody else

The attribute *Rabb* has many implications. It has a reference to a direct link and concern of Allah with man and is, therefore, a more understandable attribute than many others It implies the evolutionary character of all existence starting from nothingness through the various stages of its growth on to its final march to perfection

"Has there not been over man a long period of time (Dahr) when he was nothing (not even) worth mentioning. Verily, We created man from a drop of thickened fluid in order to try him, so We gave him (the gift) of hearing and sight We showed him the way Whether he be grateful or ungrateful (rests on his will)

– Quran 76 1-3)

Meaning of 'Dahr'

The above verse, although in a question form, has its answer within it The word *Dahr* in the Quranic Verse is time as a whole. It means a long period With the emergence of man on this earth we are sure that the whole of the physical phenomenon such as air, water, soil, rocks, heavenly bodies, vegetable life, birds, animal life and the energy forms of heat, light, sound, electricity, magnetism and motion already existed to sustain man. Angels, too, were long in existence to promote the spiritual and the secular life of man Man in all this pre-human era was not a thing mentionable

Stages of Progress

Stages of further progress

are mentioned in the second and the third Verses above. Unending further stages are promised in the Quran ·

"Ye shall surely travel from stage to stage. What then is the matter with them, that they believe not".
– (Quran 84 19-20).

A splendid stage for which no description is possible in human vocabulary is hinted at as .

"Surely We created man of the best stature Then We reduced him to the lowest of the low".
– (Quran 95 · 4,5).

The first covenant between God and man is in the name of *Rabb* and not in the name of any other Attribute or even the personal name Allah.

"And (remember) when the Lord (Rabb) brought forth from the children of Adam – from their loins, their descendants, and made them testify concerning themselves (saying) *Am I not your Rabb ? They said "Yea", verily, We testify* (That was) *lest Ye should say on the Day of Resurrection Lo, of this we were un-aware"*

– (Quran 7 . 172)

Some of the phrases used in the Qur'an in connection with *Rabb* are :

"The Rabb of heavens and earth', 'the Rabb of the easts and the wests' (system like our solar system, having easts and wests); *'the Rabb of the Universes', 'the Rabb of humanity', 'the Rabb of all that is there'.*

Rabb cannot be translated into any synonym in any language. Indeed quite a number of significant verses in the Quran are untranslatable. The great thinker on Islam Dr Munir-ud-Din in his book *Fresh Thought on Islam* is of the view that translating the Qur'an into any other language is tantamount to 'turning gold into clay'.

The attribute *Rabb* implies the evolutionary character of all existence starting from nothingness through the various stages of its growth on to its final march to perfection.

According to the Arabic lexicology *Rabb* connotes creation, fostering or nourishing, regulating, completing and accomplishing The Qur'an itself describes *Rabb* as

"Glorify the name of the Rabb the Most High Who then integrateth (balances), *Who hath ordained laws (taqdir) and then guideth".*
– (Qur'an 87 1-3).

Rububiyat can be expressed in the following four sub-heads as derived from the above verses (i) Creation, (ii) Integration or balancing, (iii) Destining, (iv) Guiding

The *modus operandi* of the attribute of *Rabb* as given in the opening sura here is referred to briefly to bring out the working of *Rabubiyat* The opening sura (*Fateha*) runs as following .

(1) *Praise be to Allah the Rabb of the Universes.*

(2) *Most Gracious, most Merciful*

(3) *Master of the Day of Judgement.*

(4) *Thee alone we Worship. Thee alone we ask for help.*

(5) *Show us Straight Path.*

(6) *The Path of those on whom Thou has bestowed Thy Grace.*

(7) *Not (the path) of those who earn Thy anger, nor of those who go astray".*
– Qur'an 1 : 1-7).

The first Chapter (Sura) as translated above is regarded as Al-Qur'an in a summary form. It starts with Allah as the *Rabb* of all the Universes, and then describes the nature of God as the most Gracious, the most Merciful and the Master of the Day of Judgement. Masterfulness signifies the full possibilities of forgiveness, clemency and furthering the progress of His creation, the man – Grace and Mercy indicate our lack of self-sufficiency and need for His help. In invoking Him through His most prominent attributes the first three verses are addressed in the third person The response is immediate and we stand face to face with Him and the next verses are therefore in the Second person. The change of person indicates His direct Presence and also our ascent. The Holy Prophet (PBUH) is stated to have called prayers the ascension *(mairaj)* of the faithful. Hence it is that we have an

(Contd. on page 86)

QUR-AAN IS THE LAST DIVINE BOOK

(Contd. from page 83)

BRINGS MANKIND FROM DARKNESS INTO LIGHT

The Holy Qur–aan is addressed to the entire human race transcending all barriers of race, region or time. It contains Divine Guidance for mankind for all time and in all phases of life-material as well as spiritual. It promises reward for good deeds and punishment for evil actions, giving some glimpses of the life beyond. It is a comprehensive code of conduct to bring mankind from darkness into light. The Holy Qur–aan refers to this in the following words:— *"Alif Laam Raa"*. "This Qur–aan is a Book which We have sent down to you, so that you may bring mankind out of darkness into light, by leave of their Lord, on to the path of the Mighty, the Praised:" (14 : 1).

THE WORD OF GOD IS COMMUNICATED.

Throughout the period of 28 years, that Prophet Muhammad lived after being raised to Prophethood, he devoted all his time in making known to the people what was revealed to him from his Lord. He had been so commanded:—
"O Messenger: Deliver (to the people) what has been revealed to you from your Rabb (Lord)" (5 : 67).

ITS IMPACT

The Prophet stood up as an uneducated Teacher but on the basis of the revelation he astounded all by expounding the highest principles of wisdom and knowledge. Within less than quarter of a century he transformed the Bedouins of the desert into a God fearing people. Those who were sunk in barbarism and moral degradation became torch bearers of morals and worshippers of One God. Out of the warring elements of the Arab tribes the Holy Qur–aan welded together a nation, united and full of life and vigour, before whose onward march crumbled the greatest Kingdom of the world. Only a Divine Guidance could bring about such a transformation within such a short time.

SAME DIVINE GUIDANCE EXISTS TODAY.

The same Divine Guidance, the same Message and the same Code of Conduct for all human being exists today in its original and authentic form in the Holy Qur–aan. Even today reading it, understanding it and following it can bring about the same transformation and the same zeal to do all that is good and avoid all that is evil. Holy Qur–aan says:—
"This is the Book, no doubt in it, a guidance to those who guard against unworthy deeds. (2 : 2)

'RAAB' AS AN ATTRIBUTE OF ALLAH

(Contd. from page 85)

option but to worship Him alone and to obey Him and seek guidance from Him This sura is recited several times in the daily prayers. It refers to many infinities which have a great relevance to human career.

Expression of Gratitude

Taken in this light the opening sura of the Qur'an not only explains *Rabb* but is also an expression of gratitude and thanks-giving to Him. It is a necessary part of the daily prayers of Muslims

If Sur-i-Fateha, the summary of the Qur'an, explains *Rabb* in terms of attributes then the whole of the Qur'an could be a commentary on *Rabb* All the other attributes as the Most Gracious (*Rehman*), the Most Merciful (*Rahim*) and Master of the Day of Judgement *(Malik)* show that *Rububiyat* works on the basis of Grace, Mercy, Justice and Forgiveness *Rabb*, therefore, signifies

a. The nature of Allah as a Creator and Evolver (through stages) to perfection.

b As the exclusive Creator of the Universes and of all that is seen or unseen in creation.

c. The evolutionary career of all creation as an inherent characteristic

d. An intimate relatedness of God and man

e. The only One for human worship and obedience

(Contd on page 87)

PRESENT LIFE IS A TEMPORARY PHASE

Life in this world is only a first phase and a temporary phase. This is a God given opportunity to prepare one-self for the real life beyond. Before death brings to end this first phase, it is never too late to understand the Divine purpose for life on this planet and follow the Divine code of Conduct to earn the salvation of the soul in the life Hereafter Holy Qur–aan says:—

"And the life of this world is nothing but a vain amusement and diversion, and certainly the home in the Hereafter is better for those who guard against evil. Do you not understand"? (6:32)

REWARD AND PUNISHMENT BASED ON ACTIONS IN THIS LIFE

Good deed done in this life will be rewarded in the life Hereafter and there is punishment for evil deeds. This is the law of Nature Holy Qur–aan says:—

"Whoever comes with a good deed shall have tenfold (reward) of it, and whoever comes with an evil deed will then be awarded (punishment) equal to it, and they will not be dealt with unjustly." (6 160)

"Hence, as for him who rebelled, and preferred the worldly life, surely, Hell, is (his) final resort. And as for him, who feared appearing before his *RABB* (Guardian Lord), and restrained the *NAFS* (his-self) from (evil) desires, surely, Paradise, is (his) final resort. (79: 37–41)

AUTHENTIC RECORD OF ACTIONS MAINTAINED

This reward or punishment for every soul will be based on authentic record of actions in this life as maintained under Divine arrangements. In this regard Holy Qur–aan says —

"And, surely, over you are guardians (Angles) Honoured recorders. (82 10, 11)

LIFE HEREAFTER IS THE REAL GOAL

In your own interest and for the salvation of your soul, read Holy Qur–aan with translation in the language you understand and read-out to your family and friends. Read it with all humility and reverence due to a Divine scripture to know something about the purpose of the creation of the Universe, man's role in it, the mysteries of life and death and glimpses of the life Hereafter, which is the real goal. Holy Qur–aan refers to the life Hereafter in the following words:—

"Surely, Prosperous is he who purified (himself). And remembered the name of his *RABB* (Guardian-Lord), then offered prayer. No, but you prefer the worldly life; While the Hereafter is better and everlasting."(87 : 14–17)

"The path of those on whom you have bestowed your Bounties; Those on whom (Your) wrath was not brought down, nor did they go astray." (1:6,7).

'RAAB' AS AN ATTRIBUTE OF ALLAH

(Contd. from page 86)

f. *Rabb* works through Grace, Mercy and Lordship of the Day of Judgement as given in the opening Sura.

g. He is the eternally sought by all for help.

From one point of view the whole of the revealed literature of mankind is a commentary on *Rabb* The phenomenon of *Rububiyat* starts the creation of a thing and fosters it to its finality *Rabb*, therefore, reveals Allah in the most understandable and meaningful terms It presents the best theophany or the image of Allah to man

Rububiyat or the internal progressiveness of His Creation from stage to stage appears as the main purpose of Allah. This process is on a cosmic scale and man has been assigned a privileged position in it. Man is equipped with the capacity to lord over the earth and the heavens and whatever is in-between them. This promotes the human.

TRIBUTES TO MOTHERS

The important and outstanding personalities of the world including philosophers, poets, statesmen, scientists and rulers have expressed their views and eulogised the role, status, and greatness of mothers. Some of their comments are:—

1. The most beautiful object in the world is mother and mother alone. (Maulana Muhammad Ali Jauhar)
2. Mother's love reflects the realities of life (Maulana Altaf Hussain Hali)
3. Tears in mother's eyes can melt and soften the unkindest heart. (Allama Muhammad Iqbal)
4. If I am deprived of my mother's love, I will lose my mental equilibrium. (Persian Poet Firdousi)
5. Without mother's love home is like a grave-yard. (Moghal Emperor Aurangzeb Alamgir)
6. Beware of the moment when your mother raises her hands to curse you in hatred. (Bu Ali Seena)
7. I do not see any difference between a beautiful flower and mother. (King Nadir Shah)
8. Mother's love is so unique that it can neither be explained nor taught to someone. (Hakim Luqman)
9. Relationship with mother is more delicate than a fragile flower and more refreshing than the morning breeze. (Poet Hairat Jalalpuri)
10. The best and last heavenly gift is mother. (Milton)
11. Mother's love is the sweetest and most beautiful. (Charles Dickens)
12. Remember the greatness of mother when over-joyed with happiness or over-whelmed with disappointments. (Napolean Bonaparte)
13. I do not see the image of any one else except my mother in the book of my life. (Victor Hugo)
14. A mother's life is full of love, affection and kindness for her children. (Emerson)
15. I am forty two years of age now but it has never happened that my mother had gone to sleep when I got back home. (Watson)

AN EMBODIMENT OF SELFLESS SERVICE

(Contd. from page 82)

Allah as interpreted and practiced by Holy Prophet (Sallallahu alaihi wa sallam). Accordingly no law can be framed which is repugnant to Holy Qur-aan and *Sunnah* of Holy Prophet (Sallallahu alaihi wa sallam) Pakistan assures complete equality before law allowing no distinction between the ruler and the ruled It stands for the separation of powers Every citizen will have equal opportunities for economic activity and state will take necessary measures to guard against accumulation of wealth within a few hands. Poor will be taken care of for providing them food, clothes and shelter. Justice will be available to all Minorities have been guaranteed all sorts of fundamental rights, freedom of conscience, belief, and worship

No less important achievement of Liaquat Ali Khan in foreign policy,he followed a foreign policy as independent as possible. "Pakistan", as K Sarwar Hasan observed, "was not tied to the apron-strings of the Anglo-American bloc, nor was she a camp follower of the communist bloc Pakistan, he maintained had all along been uninfluenced by the inter-bloc struggle going on in the world and had supported the cause which it considered to be just. He claimed that it was on this principle that Pakistan had voted in the United Nations sometimes with the Western bloc, at others with the Communists He stated the pitiless truth when he declard that Pakistan ha[d] received no help or assistance from an[y] country of the world and whatever sh[e] had achieved was due to her ow[n] efforts and resources. Consequentl[y] there was no question of our being subservient to any Power in matters of foreign policy He maintained that ther[e] was no inconsistency between th[e] membership of the Commonwealt[h] and an independent foreign policy A[s] evidence of it, he cited Pakistan'[s] refusal to devalue her currency. In he[r] diplomatic relations, Liaquat Ali Kha[n] pointed out, Pakistan was not sway[ed] by the fact that a particular country wa[s] a communist state or a capitalist state He was obviously referring to ou[r] recognition of, and establishment o[f] diplomatic relations with, the ne[w] regime in China. He could also hav[e] pointed to the fact that Pakistan ha[d] trade relations with Communist coun[-]tries and had abstained from voting o[n] the United States resolution in th[e] General Assembly for imposin[g] embargo on trade with China" It wa[s] because of a realistic and balanced for[-]eign policy Pakistan attained [a] respectable place among the comity o[f] nations

Liaquat Ali Khan attained martyrdom by falling to an assassin's bullet while he was going to address a public meeting at Rawalpindi on 16 October 1951 His last words consisted of *Kalimah* and prayer for the welfare of Pakistan He thus lived for Pakistan and died for Pakistan

Liaquat Ali Khan did not live long Had he lived a few years more he could have surely made Pakistan more stable to face any political upheaval and avoid martial law which it had to face one after the other However, we owe Shaheed-i-Millat a great debt of gratitude and the best way of paying it is to follow the example he set up of personal integrity and dedication and selfless service to the country

May his soul rest in eternal bliss Amen!

Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, the All Compassionate, the Most Merciful.

SOO-RA-TUL-QU-RAISH
INTRODCUTION

Name of *Soo-rah* : The name of the *Soo-rah* is called *"Al-Qu-raish"*. The word *"Qu-raish"* occurs in the first *Verse* of the *Soo-rah*. It is revealed in Makkah. It is the 106th *Soo-rah* according to the compilation of the Qur-aan Majeed

Revelation and its Background : Makkah is situated in a dry and barren valley without fertile land and naturally there is shortage of food grain and other edibles of life. Hence the inhabitants of the desolate valley decided to make trade and commercial merchandise as the means of their livelihood In this connection, *the Quraish* used to undertake two annual journeys -- in Winter they undertook their journey towards Yemen -- comparatively a hot country to save themselves from the rigours of the Winter. In Summer, they used to carry their marchandize towards Syria (Shaam) the place being comparatively cool, to keep them healthy during the hot seasons.

In fact, we find *the Quraish* to be the custodians of the House of Allah -- **'BAITULLAH'** -- considered sacred by all the tribes of Arabia Therefore, *the Quraish* were also respected and honoured by the Arabian tribes including the countries they visited in connection with their trade and commerce. The rest of the Arabian Peninsula was given to loot, plunder and pillage , but Makkah was safe in this regard It was a city-state

The Quraish made excellent arrangements for the pilgrims 'Abdul Mut-ta-lib, grandfather of the Prophet of Allah, Muhammad *(Ṣallallahu 'alaihi wa sallam)* along with his three brothers took part in the trade that passed between the Eastern countries, Syria and Egypt through Arabia. They established strong and highpowered links with the then Rulers of Iran Thus the four brothers became famous as traders and were known as *Ashaab-ul-ee-laaf* (اصحاب الايلاف) They became generators of "love and affection" on account of their good relations with the tribes and countries surrounding the *Arabian peninsula*

As stated above, the business relations in the shape of trade and commerce, were established with Syria, Egypt, 'Iraq, Iran, Yaman and Abyssenia *The Quraish* got many opportunities to establish their direct contact with the culture and civilization of different countries The knowledge and wisdom of *the Quraish* were so much enhanced that none of the tribes in Arabia could match and equal them. As regards pelf and power, *the Quraish* became the most wealthy and affluent tribe in Arabia. Makkah became most important commercial centre of the *Arabian peninsula.*

The other great advantage of this international commercial activity was that *the Quraish* brought from 'Iraq the *Script* which later was used for writing down the Qur-aan. *The Quraish* were the most literate people among the different tribes of Arabia.

Thus *the Quraish* were prospering and flourishing when Makkah was invaded by Abraha, who resolved to destroy the commercial ascendancy of the Arabs Almighty Allah manifested His Power that the swarms of birds destroyed more than sixty thousand Abyssianian troops brought by Abraha by pelting them with stones From Makkah to Yemen, the troops were falling and dying by the wayside.

Thus the belief of the Arabs that the *Ka'bah* was, indeed, Allah's House, increased manifold. The fame and renown of *the Quraish* was enhanced throughout Arabia. The Arabs were convinced that they

were under the special favour of Almighty Allah. At this time, the Arabs, especially *the Quraish*, visited every land with their trade caravans unharmed. No one dare touch them with an evil intention Even if they had a *non-Quraishite* under their protection , he was also allowed to pass without molestation

Subject Matter : If we keep in mind the above factual position and prospectivism the revelation of these four Verses of the above stated *Soo-rah* become crystal clear. *The Quraish* and the incoming generations of the believers are exhorted to consider and ponder over the circumstances stated above The Arabs including *the Quraish* acknowledged that *Ka'bah* is *Baitul-lah* (House of Allah) It is not the abode of the idols. Again, when *the Quraish* and their confederates know it too well that it is Allah alone Who has granted peace and tranquility on account of the House of Allah *(Ka'bah)*, Allah Almighty made them accustomed to undertake Winter and Summer travelling easily and made their trade and commerce flourish At the same time, Almighty Allah, saved them from destitution and favoured them with prosperity So it is their bounded duty to worship and serve Allah alone It is clear that there is no real object of worship except Allah

SO PRAY HIM ALONE ! The Qur-aan declares

"And they were not ordered except that they should serve Allah, being sincere to HIM in the *DEEN* (Religion) as men pure in faith " (98 : 5)

"So worship Allah, being exclusively devoted to him (in faith) Beware devotion is due to Allah (alone)." (39 2)

Verse (1)

SOO-RA-TUL-QU-RAISH

CHAPTER 106, QU-RAISH SOO-RA-TUL-QU-RAISH REVEALED AT MAKKAH SECTION 1 VERSES 4	**PART 30, 'AM-MA SOO-RA-TUL-QU-RAISH MAK-KEEY-YAH RU-KOO-'U-HAA 1 AA-YAA-TU-HAA 4**	سُورَةُ الْقُرَيْشِ مَكِّيَّةٌ وَهِيَ أَرْبَعُ آيَاتٍ
In the name of Allah, the All Compassionate, the Most Merciful	**Bis-mil-laa-hir-rah-maa-nir-ra-heem.**	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1. For alluring Quraish ,	**1. Li-ee-laa-fi qu-rai-shin.**	لِإِيلَافِ قُرَيْشٍ ۝
2. For their allurement to undertake journey in winter and summer.	**2. Ee-laa-fi-him rih-la-tash-shi-taa 'i was-saif.**	إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝
3. So let them serve the RABB (Guardian Lord) of this house.	**3. Fal-ya'-bu-doo rab-ba haa-zal bait.**	فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ ۝
4 Who fed them in hunger and secured them against fear.	**4. Al-la-zee-at-'a-ma-hum min joo-'inw-wa aa-ma-na-hum-min khauf.**	الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۝

COMMENTARY

Verse (1).

The word (li) has been used before *ee-laaf*. According to the experts of Arabic lexicographers if the laam (ل) is used as a pre-fix to a word as *ee-laaf* (ايلاف) , it is meant to express surprise and wonder as we say للعجب "something surprising".

According to Almighty Allah, *the Quraish* tribe in Arabia had attained sufficient power and influence by establishing their links with other adjoining countries like Iran, 'Iraq and Syria.

In fact, they were known as (صاحب الايلاف), generators of love and affection. It was only through Divine Bounty that they *(the Quraish)* were united after their dispersion. They became habituated to undertake long journeys to Yamen, Syria and 'Iraq They became accustomed to commercial undertakings that brought them prosperity. How surprising and wonderful it is that they do not pay attention to the worship and prayer of their Benefactor Almighty Allah They are turning away from the service of their Guardian Lord -- Allah, the only object of worship.

Verse (2).

"This *Verse* further clarifies and explains the blessings of Almighty Allah showered upon *the Quraish* of Makkah They used to undertake journeys to carry on their trade and commerce with the adjoining countries These trade journeys resulted in establishing their links of love, affection and influence In Summer, *the Quraish* travelled to Syria and Palestine, cool lands, and in Winter to Yamen etc.. because it is comparatively warm

Verse (3).

The Quraish had attained countless blessings of Allah Almighty on account of the 'House of Allah' *(Bai-tul-laah) The Quraish* used to feel from the recesses of the bottom of their hearts that there hundred sixty idols they worship are not the lords of *Bai-tul-laah* But Allah Almighty is the Master and Lord of the House He (Allah) only saved them from the invasion of the army of the elephants brought by Abraha

In fact, it was this House, the maintenance and keeping of which made them honourable in Arabia and beyond It is in the fitness of things if *the Quraish* worship Him alone (without assinging any partner thereof) because whatever they achieved it was possible only through the help of the Lord of the House (Almighty Allah).

Verse (4)

If we consider the meaning of the last verse enumerated as 106th chapter according to the compilation of the Qur--aan, in the mirror of its past history, we will see many signs of the Lord (Allah Almighty) in relation to *the Quraish* tribe of Arabia

Before the migration of *the Quraish* to Makkah, they were a sort of scattered people wandering through out *Arabian peninsula*, living a miserable life, with no permanent roof over their head. After their gathering together in Makkah near the 'House of Allah' (بيت الله), they began to prosper and the

prophecy of the Prophet Abraham *('alaihis salaam)* came to be literally fulfilled, who had prayed for them to the Lord -- Allah Almighty, in the following strain:

"Our Lord, surely, I have settled some of my offspring in a barren valley by Your Sacred House. O! our Lord, so that they may establish the prayer *(Ṣalaat)*, so make the hearts of some people yearning towards them and provide them with fruits so that they give thanks." (14 . 37)

The Prayer of Ibrahim, Khalee-lul-laah *('alaihis salaam)* came to be true in letter and spirit as the subsequent events prove the same. Prior to the Prayer of the Prophet Ibrahim, *('alaihis salaam)*, peace and security from fear was not to be found in Arabia through out. No one was safe in Arabia any where. There was no permanent abode for the people of Arabia where they could sleep peacefully at night. There was constant fear of attack from any quarter by some enemy. People had to confine themselves within the bounds of their tribe for fear of life or being taken prisoner and made a slave.

Because of the rallying of the tribe of *Quraish* round the House of the Lord, *the Quraish* were immune from every danger. Their caravans used to pass without fear, on the trade routes everywhere in the country. As soon as it was known to the people that a caravan of the *'keepers of Ka'bah'* is passing through their lands they dare not touch them. On the contrary, they became friendly and affectionate (ایلاف) ; they dare not touch them being *'Harami'* belonging to *Harem*. Such was the awe and respect, Almighty Allah infused into them and showered HIS blessings in the form of abundant fruits, edibles and corn, coming from every corner of the world for feeding the inhabitants of the barren valley and for those who visit the House of the Lord due to veneration, respect and love for the Lord.

May Almighty Allah grant us guidance to offer our unstinted service in the form of our pure worship to the "Real Lord of the House" -- *KA'BAH*, and may become immune from every kind of danger, every kind of necessity of life like cold, hot, hunger and security from fear in this world and the incoming dangers of the *Hereafter. Aameen!*

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فوائد عبادة الحج

معنى الحج في الشرع قصد بيت الله الحرام للطواف والسعي والوقوف بعرفة واداء سائر المناسك اللازمة .

فضلا عن ثواب اداء عبادة فرضها الله على عباده للحج فوائد شتى بالنسبة للفرد وبالنسبة للمجتمع .

فبالنسبة للفرد نجده ايضا ـ كسائر العبادات : يهدف الى تهذيب اخلاقه . يقول تعالى :

فلا رفث ولا فسوق ولا جدال في الحج . (البقرة : ١٩٧)

ويقول الرسول صلى الله عليه وسلم « من حج البيت فلم يرفث ولم يفسق خرج من ذنوبه كيوم ولدته امه » . (رواه الشيخان)

فالانسان في الحج يعود على ان يضبط نفسه ولسانه تماما ، فيتجنب كل لغو وفحش في الكلام ولا ينقاد لشهواته الحسية او المعنوية ، حتى لا يفسد حجه ويضيع ثوابه .

والنطق بكلمة « لبيك » في الحج ذو دلالة هامة من ناحية التهذيب الروحي للفرد لان هذه الكلمة ما لم تكن صادرة عن شعوره من اعماق قلبه بعبوديته لله تعالى ، والاقبال عليه ، وطاعته في الاوامر والنواهي ، فلا معنى لها ومن آداب الحجاج ايضا انهم اذا قالوا " لبيك اللهم لبيك ، لبيك لا شريك لك لبيك " ان لا يجيبوا بعد ذلك دواعي النفس والشيطان والهوى بعد ما اجابوا الحق بالتلبية واقروا انه لا شريك له في ملكه .

والحج بعد هذا مظهر الشوق الى الله ، فلو لم يكن هذا الشوق اليه تعالى قويا ، لما اقدم المسلم على الحج وترك الاوطان والمال والاهل وما اجتاز المشقات على اختلافها ، ولما شعر عند البيت الحرام بالامن والانس بالله ، وتأمل المعنى في قوله تعالى :

واذ جعلنا البيت مثابة للناس وامنا . (البقرة : ١٢٥)

اما بالنسبة للمجتمع ، فان من فوائد الحج تحقيق قيمة المساواة بين الناس في المجتمع وهي قيمة اساسية في الاسلام . ذلك ان الحجاج حينما يقفون بعرفة انما يقفون في ثياب واحدة ، ثياب الاحرام ، لا فرق في ذلك بين غني وفقير وشريف ووضيع ، امام الخالق تعالى .

والحج الى جانب ذلك مدعاة للتعارف والتألف بين المسلمين على اختلاف اقطارهم واجناسهم وهو مظهر وحدتهم وهو مؤتمر سنوي يلتقي فيه المسلمون للتشاور في امور دينهم ومصالحهم وفي كل ما يعود عليهم بالنفع الروحي والمادي وفي الحج ايضا يشاهد المسلمون الاماكن المقدسة ومواقع الغزوات التي تبعث في نفوسهم ذكرى الرسول ﷺ وجهاده في سبيل اعلاء كلمة الله في الارض وذكرى صحابته رضوان الله عليهم وما حققوه من انتصارات الاسلام ، فيكون هذا كله مدعاة يقظتهم الدينية والحضارية . ولعلك تدرك هنا عمق معنى قوله تعالى: ليشهدوا منافع لهم (الحج : ٢٨)

مقتبس من مجلة منبر الاسلام

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما ابدا على حبيبك خير الخلق كلهم

هو الحبيب الذي ترجى شفاعته لكل هول من الاهوال مقتحم

وانزل من السماء ماء ، فاخرجنا به
ازواجا من نبات شتى .
(طه : ٥٣)

والارض مددناها والقينا فيها رواسى
وانبتنا فيها من كل زوج بهيج .
(ق : ٧)

او لم يروا الى الارض كم انبتنا فيها
من كل زوج كريم .
(الشعراء : ٧)

لقد دل علم الحياة على ان الكائنات تنقسم الى ذكر وانثى ، سواء فى الحيوان او النبات او الجماد . قد اخبر تعالى فى كثير من آياته بهذه الحقيقة المذهلة . بل ان الله تعالى سبحانه اكد على ان كل شئ فى الوجود يتكون من ذكر وانثى .

هذا وكل ذرة فى الوجود مكونة من جزأين احدهما موجب والثانى سالب وبالتجاذب الكهربى تتكون الذرة ، وكل شئ فى الوجود وكل عنصر من شئ واحد وهو الذرة ، والارتباط الكهربى بين الموجب والسالب هو الاساس الذى يقوم عليه العالم سواء فى الاحياء او النبات او الجماد ـ ومن كل شئ خلقنا زوجين .

لم يكن لرجل فى زمان نزول القرآن ان يعرف هذه الحقيقة وكيف كان لمحمد ﷺ وهو امى ان يورد هذه الحقيقة العلمية فى القرآن الكريم . فالنتيجة الثابتة ان صانع القرآن الكريم هو الله القدير الحكيم وليس محمد ﷺ وانه لتنزيل رب العالمين .

(٤) ظهر الفساد فى البر والبحر بما
كسبت ايدى الناس ليذيقهم
بعض الذى عملوا لعلهم
يرجعون .
(الروم : ٤١)

عند ما نزل هذه الآية القرآنية على رسول الله ﷺ قبل ١٤ قرنا كانت الحروب بين الامم والبلاد تدور على البر ولم يكن الا فى القرن السادس عشر وفى اعقاب هزيمة آرمادا الاسبانى (١٥٨٨ م) ان امتد نطاق الحروب بين امم العالم الى المحيطات . دخلت الطائرات فى العمليات القتاليــة خلال الحرب العالميــة الثانيــة . كان للطيران اثر عظيم فى التحكم على نتائج الحرب . بهذا النمط زود الانسان البر والبحر كليهما باسلحة الحرب المدمرة واضاف الى خطورتها وشدتها بابداع القنابل والقذائف والصواريخ العابرة للقارات ، وما الى ذلك من الادوات والذخائر المدمرة .

لم يكن لمحمد ﷺ او لاى شخص آخر فى زمانه ان يتصور الاوضاع التى بينها الله تعالى فى الآيات المذكورة اعلاه ، الا ان الله هو الخالق المبدع العليم الحكيم الذى لايخفى عليه شئ فى الارض ولا فى السماء وهو وحده يستطيع الكشف عن الاسرار .

اليس معنى هذه الظاهرة ان القرآن الكريم ليس عملا بشريا ، انه لتنزيل رب العالمين .

تقديم : اقبال حسين الصفاوى

(٢) وانزلنا الحديد فيه بأس شديد ومنافع للناس .

(الحديد : ٢٥)

شار سبحانه تعالى فى هذه الآية الى نعمة الحديد فع الناس نفعا عظيما ، بما فيه من بأس شديد . ـق بأس المدافع والقنابل والدبابات والبنادق انواعها وما سواها من الاسلحة المصنوعة من الحديد هل هناك قوة كقوة الحديد الذى يمتد كقنطرة ى النهر وفوق مجرى المياه لتجتازه الناس فيتحمل بمر فوقه من سيارات عديدة كبيرة وصغيرة محملة والسفن العملاقة المصنوعة من الحديد التى تمخر فى من مشارق الارض الى مغاربها مع حمولاتها الثقيلة بما فيها الاحياء والبضائع المسمة وهل هناك قوة الاسمنت المسلح بالحديد التى تحمل فوقها عمارة ناطحات السحاب التى قد يبلغ عدد طوابقها مائة طابق .

ن قوة الحديد ومنافعه تدخل فى كل شئ ينفعنا ـينا ويمتعنا او يقوينا ، كادوات المطبخ وتروس ـ والسفن والقطارات والسيارات وكل الآلات ج كل الصناعات اللازمة للحضارة الانسانية . واهم ـ ذلك آلات العلاج والجراحة كذلك من حديد . ث والفأس وكل ادوات الحداد فانها من حديد . ـ الحديد الا الحديد . وفوق كل ذلك ان الحديد ابداننا كما يقوى بقوته بيوتنا واشياءنا بما حباه ن بأس شديد ، فلا بد من وجود الحديد فى جسم ـ بنسبة معينة والا تعرض لفقر الدم .

هذه حفنة من منافع الحديد التى نراها اليوم باعيننا وقد يكون له منافع آخرى لم تكتشفها العلوم بعد . لو علم الناس الحديد فى زمن نزول القرآن وصنعوا منه بعض الادوات المنزليـة والاسلحة البسيطـة ولكن لم يكن لمحمد ﷺ او غيره فى عصره ان يتصور مزايا ومنافع الحديد حتى يورد فى القرآن ذكره ويسمى سورة من القرآن بالحديد . انما ذلك من حكمة وعلم الله العليم القدير الحكيم . هذا دليل قاطع ان القرآن الكريم ليس من تأليف محمد ﷺ وانه لتنزيل رب العالمين .

(٣) ومن كل شئ خلقنا زوجين لعلكم تذكرون .

(الذاريات : ٤٩)

كان العالم يعلم منذ قديم الزمان ان الله خلق الاحياء على اساس الزوجية ولكن لم يكن العالم يعلم ان ظاهرة الازدواجية موجودة فى خلقة الاشياء غير الاحياء ، الا ان التعبير المستعمل فى هذه الآية بكلمة " شئ " يوضح ان الله تعالى خلق كـل شئ ، حيا كان او غير حى فى الازواج . فى القرآن الكريم آية كثيرة أخرى تدل على هذه الحقيقة :

فيهما من كل فاكهة زوجان .

(الرحمن : ٥٢)

ومن كل الثمرات جعل فيها زوجين اثنين . . .

(الرعد : ٣)

سبحان الذى خلق الازواج كلها مما تنبت الارض .

(يس : ٣٦)

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وعلى آله واصحابه وبارك وسلم

نحمده ونصلي على رسوله الكريم

ليس القرآن الكريم من تاليف محمد ﷺ
"وانه لتنزيل رب العالمين"

(٩)

متبع من المقال السابق

(١) اسرار تحت مياه البحار

فى اثناء اجراء بحوث علمية تحت الماء فى مختلف البحار اكتشف بعض العلماء الباحثين ان كل بحر لـه ميزات خاصة به ويوجد حاجز بين بحـر و آخر عند نقطة الاتصال بينهما . مثلا ان البحر المتوسط له ظروف متميزه من حيث درجة الحرارة ونسبة كمية الاملاح وكثافة الماء التى تختلف تماما عن ظروف المحيط الا طلنطى ، ولو كان البحران متصلين الواحد منهما بالآخر عن طريق مضيق جبل طارق .

وصل الباحثون الى هذه النتائج بعد مطالعة طويلة وبحوث مستمرة ممتدة عبر سنين عديدة قاموا بها احيانا تحت الماء واستولت عليهم الدهشة اذا وقعت انظارهم على بعض آيات القرآن الكريم التى اشارت الى هذه

المميزات المائية قبل ١٤ قرنا مضت :

مرج البحرين يلتقيان بينهما برزخ لا يبغيان .

(الرحمن : ١٩-٢٠)

وهو الذى مرج البحرين هذا عذب فرات وهـذا ملح اجاج ، وجعل بينهما برزخا وحجرا محجورا .

(الفرقان : ٥٣

ان الكابتن جاك كوستو العالم الفرنسى الشهير اشرف على فريق من الباحثين العاملين على اكتشاف اسرار البحار واعتنق الاسلام عند ما تبين له هذه المعجزة القرآنية معلنا " ان القرآن ليس الا وحيا خالصا من عند الله . انه لتنزيل رب العالمين ".

لد ٤٤ ١١جمادى الاول١٤١٦ھ الموافق ٧ر اكتوبر ١٩٩٥ء العدد ١١

ليس القرآن الكريم من تاليف محمد ﷺ

" وانه لتنزيل رب العالمين "

— ان القرآن ليس الا وحيا خالصا من عند الله .

— وانزلنا الحديد فيه بأس شديد ومنافع للناس .
— القرآن

— ان الله تعالى سبحانه اكد على ان كل شئ فى الوجود يتكون من ذكر وانثى .

فواعـد عبادة الحـج

— من حج البيت فلم يرفث ولم يفسق خرج من ذنوبه كيوم ولدته امه .
— الحديث

— من فوائد الحج تحقيق قيمة المساواة بين الناس .

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, the All Compassionate, the Most Merciful.

MUSLIM CONTRIBUTION TO INTERNATIONAL LAW: A BRIEF SURVEY

Hugo Grotius wrote his famous book entitled *"The Laws of War and Peace"* in 1625 In this he "dealt with the grounds of a just war, the defence of self and of property, titles to property, original and acquired, the obligations of ownership, promises, contracts and oaths, treaties, obligation to repair injuries, the right of legation, punishment for wrongs done, etc" On account of this work Hugo Grotius is regarded as the father of International Law Here a question arises How far international law as expounded by Hugo Grotius and later western writers is law in the strict sense of the term According to Colridge

"Strictly speaking, international law is an inexact expression and it is apt to mislead if its inexactness is not kept in mind Law implies a law-giver and a tribunal capable of enforcing it and coercing its transgressor, but there is no common law-giver to sovereign states and the tribunal has the power to bind them by decrees or coerce them if they transgress The law of nation is that collection of usages which civilized states have agreed to observe in their dealings with one another What these usages are, whether a particular one has or has not been agreed to, must be a matter of evidence Treaties and acts of states are but evidence of the agreement of nations and do not, in England at least Per SE bind the tribunals"

In fact whatever has been propounded by Hugo Grotius and other western writers is not law To regard Hugo Grotius, founder of international law is due largely to the lack of proper knowledge of western writers of Islam and its history

As Dr. M Hamidullah who is an authority on the subject of international law rightly observes:

"If international law is a law which is equally applicable to all countries of the world and is not confined to a few nations, then it originated with the advent of Islam, and Muslims are perhaps the only nation in the world which can legitimately claim to possess an international law. An international law which is both truly 'international' and 'law' began with the Muslims" (Dr. M. Hamidullah, *Emergence of Islam*, Islamabad, 1993, p 107)

The basic source of international law in Islam as in other matters is Holy Quran which was expounded by Holy Prophet (Sallallahu alaihi wa sallam) putting them into practice Some of the key concepts which Holy Quran presents are given below

Peace

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ

"And if they incline to peace, incline you also to it and trust in Allah (8 61)

Security

فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ۝

" But if they leave you alone and do not fight against you, and offer you peace, then Allah allows you no ground (for action) against them". (4.90)

Justice

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ
لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ
شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا
هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ

"O you who believe! Be steadfast, for Allah's pleasure, to bear witness in support of justice, and let not the hatred of any people induce you to act unjustly. Deal justly, that is nearer to piety, and observe your duty to Allah". (5·8)

Fraternity

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ
أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

"Surely, the believers are brothers, so make peace between your two brothers; and fear Allah so that you be bestowed with blessings " (49 10)

Tolerance

لَا إِكْرَاهَ فِي الدِّينِ

"There is no compulsion in (choosing) Islam (2·256)

Fair Play

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ
وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ

"Surely Allah enjoins justice and kindness and giving gifts to kinsmen and forbids indecency, wrong doing and rebellion". (16:90)

Truthfulness

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَكُونُوا مَعَ الصَّادِقِينَ

"O you who believe! Have fear of Allah and be with the truthful" (9 119)

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ
وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ
أَوْ يَتُوبَ عَلَيْهِمْ

"That Allah may reward the truthful for their truthfulness and punish the hypocrites, if He will or turn to them (in mercy)" (33 24)

Patience

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ
قَالُوا هَٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ
وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ
إِلَّا إِيمَانًا وَتَسْلِيمًا

"And when the believers saw the allies, they said This is what Allah and his Messenger promised us and Allah and His Messenger did speak the truth and it only increased their faith and submission (to Allah) (33 22)

The Holy Qur-aan provides the most significant divine guidance and necessary material towards the development of Muslim International law Prophet Muhammad(Sallallahu Alaihi wa sallam) was the interpreter and the preceptor of Qur-aan Majeed

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ

"And We have sent down to you the Reminder (i e. The Qur-aan) so that you may make clear to the people". (16·44)

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ

"And He will teach him the Book and Wisdom." (3.48)

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ
وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

"And take whatever the Messenger gives you, and abstain from whatever he forbids you" (59·7)

Sunnah (the practice), the precedents and precepts of the Prophet constitute the second important source, after Quran Majeed, of the Muslim International Law

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

"Whoever obeys the Messenger does indeed obey Allah" (4 80)

The legal maxims or guide-lines of the Prophet are the index of his legal acumen and rationalism - that, for instance, can be assessed from the historic charter granted by him to the Christians of Najaran In his famous Charter to them he pledged

"To (the Christians of) Najaran and the neighbouring territories, the security of God and the pledge of his Prophet are extended for their lives, their religion, and their property — to

the present as well as the absent and other besides, there shall be no interference with (the practices of their) faith or their observances; nor any change in their rights or privileges; no bishop shall be removed from his bishopric, nor any monk from his monastery, nor any priest from his priesthood, and they shall continue to enjoy everything great and small as heretofore; nor image or cross shall be destroyed, they shall not oppress or be oppressed, they shall not practice the rights of blood — vengeance as in the Days of Ignorance; no tithes shall be levied from them nor shall they be required to furnish provision for the troops (Syed Amir Ali *The Spirit of Islam*, Karachi 1987, p 273)

It is to be pointed out here that the Geneva Convention held in 1929 is much lauded for its contribution to the humanization of certain matters relating to war. But it is nothing but an echo of what Hazrat Abu Bakr addressed to the troops despatched to an expedition to Syria He said

"I commend to you ten precepts Slay not a woman nor a child, nor an aged man, cut not down a tree that beareth fruit, and lay not waste a cultivated land, and destroy not a sheep, nor a camel save for food, and lay not a date tree nor burn it, and conceal not plunder and be not faint of heart"

In addition to Holy Quran, Sunnah and the public utterances and institution of the rightly-guided caliphs which constitute the concepts and basic principles of Muslim international law we have a vast literature left by other jurists and writers Among them great writers the first and foremost is Imam Zayd ibn Ali ibn Husain ibn Ali (d 737 A.D) He is the author of a greatly valued treatise viz *"al-Majmu fi al-Fiqh"*, one of the chapters of this book is called *Kitab al-Siyar* By Siyar, as defined by Dr. Hamidullah is meant "the attitude adopted by the ruler towards aliens in the state of war and peace. It also applies to the categories of citizens as well i e. apostates and rebels"

Imam Abu Hanifa (699-767) authored an independent work on the subject of international law but it is not now available However, his views have been preserved through the works of his pupils

Muhammad ibn al-Hasan Shaybani, a disciple of Imam Abu Hanifa had compiled two books namely *Kitab al-Siyar al-Saghir* and *Kitab al Siyar al-Kabir*. His work was presented to Caliphs Harun al-Rashid, who was immensely pleased and is reported to have remarked, "It is a thing of pride of my epoch".

Ibrahim Fazari is also among the writers who wrote an international law Imam Malik also wrote a book entitled *Kitab al-Siyar* but is not available unfortunately However, his *Mawàtta* makes a brief reference to the international law Waqidi's work on the subject of international law is also extinct

Imam Al-Shafi'i (767-820 A D), an eminent jurist and founder of Shafi'i school of *Fiqh* dealt the subject of international law in his celebrated work namely *Kitab-ul-Umm* This is a very valuable work and its utility is also in that it contained excerpts of the most of works of illustrious writers referred to above

Ibn Taymiyyah (661-728 A H) complied an important work namely *Iqtidaa'al Tareeq as Mustaqeem fi Mu'aamalat Ahl al Jaheem* which highlights numerous topics of Muslim international law.

It is notable that *Fatawa-i-Alamgir* also contains a brief discussion on the subject of Muslim international law. It is also significant to mentioned that the institution of permanent ambassadors was established by the Muslim rulers.

Such is the valuable contribution of Muslims to international law. Here it is appropriate to quote what Professor Count Lean Ostrorog says in admiration of Muslim international law:

" ... These Eastern thinkers (Muslims) . elaborated a law of war of which the humane chivalrous prescriptions would have put to the blush certain belligerents in the Great War, expounded a doctrine of toleration of non-Muslim creeds in liberal that our West had to walk a thousand years before seeing equivalent principles adopted" (Ostrorog,) *the Angora Reform*, Lodnon, 1972, p.30-31)

ADVICES OF A DIVINE

FOLLOWING OF SATAN

In his second advice, Hazrat Zun-noon Misri (*Rahmatuallah alaih*) prevents man from following the suggestions of Satan.

Man's original nature as created by Allah is good. He has bestowed also intellectual faculty to distinguish between good and evil. But, because man forgets Allah and His divine qualities, Satan gains mastery over him and drives him as he wills. The result of the perversion is that man becomes a partisan of Satan The Quran says:

"Satan has got hold over them, so he has made them forget the remembrance of Allah They are (members of) Satan's party

Beware! Surely, it is (the members of) Satan's party, who are the losers " (58:19)

Hazrat Zun-noon Misri conveyed the above theme in his advice to people. The consequence of obedience to Satan is ignorance and destruction.

Satan has many weapons which he uses to digress man from the right path. Some of them are wrath, lust, jealousy, temptation, greediness miserliness, impatience, love for wealth and worldly things, poverty etc.

By using these or other means, Satan keeps man away from virtuous deeds and detains him from discharging his duties to Allah. Satan's main mission is that the servants of Allah should be disobedient to their Master and indulge in gross vice. Satan is thus the bitterest enemy of mankind. He wants that man should be thrown into the Hell along with him. The Qur-aan clearly states this aim of Satan in the following words.

"Surely, Satan is an enemy of you, so take him for an enemy. He only invites his party that they may become inmates of the blazing Hell-Fire" (35 6)

Allah has warned man on numerous occasions in the Qur-aan to be vigilant from the allurement and seduction which Satan uses to capture him and make him his adherent Referring to the first case of seduction, the Quran admonishes

"O children of Adam! Let not Satan tempt you like he got your parents out of the Paradise, made them take off their garments (of Paradise), so that he may make them conscious of their private parts " (7 27)

The Quranic verse has clearly and emphatically explained the role of Satan in this world and enjoins mankind to abstain from his vicious designs. For shelter from Satan in this world and adoration of the life of Hereafter we have to nullify the plans and designs of Satan. Satan wants to drive man away from the Creator, therefore, man must go closer to his Creator. Qur-aan and Sunnah should be made the guide in all walks of life and anything against them should be discarded. He should abstain from all vices and evils. And also pray Allah to save him from the mischief of Satan.

Hazrat Zun-noon Misri *rahmatullah alaih* stated that 'Man is embroiled in vices and is debased for the following six reasons:

(1) Weakness of intention to do good deeds for the Hereafter;

(2) Efforts on man's part to follow the suggestions of Satan;

(3) Domination of extensive demands and desires in spite of closeness of the time of death,

(4) Preference to seek the pleasure of people than the pleasure of Allah,

(5) Abandoning of the Sunnah of the Prophet for pleasing the 'Self',

(6) Presentation of the mistakes and short-comings of the past divines as proof for justifying one's object or concealment of their virtues to injure their reputation.

The reasons for man's indulgence in vices and his consequent debasement are more true today than they were in the days of Hazrat Zun-noon Misri It appears that the great devotee of Allah gave these advices for this age, when people are more indulged in vices and are unaware of their lowliness

Good Deeds and Hereafter

Man's belief in the Hereafter and performance of good deeds for adorning his life of Hereafter has weakened His faith in the truth which Qur-.. conveyed that "whatever good you forward for yourselves you shall find the same better and mightier in recompense," has dwindled We have forgotten the Quranic revelation that "this life of the world is but a pastime and a game. Verily, the home of the Hereafter ... that is life, if they but knew." The result is that man is completely indulged in his worldly life, overlooking the account awaiting him on the Last Day. He has taken this world as an end He has developed selfishness and has no fear of Allah in heart, which has deprived him of his fine sense to distinguish between good and evil; right and wrong; virtue and

(Contd on Page 78)

ALL HUMAN BEINGS ARE CREATURES OF ALLAH ALMIGHTY

Great Scholars and Mystic Philosophers of Islam have stressed upon this psycho-therapy and treatment to rid humanity of socio-ethical vices and attain peaceful coexistence. Global prosperity cannot be promoted without the spirit of love, goodwill and tolerance.

Modern psychology goes a long way to affirm the veracity and universal truth of the proverbial dictum that our action is always in conformity with our thought or intention. We do what we think. Hence Islam lays great emphasis on the purification of thought.

The chastity of thought is aimed at through prayers, fasting, payment of poor taxes, Hajj and Jihad which have been made incumbent upon every Muslim so that the spirit of love, sympathy, cooperation could be inculcated and national unity and integrity and desire for peaceful Coexistence be promoted. The mystics of Islam in order to purify their thoughts meet to practise the beating (by heart) of Kalima Tauheed that is "Laa-ilaa-ha-il-lal-lah"

The Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam), while explaining the significance and philosophy of *Deen*, has very implicitly reported to have said that religion of Islam is nothing short of wishing for others what we wish for ourselves. This means inculcation of the spirit of goodwill, love and sympathy for others.

According to the teachings of Islam and practical educative behavior of the great mystics of Islam, love for fellow-beings is the basis of human dignity and significance of humanity. Hence we love and serve one another for the establishment of prosperity of the human society and eradication of mutual hatred, avarice and prejudices.

A true Muslim is one who benefits the entire humanity with his thought and action. For example, in Qur-aan Majeed Allah has said

> "... Whoever killed a man, except as a punishment for another (man's murder) or for creating disruption in the country, is as if he killed the entire humanity; and whoever saved the life of one is as if he saved the entire humanity". (5.32).

As thought is the basis of our action, hence we free it from chains of socio-evils and sins of humanity.

Allah in the Holy Quraan declares that He has implanted in man's nature a feeling or sense of what is good and bad and has revealed to him that we could achieve spiritual perfection by eschewing what is bad and wrong and adopting what is right and good.

"Then He inspired it (the *Nafs*) with the sense of its wickedness and its piety Surely, prosperous is he who purified (himself), And truly, he failed who corrupted it (the *Nafs*). (91 : 8-10)

In simple words and without any philosophical interpretation it can be said that we can be held responsible to our spiritual and material well-being or ruination of our own-selves.

The Prophet of Islam (Sallallahu 'alaihi wa sallam), is reported to have said that this world is the tillage of the world Hereafter. We will reap in the Hereafter what we will sow during our life on earth. By sowing thorns our expectation of reaping flowers is, as if, living in the Paradise of fools

Love begets love and hatred generates the spirit of animosity. This prejudicial attitude results in ethnic, sectarian, racial parochial and linguistic divisions and makes us think in terms of regional and sectarian interests. It is said that the trouble should be nibbed in its very bud.

Chastity as a moral virtue holds a very high place in the code of Islamic Laws. Hence the chastity of thought is aimed at through prayers, fasting, payment of poor-taxes, Hajj and Jihad which have been made incumbent upon every Muslim so that the spirit of love, sympathy, cooperation could be inculcated and national unity and integrity and desire for peaceful coexistence be promoted. The mystics of Islam in order to purify their thoughts meet to practise the beating (by heart) of Kalima Tauheed that is "Laa-ilaa-ha-il-lal-laah"

The Concept of Tauheed is the starting point leading one to the final goal of purification of his thought. The concept implies that there is only one Supereme and Sovereign Entity ruling over the affairs of the entire world. He is thereby His Own Virtues. No one created nor begotten Him. He has no parents, no wife and no children nor does He have any partner to run the affairs of the Heaven and the Earth. He is God called Allah in the terminology of Islam. He never dies nor shows any sign of deterioration or infirmity with the passage of time. Time and space are His creation. He is far beyond the limited expanse of time and space. They cannot contain Him.

Allah created Man as His Vicegerent on earth and made him accountable for all his deeds to Him alone.

Such is the Concept of Tauheed or Oneness of Godhead Allah stressed upon Man to realise and remember that He is One and Alone So, through His Prophets from Hadrat Adam ('Alaihis-salaam) to the Last of His Prophets, the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) His Message has been :

Laa-ilaa-ha il-lal-lah
(There is no God but Allah)

This fact has been emphasised repeatedly in Quraan Majeed :

"O men, Remember Allah's Blessing upon you!
Is there a Creator other than Allah,
Who provides for you from the Heaven and the Earth? There is no God but He How are you then turned away (from Him)? (35:3)

In short, purification of one's thought can be achieved only in case he believes in the Concept of Tauheed that is in the Oneness of God, the Creator of Heaven and the Earth including Man. In that way, only man can purify his thought and confusion therein.

GOOD DEEDS & HEREAFTER

(Contd from Page 76)

vice etc Naturally, he indulges in all deeds without any consideration of their correctness, having always in view the material gain or profit.

This attitude of modern man and his judging of deeds from the standard of tangible gain and profit have helped the growth of materialism. It is a fact that man was not so materialistic before. With the growing weakness of his belief in the Hereafter and loss of fear of Allah from his heart, the evil of materialism is extending its influence on man and damaging his faculties People have lost, or are loosing, their moral and spiritual values and the mean and vicious things are being graded as high and noble

It is high time that people should revert to the Right and revitalize their faith according to Quran and Sunnah, so as to adore their life of this world and of the Hereafter. We have to turn to Allah and obey Him and His Prophet to regain our lost virtues. We have to repent on our past doings, reform our beliefs and faiths, and perform virtuous deeds before we expect any change in our present life Allah says:

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا

Except for him who repents and believes and does good deed,

فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ

for them Allah will change their evil deeds into good deeds

وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

(Contd on Page 80)

Remembering the 1965 War

By General (Retd) Khalid Mahmud Arif

On September 6, 1965, Prime Minister Lal Bahadur Shastri did what the Hindu majority in India wanted him to do — fulfil his threat of attacking Pakistan at a time and place of India's choice The Chanakya style adopted by him put the master of deceit, Machiavelli, to shame. Without bothering to declare war the Indian military forces invaded Pakistan with the historic city of Lahore as their first target

India enjoyed the advantage of having a vast territorial depth, the initiative available to an aggressor and the numerical superiority in all the three defence services. On face value the odds were in her favour. But a war is seldom a mere mathematical calculation. It was a tribute to Pakistan to defeat the enemy designs and end the war in a stalemate. The honours of war went to the defender.

So inflated was the aggressor's optimism of the instant collapse of Pakistan that the Indian high command publicly boasted of having a drink at the Lahore Gymkhana that evening to celebrate the Indian victory Blinded by their arrogance of power the warmongers misjudged the people of Pakistan and the tenacity of her defence services to protect their national security. The enemy aggression was blunted at the BRB Canal on the outskirts of Lahore, the Leningrad of Pakistan The Indians itching for a drink at the Lahore Gymkhana were made to swallow their insult.

President Ayub Khan won the hearts of the people of Pakistan by his famous spellbound address to the nation in which he said, "The Indians don't know what people they have taken on " The spontaneous public response to the electrifying speech started a jihad for the defence of the motherland The unity in diversity displayed by the people was surpassed only by their burning desire to achieve shahadat The nation was at war Many immortal songs flowing out of the hearts and pens of the poets were ably supported by the enchanting tunes composed by the musicians

The singers lent their melodious voices to give those lyrics an eternal dimension The ladies nursed the war-wounded and sent gift packets to the front-line soldiers The able-bodied civilians participated in the civil defence effort With the full support of a unified nation behind them the men in uniform played with death in the battlefield and kept the enemy at bay National unity achieved dizzy heights

The Indian attack plan was based on conventional wisdom — a main effort in the Rivers Ravi-Chenab corridor, an auxiliary effort in the Rivers Ravi-Beas corridor, a second auxiliary effort in the Rajasthan sector, a diversionary effort in the Jassar sector and fixation efforts in the Kashmir and Sialkot sectors. The Indian war effort was summed up by Lieutenant-General B M. Kaul of the Indian Army thus", All I will say is that we failed to defeat Pakistan — a smaller power than us — which we should have done, also that we survived certain situations through the grace of God".

Pakistan's concept of operation was to hold the enemy in the Kashmir, Sialkot and Lahore sectors, launch a riposte in the Khem Karan area and make local gains in the Rajasthan and Sulemanke sectors In the wake of the Indian attack Pakistan had halted its Operation Grand Slam in the Bhimber-Chhamb-Akhnur area. Lieutenant-General Harbakhsh Singh of India comments on this decision thus", for had it (Grand Slam) succeeded, a trail of dazzling results would have followed in its wake", and with the capture of Akhnur bridge by the enemy a point of no return would soon be reached." The remark illustrates the brilliance of the Pakistani plan That it was implemented badly is a different story which needs a separate treatment. Likewise, Pakistan's riposte (Khem Karan), conceptually sound, was bungled up during the implementation stage.

The war did not engulf East Pakistan. While the navies of both the countries played a secondary role in combat, the numerically inferior Pakistan Navy earned the respect of its adversary This was a significant achievement.

The Pakistan Air Force visibly outmanoeuvred the numerically superior Indian Air Force by a handsome margin. It was a tribute to the professional excellence of the PAF pilots that their opposite numbers hesitated in engaging themselves in dog fights with them. The PAF emerged out of the war with its image largely enhanced.

The war left behind numerous tales of personal bravery shown by the officers and men in the three services and of their collective heroism. The soldiers, the sailors and the airmen rose to the occasion, fought tenaciously under trying condetions and left behind them blazes of glory that will continue to provide beacons of light to their future generations No praise is too great for them No adequate compensation can be paid for the sweat and blood shed by them. Their reward lies in the world hereafter. The Shaheeds shed their blood to enable their countrymen live with dignity and honour. May God bless their souls

The Defence of Pakistan Day is an appropriate occasion to scrutinise the 1965 War balance sheet It started by a miscalculation and ended in a stalemate with neither country achieving its declared objectives. India enjoyed the advantage of having a vast territorial depth, the initiative available to an aggressor and the numerical superiority in all the three defence services. On face value the odds were in her favour But a war is seldom a mere mathematical calculation It was a tribute to Pakistan to defeat the enemy designs and end the war in a stalemate. The honours of war went to the defender

6 September is an appropriate occasion both for self-approbation and self-criticism. We may never stop praising and honouring our war heroes who keep inspiring our souls with their unforgettable deeds of valour. On the other hand, we may also never stop analysing our errors to avoid repeating them in the future. The limitation of space permits to highlight only a few important ones here.

Firstly, was the war unavoidable or did India and Pakistan somehow blunder into it? The theory of the inevitability of this combat is hard to prove This war was totally avoidable had the Kashmir dispute been peacefully settled in accordance with the UN Security Council resolutions on the subject. The lesson is clear Inter-state disputes, if not settled, can erupt to disturb peace.

Secondly, was Pakistan's political intelligence about the outbreak of war correct and timely? The available evidence shows that the policy makers in our Foreign Office acted more on impulse than on cool logic and their assurance or assessment of the Indian reaction to the developments inside Kashmir were faulty. It was naively simplistic, nay stupid, for Pakistan to assume, both at its own and on the advice of foreign power (s), that notwithstanding the situation in Kashmir India was unlikely to wage a war across the international border Such errors in war can be fatal

Thirdly, was Operation Gibraltar well conceived, adequately prepared and professionally implemented? Evidence leads to serious omissions and bypassing of the military institutions at various stages The failure of this operation exposed the pitfalls inherent in an ad hoc approach Pockets of weaknesses created in Kashmir resulted in loss of some posts Military operational planning is a serious business in which the head must dominate the heart

Fourthly, the inter-services operational coordination was inadequate during the planning stage The situation improved after the battle was joined but much damage had been done by then. The institutions that existed were not used and the principle of preparing a closely integrated civil and military defence plan of action was violated.

Fifthly, neither the nation was psychologically groomed to face a war imposed on Pakistan nor the media was effectively used before the start of hostilities. On the other hand, the media performance during the war was praiseworthy The country needs to develop a comprehensive media policy for periods of emergencies and conflicts

The operational planning and the conduct of war are not the burden of this piece However, it is pertinent to examine how, despite her errors and faults, Pakistan achieved the results it did in combat and blunted the aggression of a numerically superior enemy Of all the contributing factors, national unity was the most decisive single factor that vastly influenced the outcome of the war The hearts of the people of Pakistan pulsated in unison and in the face of a grave danger, the nation stood firm against all odds In another situation, when this unity was absent, the country got divided in 1971 This should provide us food for thought to politically settle, on an urgent and durable basis, the largely self-created internal turmoil that Pakistan currently faces *(Courtesy Dawn)*

GOOD DEEDS & HEREAFTER

(Contd from Page 78)

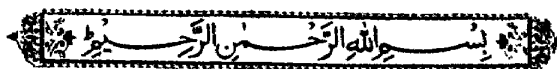
And Allah is Ever-Forgiving Most Merciful

وَمَنْ تَابَ وَعَمِلَ صَالِحًا

And he who repents and does good

فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

then indeed he turns repentant to Allah.

(25·70 71)

Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, the All Compassionate, the Most Merciful.

AL-MAA- OON
INTRODCUTION

This *Soo-rah* is the 107th Chapter of the Holy Qur-aan It is the early Makkan *Soo-rah* reveale upon the Holy Prophet Muhammad *(Sallallahu ʿalaihi wa sallam).* In order to understand the rea meaning and subject matter of the above mentioned *Soo-rah* -- True Worship and Service to th Almighty Allah -- Faith is pre-requisite It is *EEMAAN* in Islam and Recompense in the Hereafter.

In fact, True Faith *(Deen)* is the practical and helpful love of those in need, and sincerity rather tha *show* in devotion and charity based upon outward ostentation. Faith is futile, if we do not believe in th Day of Accountability where everything will be judged accordingly.

Designation and Name : The 107th Soo-rah of the Holy Qur-aan is so named after the word *"Al-maa ʿoon"* occurring at the end of the last Verse of the *soo-rah*

Time of Revelation of the Soo-rah : According to Hadrat Ibn ʿAbbaas and others (may Allah bles them all) declare it to be a *soo-rah* revealed at Makkah It is also the view of ʿAtaa and Jaa-bir (Raz Allahu ʿanhum) It gives a definite warning and threat of destruction to those who pray like dumb-driven cattle, un-mindful of their Prayers They pray only to be seen. Ostentation is not permitted in the matte of Prayers. This kind of Hypocrites were found in Madina, who were compelled to believe from expedience, had to visit the Mosque, join the congregational prayer, and prayed only to be seen o others, so as to be counted among Muslims

The other kind of Hypocrites were found in Mecca who in their hearts had known and acknowledge the Holy Messenger (Sallallahu ʿalaihi wa sallam) to be on the truth, but were avoiding to accept Islam in order to maintain their position of authority and leadership, or were not prepared to take the risk to undergo the hardships which the Believers were subjected at that time in the society around them.

Subject Matter of the Soo-rah : In this *Soo-rah,* the state of the mind of a person has been depicted wh denies the belief in the Hereafter and its exact accountability on the Day of Reckoning In the verse of two and three of the *soo-rah,* the condition of the non-believers who openly refuse to believe the Hereafter has been shown, and in the last four verses of the soo-rah, the state of those Hypocrites has been described who apparently are Muslims but have no idea of the Hereafter, its All-embracing comprehensive Judgement and Recompense.

In short, the main theme of the Verses of the soo-rah is to indicate the attitude and conduct of tw different kinds of the people -- defying *Deen* and *belying* the Hereafter. Such type of person canno train himself in the art of life for its successful running He cannot develop a sound, strong and stable attitude of life and pave character in himself unless he believes in the Hereafter -- the idea of Rewar and Punishment always present in the mind.

SOO-RA-TUL-MAA-ʿOON

CHAPTER 107, AL-MAA-ʿOON SOO-RA-TUL-MAA-ʿOON REVEALED AT MAKKAH SECTION 1 VERSES 7	**PART 30, ʿAM-MA** **SOO-RA-TUL-MAA-ʿOON** **MAK-KEEY-YAH** **RU-KOO-ʿU-HAA 1** **AA-YAA-TU-HAA 7**	٣٠ عمّ سُورَةُ الْمَاعُونِ مَكِّيَّةٌ وَهِيَ سَبْعُ آيَاتٍ
In the name of Allah, the All Compassionate, the Most Merciful.	**Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.**	
1. Have you seen him who belies the truth about the (Day of) Judgement ?	**1. A-ra-ai-tal-la-zee yu-kaz-zi-bu bid-deen.**	١- أَرَءَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ۝١
2. It is he who repulses the orphan ,	**2. Fa-zaa-li-kal-la-zee ya-duʿ-ʿul-ya-teem.**	٢- فَذَٰلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ۝٢
3. And does not urge (others) to feed the needy.	**3. Wa laa ya-ḥuḍ-du *ʿa-laa ṭa-ʿaa- mil-mis keen.***	٣- وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ۝٣
4. So, woe to those that pray,	**4. Fa-wai-lul-lil-mu-ṣal-leen.**	٤- فَوَيْلٌ لِّلْمُصَلِّينَ ۝٤
5. Who are heedles of their prayers.	**5. Al-la-zee-na hum ʿan ṣa-laa-ti- him saa-hoon.**	٥- الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ۝٥
6. And who (only) make a show (of piety).	**6. Al-laa-zee-na hum yu-raa-ʾoon.**	٦- الَّذِينَ هُمْ يُرَاءُونَ ۝٦
7. And withold (from neigh-bours) things of common use.	**7. Wa yam-na-ʿoo-nal-maa-ʿoon.**	٧- وَيَمْنَعُونَ الْمَاعُونَ ۝٧

COMMENTARY

Verse (1)

"Have you seen" ? It is a mode of address. Originally it is addressed to the Holy Prophet (Ṣallallahu ʿalaihi wa sallam) but in reality it is intended and addressed to every intelligent and thinking person. It means "Do you know the kind of man who belies the rewards and punishment -- defies *Deen* or idea of Recompense and Accountability." It also means "Have you considered the state of the person who belies the Judgement."

In Arabic language, *Deen* means mode or way of living In Qur-aanic terminology means the judgement to come, the responsibility in the moral and spiritual world for all our actions done by men. It also means Faith, Religion, the Principles and mode of Right and Wrong in spiritual matters that often conflict with selfish desires or predilections "It is men who deny Faith and future responsibility, that treat the helpless with contempt and lead arrogant selfish lives." Abdullah Yusuf Ali, p 1796.

Naturally the Holy Qur-aan lays emphasis that denial of the Hereafter produces the character entirely different It is full of moral turpitude, thus the believer of the Hereafter should understand its moral significance

Verse (2) :

"Again the words used in the Qur-aan mean that he deprives the orphan of his rights, evicts him from his father's heritage If the orphan entreats his testator for help, he repulses him and ultimately drives him away from his sight. Generally it is the lot of orphans to serve the whole house, to receive rebuffs and suffer humiliation for trivial things The person does not behave injustly and tyrannically, only occasionally but that has become his habit and settled practice He does not have the feeling that it is an evil but persists in it with full satisfaction, taking the orphan a helpless and powerless creature and considers himself to be fully justified to grab his rights wrongfully The orphan is made the target of tyranny, injustice, consequently repulsed and driven away whenever he asks for help

Verse (3) :

The person does not feel the urge to persuade himself nor tells the people of his household to provide the poor with his food which is due to them He (the denier of the Hereafter) does not recognize the rights of the poor and the needy of the society who are starving due to hunger He does not urge others to give away the food of the poor It is not doing any favour to the poor, but the food given to the poor is his right which is enjoined on the giver

Verses (4) & (5) :

One may consider the condition of the hypocrites who are definitely included among the praying ones. Despite the fact that they are Muslims, they regard the Hereafter as falsehood Surely we can imagine what path of destruction they have adopted They are neglectful of their prayer When they perform it, they do not observe the prescribed timings Ostensibly they seem to offer their prayers, but in reality, they do it reluctantly and with an un-willing heart These are the clear signs of absence of faith in the Hereafter The Qur-aan describes this state of the hypocrites thus "They come to offer their prayers but reluctantly, and they expend in the way of Allah with unwilling hearts." (9 54)

Verse (6) :

Ostentation and show of the people is the keynote of their actions and consequent intentions. They do not do any act of goodness with the pure intention for the Pleasure of Allah, they do so to be seen of others so that they may be in a position tò reap the full benefit of their wordly behaviour in this very world. Ibn 'Abbas *(Razi allahu 'anhu)* says, "it implies the hypocrites who prayed to be seen. They performed the prayer if there was somebody to see them, but did not perform if there was no body to see them." (Ibn Javir and others).

Verse (7) :

'Maa-'oon' are small, little things used by the people in their daily life As narrated by Hadrat Abu Hurairah *(Razi allahu 'anhu)* who says that the Prophet of Allah (Ṣallallahu 'alaihi wa sallam) himself explained saying that it implied hatchet, bucket and other such things. Other scholars have expressed the view that it implied items of common use: like cooking-pot, hatchet, balance, salt, wate , fire, flint (now match-stick etc.)

The sum and substance of the Verse under reference is that the people who do not believe in the Hereafter and its Recompense in the form of reward and punishment including the hypocrites are reluctant to give away such small, trivial things of daily life to the poor-people to fulfil their daily needs in the smooth running of their day-to-day life Not only they withhold the ordinary trivial things but the non-believer in the Hereafter cannot develop normal character based upon integralism and balance The non-believer in the accountability on the Day of Judgement will not show any leniency to the orphan in this world, nor can he persuade others to give his due food to the poor and the needy

On the other hand, this abnormal character, not believing in the Hereafter devours the wealth of the orphan, does not provide food to the poor which is his due The hypocrite, likewise, prays only to show off the people. He is neglectful in his prayers, showing his niggardliness in giving away small things to the needy on demand In this *soo-rah* the person who denies the Recompense -- reward and punishment in the Hereafter and the hypocrite have been condemned

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لمغريات ، قد صانوا وجوههم عن الابتذال ، وطهروا اقدامهم من الاوحال ، استعانوا بالله على مشقة الطريق فذلل لهم صعابه ، وعلى بعد المدى فلملم لهم رحابه ، فلما اجتاروا الصعاب ، سألوا الله فتح لهم بابه . فلما دخلوه استصاوره فقرّبهم ورفع دونهم حجابه ، فاما استطابوا المقام بعد طول السرى قالوا : « الحمد لله الذى صدقنا وعده ، و اورثنا الارض نتبوا من الجنة حيث نشآء . فنعم أجر العاملين . اولئك احبــاء الله ، صدقوه العهد فصدقهم الوعد ، وخضوه الحب فنحهم القرب

مصطفى السباعى

معاذ بن عمرو رضى الله عنه

كان عمرو بن الجموح سيدا من سادات بنى سلمة واشرافهم ، وقد تأخر اسلامه فى نفر قليل من شيوخ قومه الذين ثبتوا على ما كانوا عليه من شرك ووثنية وقد ألم معاذ بن عمرو بن الجموح ان يسلم الكثيرون من أشراف القوم بالمدينة ورؤسائهم ، وحزن فى نفسه ان يبقى ابوه يعكف على صنم له من خشب فى داره ، وليس آلم لنفس المؤمن أن يجد اباه فى ضلال وكفر مبين ولا يستطيع ان يهديه ويرشده الى الحق والهدى والخير . فلجأوا إلى مكيدة جعلت عمرو بن الجموح يسلم بعد ان استبان له الهدى والحق . فكان معاذ بن عمرو بن الجموح ومعاذ بن جبل و فتية آخرون يدلجون بالليل على صنم عمرو هذا ، فيطرحونه فى بعض حفـــر بنى سلمـــة وفيها عيزر النـــاس منكسا على رأسه ، فاذا اصبح قال : ويلكم من عدا على آلهنا هذه الليلة ؟ ثم يغدو يلتمسه حتى اذا وجده غسله وطيبه ، وطهره ثم قال : (والله لو اعلم من فعل بك هذا لاخزيته). ففعلوا به مثل ذلك ، فلما اكثروا عليه استخرجه من حث القوم يوما فغسله وطيبه ، ثم جاء بسيفه فعلقه عليه ثم قال له : انى والله لا اعلم من يصنع بك ما ارى فان كان فيك خير فامتنع هذا السيف معك

فلما امسى ونام عمرو وعدوا عليه فاخذوا السيف من عنقه ، ثم اخذوا كلبا ميتا فقرنوه به بحبل ، ثم القوه فى بئر من آبار بنى سلمة فيها قذر الناس وانجاسهم ، وغدا عمرو بن الجموح فلم يجده فى مكانه فجعل يتتبعه ويبحث عنه حتى وجده فى تلك البئر منكسا مقرونا بكلب ميت . فلما رآه هكذا ولم يمنع عن نفسه ابصر شأنه وبان له صوابه ورجع اليه عقله وعلم انها اصنام لا تضر ولا تنفع ، فما ان كلمه من اسلم من قومه حتى اسلم وحسن اسلامه ، وقال حين استبان له الرشد يذكر صنمه هذا وما كان من امره ويشكر الله الذى انقذه مما كان فيه من العمى والضلال ويتحسر على ما قضا من عمره فى عبادة الاصنام فاعتبروا يايها لابصار .

من مجلة رابطة العالم الاسلامى
١٩٧٧/١٢ م

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرضىٰ

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

ان القرآن الكريم اكثر الكتب فى العالم قراءة واهتماما به وتدبرا وترجمة الى اللغات الاخرى وهى الكتاب الوحيد الذى تحفظه طبقة كبيرة من الناس عن ظهر قلب . اى كتاب فى العالم غير القرآن عنى العالم به عناية الى هذا الحد حتى عد كل حرف فيه وكل نقطة وكل فتحة وضمة وجر وكل صغير فيه وكل كبير ، كما جاء تفصيل ذلك فيما تقدم . لماذا يا ترى هذا الاهتمام الكبير بالقرآن الكريم ، ليس من قبل المسلمين فحسب بل ومن قبل غير المسلمين . ألا يدل هذه الظاهرة على سر ؟ فما هو ذلك السر ؟ ذلك السر ان القرآن كتاب سماوى حقيقى نزله الله عز وجل على محمد رسوله ﷺ الذى هو افضل الرسل وخاتم الانبياء لا نبى بعده . فهل لنا جميعا ان نتأمل فى أمر هذا الكتاب العزيز، نتدبر مضامينه ونأخذ منه العبر ونصحح موقفنا ازاء هذا الكتاب الحكيم وننظم منهج حياتنا فى ضوء احكامه حتى نفلح فى الدنيا والآخرة .

تقديم . اقبال حسين انصارى

محمد صلى الله عليه وسلم
كما يراه الغرب

* يقول العالم الكبير « وول ديورانت » صاحب موسوعة قصة الحضارة « اذا حكمنا على العظمة بما كان للعظيم من اثر فى الناس ، قلنا ان محمدا ﷺ كان من اعظم عظماء التاريخ لقد استطاع ان ينشئ فى جيل واحد دولة عظيمة ظلت الى يومنا هذا قوة لها نفوذها فى نصف العالم » .

* ويقول دكتور شيرل عميد كلية الحقوق بجامعة فينا « ان البشرية لتفتخر بانتساب رجل كمحمد ﷺ اليها . اذ انه رغم اميته استطاع قبل بضعة عشر قرنا ان ياتى بتشريع سنكون نحن الاوربيين اسعد ما نكون لو وصلنا الى قمته بعد الفى سنة» .

* ويقول الاديب البريطانى الكبير برنارد شو « انى اعتقد ان رجلا كمحمد لو تسلم زمام الحكم فى العالم باجمعه اليوم لتم له النجاح فى حكمه ، ولقاد العالم الى الخير ، ولحقق للانسانية السلام المنشود » .

* ويقول الاديب الروسى الكبير تولستوى « لقد خدم محمد ﷺ المجتمع الانسانى خدمة جليلة ، ويكفيه فخرا انه اخرج امة من الظلام الى النور ، وجعلها تجنح الى السكينة والسلام . ان رجلا كهذا لجدير بكل تقدير واحترام »

احبـاء اللـه

ان لله عبادا قطعوا علائق الشهوات ، واسرجوا مراكب الجد بصدق العزمات واستطوا جياد الامل ، واتجهوا الى الله عز وجل ، وتزودوا اليه بصالح العمل، مع اخلاص النية وتوسلوا اليه بصفاء القلب وصدق الطوية ، فروا بالحضرة الفائتة مسرعين [illegible] بالحطب اللاهب مستعيذين ، ولم يعبأوا بالعقبات ولم يلتفتوا ا[illegible]

فيه تأكيد ايتاء الصدقات و ورد فى القرآن الكريم حكم الصلاة فى سبعمائة مقام .

تم تقسيم القرآن الكريم الى ثلاثين جـزءا خلال خلافة السيد عثمان الغنى رضى الله عنه . كان عند وفاة رسول الله ﷺ اثنان وعشرون حافظا كاملا للقرآن الكريم من الصحابة رضى الله عنهم . تم نزول القرآن الكريم باسره خلال ٢٢ سنة ٥ شهور و ١٤ يوما . والمعنى الحرفى لكلمة القرآن هو كتاب متلو .

هذا واليك بعض الحقائق الاحصائية بشأن القرآن. تقع كلمة الله فى القرآن ٢٦٩٨ مرة ، الرحمن ٥٧ مرة والرحيم ١١٤ مرة ، يشتمل القرآن الكريم على ٣٠ جزءا، ٧ منازل ، ١٤ سجدة ، ٥٤٠ ركوعا ، ١١٤ سورة و ٦٦٦٦ آية . قد استعمل فى القرآن ٣٢٣٧٦٠ (ثلاثة وعشرون وثلاثمائة الف وستون وسبعمائة) حرف . فى القرآن ٥٣٢٢٣ (ثلاثة وخمسون الفا وثلاث وعشرون ومئتان) فتحة و ٣٩٥٨٢ (تسعة وثلاثون الفا واثنان وثمانون وخمسمائة) جر و ٨٨٠٤ (ثمانية آلاف واربع وثمانمائة) ضمة . ١٧٧١ (الف و واحده و سبعون و سبعمائة) مدة ١٢٧٤ (الف و اربع وسبعون ومئتان) شدة ، ١٠٥٦٨٤ (خمسة ومائة الف و اربع وثمانون وستمائة) نقطة

نزلت ٨٦ سورة من سور القرآن الكريم بمكة المكرمة و ٢٨ سورة منها بالمدينة المنورة .

كم مرة استعمل كل حرف من الحروف المستعملة فى القرآن الكريم ؟

الحرف	المره	الحرف	المرة
(ا)	٤٨٨٧٢ ثمانيه واربعون الفا واثنتان و سبعون وثمانمائه	(ط)	١٢٧٧ الف وسبع وسبعون ومئتان
(ب)	١١٤٢٨ احد عشر الفا وثمان وعشرون واربعمائة	(ظ)	٨٤٢ اثنان و اربعون وثمانمائة
(ت)	١١٩٩٠ الف وسبع وتسعون ومائة	(ع)	٩٢٢٠ تسعة آلاف وعشرون و مئتان
(ث)	٢٧٦ ست وسبعون ومئتان	(غ)	٢٢٠٨ الفان وثمان ومئتان
(ج)	٣٢٧٣ ثلاثة آلاف وثلاث وسبعون ومئتان	(ف)	٨٤٩٩ ثمانية آلاف وتسع وتسعون واربعمائة
(ح)	٩٧٣ ثلاث وسبعون وتسعمائة	(ق)	٦٨١٣ ستة آلاف وثلاث عشره وثمانمائة
(خ)	٢٤١٦ الفان وست عشره واربعمائة	(ك)	٩٥٠٠ تسعة آلاف وخمسمائة
(د)	٥٦٠٢ خمسة آلاف واثنان وستمائة	(ل)	٣٤٣٢ ثلاثة آلاف واثنان وثلاثون واربعمائة
(ذ)	٤٦٧٧ اربعة آلاف وسبع وسبعون وستمائة	(م)	٣٦٥٣٥ ستة وثلاثون الفا وخمس وثلاثون وخمسمائة
(ر)	١١٧٩٣ احد عشر الفا وثلاث وتسعون وسبعمائة	(ن)	٤٠١٩٠ اربعون الفا وتسعون ومائة
(ز)	١٥٩٠ الف وتسعون وخمسمائة	(ه)	١٩٧٠ الف وسبعون وتسعمائة
(س)	٥٩٩١ خمسة آلاف وواحدة وتسعون وتسعمائة	(و)	٢٥٥٣٦ خمسة وعشرون الفا وست وثلاثون وخمسمائة
(ش)	٢١١٥ الفان وخمس عشرة ومائة	(ء)	٣٧٢٠ ثلاثة آلاف وعشرون وسبعمائة
(ص)	٢٠١٢ الفان واثنا عشر	(ى)	٤٥٩١٩ خمسة واربعون الفا وتسع عشرة وتسعمائة
(ض)	١٣٠٧ الف وسبع وثلاثمائة		

(بشكر جريدة جنغ الاردوية الباكستانية ٨٤/٤/١٣)

بسم الله الرحمن الرحيم

بلغ العلی بکمالہ کشف الدجی بجمالہ
حسنت جمیع خصالہ صلوا علیہ وآلہ

اللهم صل على سيدنا محمد وعلى آله واصحابه وبارك وسلم.

نحمده ونصلي على رسوله الكريم

عظمة القرآن الكريم

ان القرآن الكريم هو من اقدس وافضل الكتب والنبي الذى نزل عليه هذا الكتاب (محمد ﷺ) هو افضل الانبياء والامة التى نزل القرآن الكريم من اجلها (امة محمد ﷺ) هى افضل الامم :

كنتم خير امة اخرجت للناس تامرون بالمعروف وتنهون عن المنكر وتؤمنون بالله .

والشهر الذى انزل فيه القرآن الكريم (رمضان المبارك) هو افضل الشهور والليلة التى انزل فيها القرآن لكريم (ليلة القدر) هى افضل الليالى .

والملك الذى نزل بالقرآن الكريم (جبريل عليه السلام) هو افضل الملائك والمدينتان اللتان نزل فيهما القرآن الكريم (مكة والمدينة) هما افضل المدن .

النبي الذى هو اكثر ذكرا فى القرآن الكريم هو النبي موسى عليه السلام . ان القرآن الكريم يذكر اربعة مساجد هى مسجد الحرام ، مسجد الاقصى ، مسجد ضرار ومسجد قباء .

ان مريم هى المرأة الوحيدة التى جاء ذكرها فى القرآن الكريم باسمها الرجل الذى اعتز بكونه اول حافظ القرآن الكريم هو الخليفة الراشد الثالث حتى الرسول صلى الله عليه وسلم الشهيد المظلوم سيدنا عثمان الغنى ذو النورين رضى الله عنه .

ان القرآن الكريم قد ترجم الى نحو ثلاث ومائة لغة من لغات العالم ان اول ترجمة القرآن الكريم باللغة الفارسية فى شبه القارة الهندية قام بها الشاه ولى الله و اول ترجمة باللغة الاردوية قام بها فضيلة مولانا الشاه رفيع الدين المحدث الدهلوى رحمهم الله ،

البقرة هى اطول سورة من سور القرآن والكوثر هى اقصرها . التوبة هى السورة الوحيدة التى تبتدئ من غير التسمية تقع فى سورة الاخلاص فتحة واحدة وتقع فى سورة الكوثر ضمة واحدة فقط . تعتبر سورة يٰس قلب القرآن وسورة الرحمن عروس القرآن. واقرا باسم ربك الذى خلق » هو وحى القرآن الاول الذى نزل على النبي ﷺ بغار الحراء و « اليوم اكملت لكم دينكم » هو آخر وحى القرآن الذى نزل خلال حجة الوداع .

فى القرآن الكريم اكثر من سبعين موقعا جاء فيها تاكيد الدعاء الى الله تعالى واكثر من خمسين [illegible] موقع

المجلد ٤٤ ٢٥ ربيع الثاني ١٤١٦هـ الموافق ٢٢ ستمبر ١٩٩٥ء العدد ١٠

عظمـــة القـــرآن الكريم

ان القرآن هو من اقدس و افضل الكتب

ان القرآن الكريم اكثر الكتب فى العالم قراءة واهتماما به وتدبرا وترجمه . . .

محمد صلى الله عليه وسلم كما يراه الغرب

ان البشريه لتفتخر بانتساب رجل كمحمد ﷺ اليها

احبـــاء الله

صادقو العهد فصدقهم الوعد ومحضوه الحب فمنحهم القرب .

معاذ بن عمرو رضى الله عنه

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In the name of Allah, the All Compassionate, the Most Merciful.

SOME SALIENT FEATURES OF ISLAMIC POLITY

As observed by Dr. Hamidullah the Quranic Verse 2 201 makes it plain that Islam seeks good in both the worlds--here and Hereafter. The Qur-aanic Verse reads thus

وَمِنْهُم مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ

"And among them there are those who pray O our Rabb (Creator and Sustainer)! Give us good in this world and good in the Hereafter " (2 201)

Hence Islam is not a religion in the ordinary sense of the term Its teachings are not confined to mere spiritual institutions like prayers, fasts and pilgrimages but it gives complete and perfect guidance to political system, social order, economic structure and regulations for ethical behaviour and decent cultural life The revolution wrought by Islam under the leadership of Holy Prophet *(Sallallahu alaihi wa sallam)* was all-pervading S Ameer Ali has rightly remarked

"Islam gave to the people a code which, however archaic in its simplicity, was capable of the great development in accordance with the progress of material civilization It conferred on the State a flexible constitution, based on a just appreciation of human rights and human duty It limited taxation It made men equal in the eyes of the law, it consecrated the principles of self-government It established a concept over the sovereign power by rendering the extensive authority subordinate to the law -- a law based upon religious sanctions and moral obligations " S. Ameer, *The Spirit of Islam*, Karachi 1987, p 277.

The fundamental teachings of Islam as regards political system is enshrined in the following Qur-aanic Verse :

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"O you who believe ! Obey Allah and obey the Messenger and those of you who are in authority, If you have a dispute about anything, then refer it to Allah's (commands) and (the traditions of) the Messenger,) if you believe in Allah and the Last Day This is good (for you) and the best way to settle (the dispute)." (4:59)

The verse contains the central point round which revolve the whole religion, culture and political system of Islam The following permanent and fundamental principles of Islamic political order have been laid down in crystal clear way.

In the Islamic political order Almighty Allah is the real and actual authority. He is the Most Exalted and Dignified, the Almighty and Al Powerful, the Shaper of Destinies of mankind, the Prime Source of all truths, the guiding force of nature and the Sender of Revealed Books to Prophets among whom Muhammad

(Sallallahu alaihi wa sallam) is the Last and the Greatest.

According to Islam the actual position of a Muslim is that of the servant of Almighty Allah. Hence he must be loyal to Almighty Allah individually as well as collectively. Allegiance to others is permissible to the extent it is not contradicted with the obedience to Almighty Allah. As narrated in a prophetic tradition "There is no o obedience to any of His creature in what involves disobedience to the Creator."

Obedience and allegiance to Holy Prophet (S.A.W.) is the second fundamental principle of the Islamic political structure and constitution. Obedience to Holy Prophet (Sallallahu alaihi wasallam) in matters of religion amounts to obedience to Almighty Allah. In fact, the Qur-aan and the *Hadith* together furnish the fundamental law of Islam. In certain respects as Dr. Hamidullah observes, the *Hadith* is "to be equated at par with the Holy Qur-aan". He further dwells on the importance of the *Hadith* with "the example of an ambassador, conveying a message of his master to another sovereign, it is obvious that the letter given of his master to another sovereign is obvious that the letter given to him will not carry much detail. In the discussion that follows on the subject every word uttered by an envoy would be taken as the word of his sovereign." The example given by Dr. Hamidullah is apt. However, it must be pointed out that an envoy is fallible while the infallibility of the Prophet is guaranteed by Almighty Allah.

'Ulū-l-amr' (those invested with authority) constitute the third authority to which allegiance is binding upon the Muslims. But this allegiance is not unconditional. The first thing is that *'Ulū-l-amr'* must be from among themselves. Abdullah Yousuf Ali comments on *'Ulū-l-amr'* thus:

"Ulū-l-amr those charged with authority or responsibility or decision, or the settlement of affairs. All ultimate authority rests in Allah. Prophets of Allah derive their authority from Him. As Islam makes no sharp division between sacred and secular affairs, it expects government to be imbued with righteousness. Likewise Islam expects Muslims to respect the authority of such government for otherwise there can be no order or discipline."

Such a society as will emerge from Islamic political system is based upon the principles of equality. No individual will suffer any disability or discrimination on account of sex, colour, language etc. True, human beings are allowed to form groups but for facility of reference.

"O men! We did create you from a male and a female, and made you into races and tribes that you may know one another. Indeed the most God-fearing of you is the most honourable of you in the sight of Allah." (49.13)

Not only the individuals enjoy quality, even there is no distinction between the ruler and the ruled. The ruler and the ruled are equal before law. The ruler has many duties to perform but no prerogative to enjoy. Instances are not rare in Islamic history of heads of state appearing before the judge as an ordinary citizens.

Here it is must be pointed out that according to Montesquieu no state provides liberty to the people unless it observes separation of powers. To quote him.

"When the legislative and executive powers are united in the same person, or in the same body of magistrates there can be no liberty, because apprehension may arise lest the same monarch or senate enact tyrannical laws or execute them in tyrannical manner. Again, there is no liberty if the judiciary power be not separate from the legislative and executive."

As has been mentioned above in Islam sovereignty belongs to Almighty Allah. The powers enjoyed by the state is a sacred trust which must be used strictly in accordance with the injunction of Holy Qur-aan and *Sunnah*. Mutual consultation in order to settle the affairs of state is almost obligatory. As Holy Qur-aan says

وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ

"and their affairs go by counsel between them." (42.38)

In Islamic polity every individual is allowed to enjoy freedom of conscience. Every body is deemed innocent unless otherwise proved. Justice is speedy and cheap. In punishment no humiliation and disrespect is permissible. In all circumstances man is treated with respect and dignity as a vicegerent of Almighty Allah.

There is no priesthood in Islam. As said in the Farewell Address by Holy Prophet (S.A.W.) "Verily man is responsible only for his acts. A son is not responsible for the crime of his father nor is a father responsible for the crime of his son."

Naturally, in such a society exploitation of any kind is not possible. All land and natural resources belong to Almighty Allah and are given as divine trust to be utilized for the good of the society. There is much warning against the amassing of wealth. Great reward is promised for those who spend their wealth in the way of Almighty Allah. In recent times there is much talk of welfare state. As defined by Herbert H. Lehman

(Contd. on Page 71)

ISLAM AN APPROACH OF WELL-BEING

Islam is the name derived from an Arabic root, literally meaning "to feel perfectly safe, to be absolutely tranquil", thus, by implication "to be at perfect peace with oneself and the rest of the world by having done one's duty.

Islam is a way of approach to Diety. This is the process by which one "pays up one's dues" and approaches a sense of well-being. This is the spiritual experience through which one comes into proper relationship with God-free spontaneous and whole resignation of one's self to the will and judgement of God. Islam is not a fatalistic acceptance of what is, but an active, vital creative resignation to that which sould be and is to be. Islam is the merging of the individual into the Divine purposivness. Islam is the submission of the spirit that enables the God-disciplined person to strive in the path of Allah to live and work in accordance with the very nature of God's plan and the purposes of human life as these truths are disclosed to us through Revelation, Nature, and History.

Islam as a body of truth, Divinely revealed. As the name of the faith that has these teachings at its heart, Islam describes the whole body of belief and practice to which its followers give allegiance.

Islam as the fruit of God-integrated life. In the sense of "peace", Islam describes the sense of happiness, security and well-being that results from a harmonious relationship with God. One feels confident that one is working with the forces underlying the world and life itself, that one is moving with the future as it is being unfolded in the present. This ismore than self-integration, this is the integration of the individual with the whole stream of life of which he is a part. Only the word "peace" can describe this state. It is the peace of Allah.

Islam is the Eternal Religion. It was revealed by God from the very beginning of human history. The Prophet Muhammad (Sallallahu alaihi wa sallam) was not the first preacher of Islam. It was also the Religion of all the Prophets who had *appeared before him in different* countries and different ages. However, while the fundamentals always remained the same. Islam passed through different stages to meet the needs of the advancing humanity in different ages and different countries till it reached its perfection with the appearance of the Holy Prophet Muhammad and in the Holy Quran which was revealed to him.

Islam has passed through different stages of evolution which can be clearly recognised in the Religious history of the Semitic Peoples. The first was the Early Semitic phase, the second was the Hebrew phase and the third and the final phase was that which unfolded itself with the appearance of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*). Prophets of each of the earlier phases had foretold the advent of the Holy *Prophet Muhammad (Sallallahu alaihi wa sallam)*.

The outstanding Prophet of the first phase of Islam (the early Semitic phase) is Abrahim (alaihis salaam). A remarkably clear picture of this man so well described as " the Friend of God". (Khalilullah) may be obtained from the details about his personality and his time given in the Old Testament and the Holy Qur-aan.

As the reward for his faithfulness, Abraham was allowed to become the founder of two great peoples dedicated to the trust of spiritual leadership of humanity. From his son Isaac are descended the Hebrews, from Ishmael, his firstborn, the Arabs. God revealed to Abraham:

"I will make of you a great nation, and I will bless you, and make you name great; and you shall be a blessing; and I will bless them that bless you, and curse him that curse you and in you shall all families of the earth be blessed" (Genesis 12 2-3).

Then with particular reference to Ishamael and the Blessings that were to come to mankind through a descendant of his (i e. the Prophet Muhammad), God revealed

"And as for Ishmael, I have heard you. Behold I have blessed him and will make him fruitful and will multiply him exceedingly twelve princes shall he beget, and I will make him a great nation (Genesis 17.20)."

The founder of the Second Phase of Islam (i e. the Hebrew phase) is Moses (alaihis salaam). He it was who formed the tribes descended from Abraham through his son Isaac into a nation and who brought this new people into a covenant relationship with the Lord. This new nation, Israel, was designed to be the cradle of many outstanding spiritual pioneers who should be unto God "A kingdom of priests and a Holy Nation" (Exodus 19.6). But foretelling the appearance of the Prophet Muhammad, God declared to Moses that the final Prophet would appear not from the descendants of Israel, but from among their brethren, the descendants of Ishmael (i e. the Arabs) "I will raise them up a Prophet from

(Contd on Page 72)

OBEDIENCE TO ALMIGHTY ALLAH, OUR CREATOR

After the annihilation of the peoples of Nooh and Hud, Allah created other peoples and sent among them His Messengers. These Messengers conveyed the Divine Messages, as given to other peoples as before, and invited their peoples for obedience to Allah alone, as was done in the past. But these peoples also did not join them on their invitations and no one followed their teachings. The peoples denied the Messengers, contradicted their messages and accused them of falsehood. For this denial and contradiction, they were also annihilated like the peoples of Nooh and Hud as a punishment.

The arrival of Messengers continued and they preached and disseminated the commands of Allah. Peoples, who contradicted their Prophets, derided them, bore enmity against them, disobeyed their instructions and committed revolt against them, were destroyed so completely and disgracefully that neither their names nor signs are found today. But their stories still exist in this world for the guidance and admonition of people of subsequent ages to that they should hear and learn a lesson and refrain from disobedience to Allah and His Prophet. The Qur-aan has clearly explained this subject in the following Verses:

ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٢﴾
مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْ
خِرُونَ ﴿٤٣﴾ ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا
كُلَّ مَا جَاءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ
فَأَتْبَعْنَا بَعْضَهُم بَعْضًا وَجَعَلْنَاهُمْ
أَحَادِيثَ فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُونَ ﴿٤٤﴾

"Then We raised after them other generations. No people can hasten their term, nor can they delay (it). Then sent We Our messengers in succession: every time there came to a people their messenger, they accused him of falsehood: so We made them follow each other (in punishment) . We made them as a tale (that is old): So away with a people that will not believe! (23:42-44)

The messengers were sent by Allah from time to time to tell people the purpose of their creation and to call them back to the Right Path from which they had digressed. But, when their advice and counsel, preaching and admonishing could not turn them from wrong, when the light of guidance failed to penetrate into the darkness of infidelity and partnership to Allah, and people continued to worship their self-made gods, the Divine Torment pounced upon them and annihilated the lot in the twinkling of an eye.

The arrival of messengers is now closed. No prophet or messenger of Allah shall now come to guide the people. The last and final Prophet, Hazrat Muhammad (Sallallahu alaihi wa sallam) came with the final Message, which is complete in all respects and the world shall have to be guided for all time to come from the Qur-aan and Sunnah.

But we see that the world has gone far from the Divine Message. People are now surrounded by the evils of infidelity, partnership to Allah and wrong beliefs. False and spurious faiths and customs and highly propagated and the majority of the people in this world are engulfed in the darkness of infidelity.

Here, we must remember that the usual practice is that when people forget their worth and the purpose of their creation, and fail to discharge their duties as the servants of Allah, Allah replaces them by other people. History supports this statement. Infidelity, partnership to Allah, paganism and other evils are today common and warn us of the nearness of Allah's torment It is quite possible that the problems of hunger, famine, flood, storm and subjugation of man by man, with which world is today confronted, may be a part of the torment of Allah.

If we examine ourselves, we will find that we are not discharging our duties. We are disobedient and ungrateful servants of Allah Our body and soul are slaves of the worldly temptations. Our hearts and minds are ruled by materialism. We are drifting towards baseness and destruction.

We are dependent on forces other than Allah. The plague of disruption, opportunism, disintegration, hostility, strife has broken out in our ranks

It is the time that we should hold ourselves from falling into the pit of destruction. We should save ourselves, give up the wrong path, and adopt the Path of Truth. We should reform ourselves and our beliefs. The admonitory stories of the ancient people quoted by Qur-aan, must open our eyes. We must shape our destiny to our advantage - Aameen.

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RELATIONS WITH NEIGHBOURS

Generally, it has been noticed that relations with neighbours are strained and they are vilified simply to be degraded in the eyes of others. As such, assistance to neighbour, that is his right, is not extended, which sometimes results in undue difficulties and troubles to the neighbour because of our misbehaviour or slackness. Also people don't take care of their behaviour and actions which cause nuisance and worries to their neighbours

All this is forbidden by Islam and the faithful have been warned again and again by the Prophet Muhammad (Sallallahu alahi wa sallam) to take great care of the neighbour, irrespective of his religion, caste or creed, treat him well and discharge all their obligations towards him

The kind Prophet used to say that Hazrat Jibreel (alaihis salaam) stressed on the issue of neighbour in such a way as if he were soon to announce him a sharer of the heritage (Bukhari)

And that is the reason why the Prophet enjoined on Ummat to be careful in fulfilling the rights of the neighbour and never cause him any trouble or worry.

He warned that one who believed in Allah and the Last Day, must offer good treatment to his neighbour. (Bukhari)

This emphasis on honouring the rights of neighbour is enough to open our eyes towards the slackness in this respect. It also means that one who persecutes his neighbour or causes any trouble to him whether by word or deed his faith is always in danger, and it is quite possible that he may didgress from the Right Path any moment because of this evil. We must also remember the Prophet's saying ·

"That man will not enter Paradise, whose neighbour is not care-free of fears from his (i c. the neighbour may be afraid of persecutions at his hand) " (Muslim)

This tradition teaches us that our behaviour shall always be polite and our conduct good so that our neighbour shall feel secure and satisfied. He should be glad to find our company. Even if we are polite with our neighbours but not with others, our conduct will be doubtful and that "show business" may keep the neighbour vigilant of any troube that may emanate from our side In other words, he will not be carefee and may have the feelings of insecurity

Again, Hazrat Ibn-Abbas (Razi allahu 'anhu) reported that he heard the kind Prophet saying . "That man has not (complete) faith who fills up his belly and his neighbour, near him, goes without food " (Baihaqi)

This tradition further throws light on the significance of treatment with the neighbour To provide food to neighbour, if he has not, is also the duty of every one

It means, it is also incumbent on believers to take notice of all that is happening around them and how their neighbours are passing their life. In case of any adversity that has befallen on any one of them, it is the duty of all others near him to help him in whatever way it is possible for them.

May Allah enable us to discharge our duties due to the neighbour and hold us from inflicting any persecution or mental worry because of our words and deeds - Aameen.

THE PERFECT PERSONALITY

The comprehensive and perfect life of kind Prophet Muhammad (Sallallahu alaihi wa sallam) is a symbolic representation of Islam, to be copied and followed by mankind for a peaceful, prosperous and true system of life and living in this world. And also through the trials and tribulations of the Hereafter, only his perfect light of guidance can lead us all to salvation.

The life and living of the Prophet of Islam is a 'market', where the best of every kind of 'merchandise' for material and spiritual, worldly and eternal existence is available to a buyer.

The Holy Prophet (Sallallahu alaihi wa sallam) stands supreme among all the creations of Allah and is a perfect model of His Book, the Qur-aan. He represents in himself, in his life, in his doings, in his talks and in his dealings the practical form of the Quranic laws, precepts, doctrines, commands, advices, instructions etc. And, therefore, all the words he spoke, all the deeds he performed, and all the events of his life that happened, interpreted the Quranic laws or the command of Allah. Therefore, Allah made it clear in Surah Nisaa:

"Whoso obeyeth the Messenger obeyeth Allah" (Verse 80). In the same Surah in (Verse No. 152), a similar admonitory message has been given to us in other words. The Qur-aan says:

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

"To those who believe in Allah and His Messengers and make no distinction between any of them, to them Allah will give their wages and Allah was ever Forgiving, Merciful."

To this context, we also add a famous Hadis. Once, when people asked about the manner and habits of the kind Prophet from his wife, Hazrat Ayesha (Razi Allahu anhaa), she replied, "have you not read the Qur-aan?" (Abu Daud) Indeed, the Qur-aan is Allah's words and expressions and the life of the prophet, Hazrat Muhammad (Sallallahu alaihi wa sallam) is the practical explanation of those words and expressions, and the person of the Prophet is a perfect model

The life of the Prophet is thus the life of a perfect man, which exposes to mankind the true picture of evry aspect of human life It denotes the spirit of human nature and its working in its ture form on all occasions with which man comes across during the course of his life. Even the sentimental and private side of human life has been covered to provide a complete guidance to humanity.

It was the general instruction of the Prophet to all his Companions to spread far and wide his 'Sunnah' i.e. every word and deed of his. He had also instructed his wives to tell the women around them, for guidance and knowledge to be made known to others, even about his conjugal relations and behaviour with them And all that he imparted to his companions and others, was nothing but the system of life under the banner of Islam as dictated by the Qur-aan or revealed by Allah.

As such the sayings, the deeds of the Prophet and the events of his life do not have an ordinary position like that of a common man. But each of them forms a voluminous chapter of life in itself, with many sections and branches, for the guidance of man.

Thus the person and life of the kind Prophet is a bright light which removes the darkness of ignorance spreading in this world on one hand and illumines the Path of Right for the guidance of man on the other, so as to enable him to reach the eternal goal, passing through the thick and thin of this world

May Allah enable us to follow the Sunnah of the Prophet in our practical life to the best of our ability as the adoration of our worldly and eternal life lines in it. Aameen!

*****

ṢALAAT

ṢALAAT is the pillar of faith. We Muslims should be steadfast in maintaining ṢALAAT, which is our sheet-anchor in the storms of life. When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

SOME SALIENT FEATURES OF ISLAMIC POLITY

(Contd. from page 66)

"The Welfare State is simply a state in which people are free to develop their individual capacities to receive just awards for their talents, and to engage in pursuit of happiness, unburdened by fear of actual hunger, actual homelessness or by oppression by reasons of race, creed or colour."

It can safely be said that Islamic society comes to the standards of true welfare state.

As regards the non-Muslims in an Islamic state, they are given full protection of life, honour and property. To quote Hazrat Ali *(Razi Allahu anhu)* "There life is my life, their blood is my blood and their honour is my honour. See that none ill-treats them for they are your *dhimma*, your responsibility from God." Speaking of the treatment of their Christian subjects by the Ottoman empire Thomas Arnold says, that at least centuries after the conquest of Greece it "exhibited a toleration such as was at their time quite unknown to Europe."

In fact the Islamic polity seeks to create all such circumstances as are necessary for the people to live enjoying peace and security. The Qur-aanic teaching in this regard has been epitomised in the following verse of surah "Hu-ru-raat"

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۝ يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُو
نُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ
يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ
وَلَا تَنَابَزُوا بِالْأَلْقَابِ

" Surely the believers are brothers, so make peace between your two brothers, and fear Allah so that you be bestowed with blessing.

O you who believed! People should not laugh at other people, perhaps that they be better than themselves, and neither women at other women perhaps that they be better than themselves and defame not one another and revile not by nicknames (49. 10-11)

In international domain Islam pursues a policy of peace. Making of treaties even with non-Muslim states for the maintenance of peace and security is desirable. And what is most important in Islam is that unflinching observation of treaty ob ligation is unavoidable. To quote Holy Qur-aan

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

"O you who believe! Fulfil your pledge." (5.1)

Holy war is allowed but only for defence purposes. Holy Qur-aan enjoins.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُو
نَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ ۝

"And fight in the cause of Allah those who fight against you but do not transgress. Surely, Allah loves not transgressor." (2.190)

It is indeed a remarkable contribution of Islam that even war for defence purposes is subject to certain laws. Even in war every thing is not fair. Islam can justifiably claims to have humanized war centuries before others could even think of.

*****

BE GREAT FULL TO ALLAH

Allah is very kind to us. He bestowed us with innumerable bounties and limitless blessings, despite our slackness and careless attitude in obeying His Commands. In this circumstance it becomes all the more essential for the believers and others to ever remain mindful of the kindness and benevolence of the Almighty Lord and, while avoiding acts of disobedience, be always grateful to the Great Gracious for all that has been bestowed upon us.

We must bear it always in mind that Allah is the only Giver and all that we have or see about us belongs to Him. The Qur-aan says:

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ
الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ وَسَخَّرَ لَكُمُ الْفُلْكَ
لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۖ وَسَخَّرَ لَكُمُ
الْأَنْهَارَ ۝٣٢

"It in Allah who created the heavens and the earth,

and sent down water from the sky,

and thereby brought forth sustenance for you from the fruits.

and He subjected to your control the ships

that they may sail upon the sea by His Command,

and subjected for you the rivers." (14.32)

But we fail to offer our humble gratitude to our Lord, as the following Verse relates.

وَآتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِنْ
تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا ۗ
إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ۝٣٤

"And He gave you all that you asked for

(Contd. on Page 72)

Islam an Approach of Well-Being

(Contd. from page 67)

among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him" (Deuteronomy 18:18).

At the end of the Hebrew phase came Jesus Christ. The mission of Jesus, like that of Moses, was for the Israelites alone. He declared. "I am not sent but unto the lost sheep of the house of Israel" (Mathew 15.24). As Moses, in opening the Hebrew Dispensation, had proclaimed the advent of a Prophet among the Arabs, so Jesus, at the close of this dispensation, announced the coming of a Prophet who was to seal the prophetic line by guiding men into all truth. He gave the good news of the advent of the Prophet Muhammad in these words. "I have yet many things to say unto you, but ye cannot bear them now. How be it when he, the spirit of truth, is come, he will guide you into all truth." (John 6 1-13)

The Prophecies of Abraham, Moses and Jesus saw their fulfilment in the Prophet Muhammad. He is the Prophet of the final phase of Islam. He perfected the Revealed Religion of Islam for all mankind. How did the Holy Prophet develop the teachings of the earlier prophets?

Firstly, he presented the heart and core of revealed religion the underlying essentials apart from later accretions and emphases He rediscovered the original purity and simplicity of revealed religion, the timeless essentials that the earlier prophets had preached.

Secondly, he universalized the content of the teachings of the earlier prophets by cutting out those that were particularistic of value, meaning, and significance for a particular nation only and by highlighting those of universal significance.

Thirdly, he preached a universal Message. He was the only prophet to proclaim a message for all mankind. God revealed to him:

> "We sent you not (O Muhammad) save as a mercy for all mankind"
> (21·107).

Then referring to the completion and perfection of the revealed Religion in the teachings of the Holy Prophet, God declared·

> "This day have I perfected you Religion for you and completed my favour to you, and have chosen for you as Religion Al-Islam" (5 3)

Islam is not only the fulfilment of the Semitic Religious Tradition, it is the fulfilment of the Religious Traditions of all peoples and communities The Holy Quran says that God raised prophets and revealed the true Religion in all nations

The Holy Prophet Muhammad (Sallallahu alaihi wa sallam) is the last Prophet, and Islam, as revealed to him is the fulfilment of the Teachings of all the Prophets of all the nations

BE GREAT FULL TO ALLAH

(Contd. from page 71)

And if you count Allah's blessing, you will not be able to enumerate it.

Man is indeed unjust, ungrateful." (14:34).

The Divine Words, "Verily, man is given upto injustice and ingratitude," makes it clear that we fail in our duty to pay gratitude to Allah. But in the worldly life, we never fail to pay our thanks for any favour done by anyone.

Endless are the bounties of Allah, the magnitude and variety of which is beyond our comprehension We are taught in *Surah Luqman* ..

اَلَمْ تَرَوْا اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاَسْبَغَ عَلَيْكُمْ نِعَمَهٗ ظَاهِرَةً وَّبَاطِنَةً

"Have you not seen that Allah has subjected to you (for service) whatever there is in the heavens and whatever thereis in the earth, and has lavished upon you His blessings both outwardly and inwardly"? (31:20)

The most important thing is to be ever conscious of Allah's infinite bounties so as to avoid lack of gratitude. It is through ingratitude that man invites sufferings of various kinds, as the Qur-aan says:

وَمَآ اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَيَعْفُوْا عَنْ كَثِيْرٍ

"Whatsoever of misfortune strikes you, it is what your right hands have earned. And He forgives much." (42:30)

If man pays his sincere gratitude for the kindness and benevolence of Allah, he will obey Divine law and follow the path of righteousness shown to humanity by His Prophet *(Sallallahu alaihi wa sallam)*.

May Allah enable all of us to be grateful to the Almighty Lord in the right sense and help us in living a life of truth and righteousness.

Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem
In the name of Allah, the All Compassionate, the Most Merciful.

INTRODUCTION
(AL-KAUSAR)

Name of the Soo-rah Called: The Soo-rah has been named after the word *Al-Kau-sar,* mentioned in the first verse of the same Soo-rah.

According to the majority of the commentators including Haḍ-rat Abdullah bin Zubair (R.A.) and Haḍ-rat 'Aisha (R.A.), this Soo-rah was revealed to the Holy Prophet Muhammad (Ṣallallahu 'alaihi wa sallam) at *Makka.* The whole content of the Soo-rah, Al-Kau-sar,by itself bears evidence that it was revealed at *Makka,* and during the period the Holy Prophet (Ṣallallahu 'alaihi wa sallam) was passing through extremely disturbing conditions.

Historical conditions at the time of Revelation: At this time, we find that the Holy Prophet Muhammad (Ṣallallahu 'alaihi wa sallam), was passing through the most trying conditions, as we see under historical perspectivism.

Before this, the whole nation of Arabian Peninsula had turned hostile, there was resistence and opposition on every side, and the Holy Prophet and his handful Companions did not see any remote chance of success. Allah Almighty, consoled His beloved Prophet Muhammad (Ṣallallahu 'alaihi wa sallam) and his Companions (R A) and encouraged them at that time by revealing the following verses of Soo-rah Aḍ-ḍu-haa

"And surely the later period (i.e. every later period) is better for you than the former period, and soon your Lord shall give you so much that you shall be well pleased". (93:5)

And subsequently in Soo-rah, *A-lam Nash-rah,* the Prophet of Allah was consoled likewise:-

"And we exalted your renown for you". (94.4)

It means that "though the enemies are trying to defame you throughout the country, We (Allah Almighty), on the contrary, have arranged to exalt your name and fame. "Indeed, with every hardship there is also ease".

In short, the Prophet of Allah (Ṣallallahu 'alaihi wa sallam) had been asked not to be disheartened by the severity of conditions at this time, this period of hardships will soon pass, and the period of success and victory will follow.

No doubt, the Messenger of Allah (Ṣallallahu 'alaihi wa sallam) was surrounded by the enemies on all sides. His worst enemies, his own kith and kin, were trying to bring defame and dishonour, although he never ill-treated them.

'Aas bin Waa-'il said, "his line has come to an end: now he is *Abtar* i.e. cut off from root". *Abu Lahab* hastened to the pagans to deliver the news: *"Batira Muhammad-un-al-lail."* "Muhammad has become childless this night or he is cut off from root."

As stated above, such were the disturbing conditions under which Soo-rah 'Al-Kauṣar' was revealed. The Quraish were angry with him (the Holy Prophet) because he worshipped and served only Allah and repudiated their idolatory publicly. It was on this account that he was deprived of the rank, esteem and honour that he enjoyed among his people before Prophethood. He was now cut off from his community. The handful Companions (R.A.) also were helpless, poor people who were being persecuted and Tyrannized.

As a human being, the Prophet of Allah, was bereaved by the death of two sons, one after the other. The near relatives and the people of the close brotherhood and neighbourhood were rejoicing and uttering such words as were dis-heartening and disturbing for a noble person who had treated his enemies always most kindly. At this, Allah gave him (the Prophet) the good news just in one sentence of this brief Soo-rah - better news than that has never been given to any man in the world. Besides, the decision that it will be his opponents who will be cut off from their root and not he (the Prophet of Allah).

SOO-RA-TUL-KAU-ṢAR

PART 30 CHAPTER 108 SOO-RA-TUL- KAU-ṢAR Revealed at Makkah Section 1 Verses 3	**'Am-ma 30, Al-Kau-ṣar** **SOO-RA-TUL-** **KAU-ṢAR** **Mak-keey-yah** **Ru-koo-'u-haa 1** **Aa-yaa-tu-haa 3**	٣٠ سُوْرَةُ الْكَوْثَرِ مَكِّيَّةٌ وَّهِيَ ثَلٰثُ اٰيٰتٍ
In the name of Allah, the All Compassionate, the Most Merciful.	**Bis-mil-laa hir raḥ-maa-nir-ra-ḥeem.**	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. Indeed, We granted you the Kausar (a stream in Paradise).	**1. In-naa a'-ṭai-naa-kal kau-ṣar.**	إِنَّآ أَعْطَيْنٰكَ الْكَوْثَرَ ۝
2. So pray to your RABB and sacrifice (animals).	**2. Fa-ṣal-li li-rab-bi-ka wan-ḥar.**	فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝
3. Surely, it is your ill-wisher who is issueless.	**3. In-na shaa-ni-a-ka hu-wal-ab-tar.**	إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

COMMENTARY

Verse 1: ***In-naa a'-ṭai-na kal-kau-ṣar:***
"(O Prophet) surely We (Almighty Allah) have granted you the *Kau-ṣar.*"

In order to understand the full implication of the word *'Kauṣar'*, we should know th it is an intensive form of the noun *'kaṣ-rat.'* It literally means ***abundance.***

The Qur-aan does not give the meaning of merely abundauce but "***abundance of goo*** of spiritual benefits and blessings - abundance unbounded and limitless."

Background of the Revelation of the Soo-rah 'Al-Kau-ṣar'

The enemies of the Prophet of Islam thought that he had been completely ruined. H cut off from his community, had become utterly helpless and powerless. He had no busines as his trade was ruined. His male children were dead. His name, therefore, could not perpetuat as alleged by the enemies of the Peophet. The Message of the Prophet of Allah (Ṣallallah 'alaihi wa sallam) will come to an end automatically as the non-believers thought.

The non-muslims of Arabia believed that failure and disappointment would be his lc (the Prophet of Allah ṣallallahu 'alaihi wa sallam) as long as he lived and there woul be no one to remember him in posterity.

It was under such distressing circumstances when Allah declared, "We have grante you the *Kau-ṣar.*" Again the Prophet Muhammad (Ṣallallahu 'alaihi wa sallam) was console by Allah Himself that his foolish opponents thought that he was ruined and deprived the good things that he enjoyed before prophethood but surely Allah had favoured hir (the Prophet) with unbounded good and countless blessings, these include matchless mor qualities, the great Blessings of Prophethood, the Qur-aan Majeed, the knowledge and wisdor *TAUHEED*, system of life - simple, rational, natural and comprehensive principles. Thi system is possessed of the potential to spread through-out the world. It has the capacit and capability of continuing to spread the same for ever afterwards.

Again, the Prophet of Islam (Ṣallallahu 'alaihi wa sallam) was blessed of the Exaltatio of Renown: thus his name and fame continues to be exalted throughout the world sinc fourteen hundred years and will continue to be so exalted till the last *DAY of Judgemen*

'Kau-ṣar' or Abundance is the key note of the Soo-rah. Its application is for all time It includes the blessings and virtuous abundance, the Holy Prophet witnessed during hi life-time invitations and messages, attaining to the highest success and the preparation a community powerful enough to dominate the world.

Apart from the fact that the Holy Prophet (Ṣallallahu 'alaihi wa sallam) was deprive of the male off-spring and his enemies thought that he would be lost to posterity, but Alla Ta-'aa-laa (Almighty) blessed him with the spiritual off-spring in the form of ***Muslim Ummah*** They will continue to exalt his name and fame till *Qayamaah* (Resurrection); but Alla

also granted him from his one daughter, Hadrat Faa-ti-maah (R.A.), the natural progeny, spreading through out the world. This progeny feel exalted whose mark of distinction is that they trace their descent from him.

'Kausar' also implies two other great Blessings which Allah will bestow on the Holy Prophet (Sallallahu 'alaihi wa sallam) in the Hereafter, who gave us the news himself. *The Fountain of Kau-sar* that will be granted to him on the *Day of Resurrection* in the plain of Assembly and second, *River Kau-sar,* which will be granted to the Prophet of Allah (Sallallahu 'alaihi wa sallam) in *Paradise.*

The Fountain of *Kau-sar* will be granted to the Holy Prophet (Sallallahu 'alaihi wa sallam) on the Day of Resurrection, when there will be the cry of al-'a-tash, al-'a-tash, al-'a-tash (thirst, thirst, thirst). The Holy Prophet of Allah (Sallallahu 'alaihi wa sallam) will be the first to arrive at the Fountain *(FONT),* quenching the thirst of the needy.

Verse 2: Fa-sal-li li-rab-bi-ka wan-har.

It will be in the fitness of things that the Prophet of Islam (Sallallahu 'alaihi wa sallam) has been commanded by Allah to engage himself in Prayer/Service of Allah as His 'Abd after receiving the endowment of 'Blessings of Abundance'. It should include Sacrifice in the name of the Creator and non-else as Qur-aan itself declares:

"Declare O! Prophet, my 'Sa-laat' and my 'Sacrifice' and my 'Life' and my 'Death', are all for Allah, the Lord of the Universe, Who has no partner with Him. This is what I have been enjoined and I am the first to surrender" (6.162, 163)

Verse 3: In-na shaa-ni-a-ka hu-wal-abtar.

The word shaa-n means the hatred and spite because of it a person starts ill-treating another person.

The Qur-aan enjoins: "(And O! Muslims) the enmity of any people should not so provoke you as to turn you away from justice." (5:8)

Thus the word 'shaa-ni-a-ka' implies every such person who blinded by his enmity of the Holy Prophet (Sallallahu 'alaihi wa sallam) should start backbiting, bringing false accusations, slander, defame, and give vent to his personal spite against him through taunt and scoff at him.

Hu-wal-ab-tar: The person who calls you by this slanderous name, *abtar,* is himself *abtar* i.e. "cut off root, without stability and is doomed to failure - failed to achieve his object, deprived of all means and resources, a person with no hope of good and success in life is also *abtar* - cut off from his family, brotherhood, associates and helpless is also an "*abtar*", without any male child, lost to posterity after his death."

It may be noted that the disbelieving Quraish tried to apply all the comprehensive services of the word *abtar* to the Holy Prophet (Sallallahu 'alaihi wa sallam).

Upon this, Allah Almighty (Sub-haa-na-hu wa ta-'aalaa) declared:

"O Prophet, not you but your enemies are *abtar*".

It was not merely a reprisal,but in fact a prophecy declared in the Qur-aan that has come true as the subsequent events indicate.

At the time of the revelation of this important prophecy of the Qur-aan, the people regarded the Holy Prophet (Ṣallallahu 'alaihi wa sallam) as *abtar*. No one in Arabia could think how the big chiefs of the Quraish would become *abtar*. They were famous in name and fame throughout the Arabian Peninsula. They were rich in worldly wealth, and children, successful in life - that their associates, helpers in the country, enjoyed intimate relations with all the Arabian tribes and monopolies in trade and managers of Hajj.

Soon we see the position becomes topsyturvy (upside down). In A.H. 5, the Quraish had invaded Madinah with the help of Arabian tribes including the Jews. The Holy Prophet (Ṣallallahu 'alaihi wa sallam) was besieged and had to resist the enemy by digging the trench — the *battle of Khandaq*. Three years passed and the Prophet of Allah, Muhammad (Ṣallallahu 'alaihi wa sallam) invaded Makkah in A.H. 8 and the Quraish had no helper and thus had to surrender without succour. The whole of Arabia came under his control, deputations of tribes began to pour in from all sides to take oath of fealty, rendering the enemies helpless.

In fact, they were lost to posterity. Their surviving children, the present generation do not know that he is a descendant of Abu Jahl, Abu Lahab etc., the enemies of Islam. Even if some one knows, he is not prepared to declare that his ancestors were those people.

In contra-distinction to the factual position stated above, blessings are being invoked, divine bliss is being showered on the children of the Holy Prophet (Ṣallallahu 'alaihi wa sallam) — both spiritual and based on progeny through out the world. You will see that millions and millions of believers of the Prophet of Islam Muhammad (Ṣallallahu 'alaihi wa sallam) feel exalted and honoured in establishing relationship to him. Hundreds and thousands of people regard it as a mark of honour and prestige to have descended not only from him but from his Family and even the families of his Companions (R.A.).

Ethnic diversity in the shape of Sayyed, an 'Alvi, an 'Abbasi, a Hashmi, a Siddiqui, a Farooqui, an 'Usmaa-ni, a Zu-bairi or an Ansari but no one is an Abu Jahli or Abu Lahabi. History is the witness that the enemies of the Prophet of Allah (Ṣallallahu 'alaihi wa sallam) are themselves *abtar*.

We shall be failing in our duty of *Da'wah'* and *'Iblaagh'* if we cannot bring home the factual fallacy to its logical conclusion. It is the crux of the whole argument. The Mulsims as Ummah is now-a-days divided and seem to be in a state of *abtar*. Our condition is horrid and horrifying.It is a woeful tale of life. The Muslims in Kashmir and Jammu, in Bosinia Herzogovina, in Palestine, etc. are in a helpless and hopeless state and are really down-trodden by the Enemies of Islam.

We find that the cause, prima facie, lies within us — The *EEMAAN* - the unifying force of *'TAUHEED'* capable of cementing the forces and resources of the Muslims that are scattered. They are not cemented under the unifying force hidden within the *'Kalimai-Tauheed'*.

لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ

on which Pakistan came into existance.

We are not in a position to offer a common platform, forgetting our aloofness and sinking our likes and dislikes under the iron heel of *EEMAAN* in *TAUHEED*.

We are now a prey to heterogeneous elements in the Muslim masses due to lack of proper Islamic education, based on firm belief in; (i) Oneness of Allah (TAUHEED), (ii) His Angles, (iii) His Books revealed to the Peophets — Qur-aan being the latest revealed Book for all times to come, (iv) His Messengers, (v) the Day of Resurrection (vi) the Power of Allah over every good and evil, and (vii) to be resurrected after death.

In fact, the real trouble of the modern age is that we are not the worshippers of the real Diety Allah Almighty but have fallen prey to the idols of race, colour, and sectarianism, etc.

The Qur-aan enjoins; "O men! We did create you from a male and a female, and made you into races and tribes that you may know one another. Indeed the most God-fearing of you is the most honourable of you in the sight of Allah. Surely Allah is All-knowing, All-aware.." (49:13).

We should be afraid and be warned to save ourselves from the horrors of these days

We should learn and teach Islam in its pristine purity as taught by the Qur-aan and Sunnah, raising ourselves above petty differences and dissentions. Let us rise and re-act to the command of the clarion call. Our duty is therefore, to pray, preach and convey the Message of Islam seriously and sincerely on the lines commanded to us.

May Almighty Allah grant us guidance and consequent power of the energies of the mind to march on the lines of the dedicated objective mentioned above and evolve New Social Order that may be the harbinger of a new dawn of happiness and justice for us and the future generation.

We pray that we may be able to act accordingly. Aameen!

أن يمتنع به الرجل ... والنكاح الرابع يجتمع الناس الكثير فيدخلون على المرأة لاتمتنع ممن جاءها. وهن البغايا كن ينصبن على أبوابهن الرايات تكون علما، فمن ارادهن دخل عليهن. فاذا حملت احداهن ووضعت حملها جمعوا لها ودعوا القافة، ثم ألحقوا ولدها بالذى يرون، فالتاطه ودعى ابنه لايمتنع من ذلك».

ومن رواسب الجاهلية لبوءات السحروا لكهانة والتنجيم حيث كان المتنبؤن يدعون قدرتهم على العلم بالغيب والاتصال بالجن والارواح وتسخير نواميس الطبيعة بالرقى والتعاويذ، وهكذا استطاعوا تسفيه عقول الناس وتعبيدهم للخرافات والاوهام.

فى مثل هذه الرقعة الضيقة من الزمان والمكان صدع الرسول عليه الصلاة والسلام بالحق، صدع بالتوحيد الخالص وبربوبية رب العالمين وبالحساب فى يوم الدين، وجهر أمام الملأ من قريش بانه رسول مبعوث من لدن عليم خبير رحمة للعالمين ليصلح الحياة البشرية فى الدنيا والآخرة ويبعد الشر والفساد عن المجتمع الانسانى، ويرد الاعتداء عن سلطان الله فيه لتتخلص الارض من الطواغيت لله الواحد ويقوم المنهج الالهى الدين الاسلامى الذى يطهر الأخلاق ويزكى النفوس ويعدل بعدل الله ويزن بميزان الله ويسوى بين الناس كلهم مريدا جنسية العقيدة دون سائر الاجناس والالوان.

ان الرسول ﷺ قام بنشر هذه الرسالة المنزلة عليه يكافح الظلم والعدوان ويحتمل الاذى والتضحية فى سبيل تأدية وظيفته العظيمة، ولكن لم يستجب له ولم يقبل دعوته السماوية فى اول الأمر إلا جمهورة صالحة. واما الملأ من أشراف قريش فوقفوا فى وجه كلمة الحق «اعبدوا الله مالكم من اله غيره»، وأبوا أن تكون العبودية لله رب العالمين مع أنهم كانوا يقرون بانه الصادق الأمين، لم يكذب ولكن يكذب ابدا، وقد حكموه قبل ذلك فى وضع الحجر الأسود ولم يعترضوا على حكمه منذ خمسة عشر عاما.

وذلك لانهم كانوا يدركون حقيقة «لااله الا الله» و «اعبدوا الله مالكم من اله غيره»، ويعرفون ان عقيدة التوحيد تقضى على حاكمية الناس للناس وسلطان بعضهم على البعض، ويعرفون كل المعرفة ان هذه العقيدة تعبد الناس لسلطان ربهم وتجعل الحياة الانسانية كلها وشئونها كلها تابعة لحكم الله رب العالمين، فلا يبقى الدين الاسلامى الذى يدعو اليه محمد (ﷺ) طاغوتا ولايبقى سلطانه ونظامه.

لقد نجح الرسول فى تأدية وظيفته والقيام بواجبه أبهر نجاح حتى ابرز جماعة اعتنقت عقيدة لااله الاالله بمدلولها الحقيقى، ورفعها فى نظامها، وفى اخلاقها، بل فى حياتها كلها الى غاية لم ترتفع اليها البشرية قط. ولم ينل الرسول ﷺ هذا النجاح الباهر إلا بخلقه العظيم. «وانك لعلى خلق عظيم». ان الله تعالى ألقى فى قلبه داعية الرفق واللطف والرحمة حتى تلطف بالناس فى دعوتهم الى دين الله فانجذبوا إليه. «فيما رحمة من الله لنت لهم، ولو كنت فظا غليظ القلب لانفضوا من حولك».

لقد كان الرسول ﷺ يجمع جميع محاسن الاخلاق ومكارم الافعال كالاخلاص والتواضع والتحرز من الشح والبخل والتحبب الى الناس بالقول والعمل والبذل وحسن الادب والمعاشرة بالمعروف مع الاقارب والاجانب والتسامح بما يلزم من الحقوق وترك التقاطع والتهاجر واحتمال الأذى والتضحية فى سبيل القيام بالواجب مع طلاقة الوجه وادامة البشر وغير ذلك من فضائل ومحاسن تعجز عن حصرها واستيعابها الأقلام والالسنة. قال ﷺ: ان الله بعثنى لتمام مكارم الاخلاق وتمام محاسن الافعال.

نحمده ونصلي على رسوله الكريم

سيدنا محمد صلى الله عليه وسلم

لقد بعث رسولنا الكريم ﷺ إلى الارض وقد كانت ترزح تحت حكم الطواغيت فى انحاء المعمورة كأمثال الطاغوت الرومانى والطاغوت الفارسى والطاغوت عربى ، وكل هولاء الطواغيت قدكانوا ملأوا الارض ظلما وطغيانا وشراو فسادا وكان يصارع بعضهم بعضا. أما عامة الناس فكانوا ينطلقون فى غابات الجهل الضلال انطلاق الوحوش والغيلان منقسمين إلى طبقات أجناس تصارع بعضها بعضا ، وبالاخص كان المجتمع العربى الذى ولد فيه الرسول ﷺ أسوأ ما يكون المجتمع الانسانى ظلما وفسادا ، جهالة وضلالة ، وانقساما إلى الطبقات ، وتوزيعا للثروة والرحمة ، فانحط المستوى الاخلاقى فى العرب إلى الدرك الاسفل ، إلى أن العرب كانوا راضين بالشرو الفساد والظلم والطغيان والتخلف والجهالة كما يظهر من قول زهير ابن ابى سلمى المزنى :

ومن لم يذد عن حوضه بسلاحه
يهدم ومن لايظلم الناس يظلم

وكانت الخمر والميسر وأخذ الثأر من مفاخرهم ، وكانت الدعارة فى صورشتى فاشية فى المجتمع العربى كما روى عن أم المؤمنين رضي الله عنها :

وإن النكاح فى الجاهلية كان على أربعة أنحاء : فنكاح منها نكاح الناس اليوم : يخطب الرجل إلى الرجل وليته أوبنته ، فيصدقها ثم ينكحها . والنكاح الآخر كان الرجل يقول لامرأته اذا طهرت من طمثها : أرسلى الى فلان فاستبضعى منه ويعتزلها زوجها ولايمسها أبدا حتى يتبين حملها من ذلك الرجل الذى تستبضع منه . فاذا تبين حملها أصابها زوجها إذا أحب . وانما يفعل ذلك رغبة فى نجابة الولد. فكان هذا النكاح نكاح الاستبضاع . ونكاح آخر . يجتمع الرهط ما دون العشر فيدخلون على المرأة ، كلهم يصيبها . فاذا حملت ووضعت ، ومر عليها ليال بعد أن تضع حملها ، أرسلت اليهم ، فلم يستطع رجل منهم أن يمتنع حتى يجتمعوا عندها ، تقول لهم عرفتم الذى كان من أمركم ، وقد ولدت ، فهو ابنك يا فلان تسمى من أحبت باسمه فيلحق به ولدها ولايستطيع

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Bis-mil-laa-hur-rah-maa-nir-ra-heem
In the name of Allah, the All Compassionate, the Most Merciful.

PROPHET OF MERCY TO THE ENTIRE UNIVERSE (Sallallahu 'alaihi wa sallam)

Every year, the month of Rabi-ul-Awwal brings uppermost to the mind the auspicious event of the blissful birth of Holy Prophet Muhammad (Sallalahu 'alaihi wa sallam), over 1400 years ago.

Prophet Abraham ('alaihis salaam) had beseeched God:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا
مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ

"O our Rabb (Creator and Sustainer)!
And raise among them a Messenger from among themselves who may recite to them Your verses". (2.129)

And Prophet Jesus ('alaihis sallam) had proclaimed thus

يَٰبَنِيٓ إِسْرَٰٓءِيلَ إِنِّي رَسُولُ ٱللَّهِ
إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ
ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِي
مِنۢ بَعْدِي ٱسْمُهُۥٓ أَحْمَدُ

"O children of Israeel (Y'AQOOB)! Surely, I am the Messenger of Allah to you confirming what was (revealed) before me of the Torah, and bearing glad tidings of a Messenger who shall come after me, whose name shall be AHMAD." (61·6)

The wish of Abraham was fulfilled. The good news given by Jesus was substantiated. God sent Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) to grace and glorify the earth and to guide the mankind on to the path of Truth, Righteousness and Peace.

Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) is the last Apostle of God. His legacy unto us is Qur-aan Majeed which is the last and ever-lasting Book of God. He has left with us a perfect and universal Faith for everybody and for all times to come. In addition, we have his *Sunnah which, in fact, is Qur-aan Majeed personified.*

God has described Holy Prophet Muhammad (sallallahu 'alaihi wa sallam) as All-embracing and All-pervading "Mercy." The Quranic verse runs thus.

وَمَآ أَرْسَلْنَٰكَ إِلَّا
رَحْمَةً لِّلْعَٰلَمِينَ ۝

"And We have not sent you but as a mercy for the worlds (i.e. the nations)." (21:107)

The above Quranic verse says in unambiguous terms that the Holy Prophet (Sallallahu 'alaihi wa sallam) was sent as a mercy not only to believers but to all creatures. This can best be understood if we have a correct and full appraisal of the prophetic mission. According to Holy Qur-aan the Prophet's mission is fourfold •

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا
مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَ

يُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ ۚ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ﴿١٢٩﴾

"O our Rabb (Creator and Sustainer)! And raise among them a Messenger from among themselves who may recite to them Your verse, and teach them the Book and the Wisdom, and purify them. Surely, You are the Mighty, the Wise." (2:129)

As commented by Maulana Abdul Majid Daryabadi, the four aspects of the Prophte's mission are as follows:

(a) He will recite and deliver to his people the revelation exactly as he receives, and will, in the sense, be a trusted Divine Messenger

(b) He will not only transmit the Message but will also expound, interpret and illustrate the Teaching he is commanded to impart, and would, in the phase of his life, be a Divine Teacher.

(c) Besides explaining to the many of the injunctions of the Divine Law, he will also unravel to the elect of his people the deeper significance of the Divine wisdom, and will initiate them in the profundities of spirit and the subtleties of soul. He will, on this account, be known as an exponent of Divine Wisdom.

(d) He will, by his words and deeds, precept and practice, raise and uplift the moral tone of his peoples, will purge them of vice and immorality, and will make them pious and godly. He will in this capacity be called a Divine Reformer and Law-giver. (Maulana Abdul Majid Daryabadi's *Tafseer-ul-Qur-aan*, Karachi 1991, vol. I, p. 86,

"None of you can be a true Muslim unless he wishes for others just what he wishes for himself, and unless he loves his fellow-men only for the sake of Allah and not from selfish motives." (Musnad Ahmad)

The prophetic mission is further explained in the following verse

يٰۤاَيُّهَا النَّبِيُّ اِنَّاۤ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ﴿٤٥﴾ وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَسِرَاجًا مُّنِيْرًا ﴿٤٦﴾ وَبَشِّرِ الْمُؤْمِنِيْنَ بِاَنَّ لَهُمْ مِّنَ اللّٰهِ فَضْلًا كَبِيْرًا ﴿٤٧﴾

"O "Prophet, surely We have sent you as a witness and (as) a bearer of glad tidings and a warner And as one who calls (men) towards Allah by His leave, and as an illuminating lamp. And give the glad tidings to the believers that a great bounty from Allah is in store for them." (33.45-47)

"The Prophet was sent by Allah in five capacities.

(1) He comes as a *Witness* to all men about the spiritual truths which had been obscured by ignorance or superstitions or by the dust of sectarian controversy. He did not come to establish a new religion or sect. He came to teach Religion. He is also a witness to Allah about men's doings and how they receive Allah's Message. . .

(2) He came as a bearer of the Glad Tidings of the Mercy of Allah. No matter how far men may have transgressed, they have hope if they believe, repent, and live a good life.

(3) He also comes as a *Warner* to those who are headless. This life will not last. There is a Future Life, and that is all important.

(4) He comes as one who has right to *invite* all men to repentanse and the forgiveness of sins: but he does this, not of is own authority, but by the permission and authority given to him by Allah. This is lest people may deify the Prophet as they did with other Prophets before him. .

(5) The Prophet also came as a *Light* or a Lamp *(Siraj)* to illuminate the whole world The same word (Siraj) is used for the sun .. The comparison is apt When the sun appears, all the lesser lights pale before its light And the Message of Islam, i e. of the Universal Religion, is to diffuse Light every-where."*(The Holy Qur-aan, English translation of the meanings and Commentary*, Al-Madinah, n.d. pp. 1256-57).

In fact the whole life of the Holy Prophet's (Sallallahu 'alaihi wa sallam) is full of examples of deeds of mercy.

Malik bin Huwayrith who, as member of a delegation, was in attendance of the Holy Prophet (Sallallahu 'alaihi wa sallam) for twenty days said, ("The Prophet (Sallallahu 'alaihi wa sallam) was full of mercy and tender of heart." (Bukhari). Hazrat Anas (Razi Allahu 'anhu) reports that the Holy Prophet said:

"None of you can be a true

Muslim, unless he wishes for others just what he wishes for himself, and unless he loves his fellow men only for the sake of Allah, and not from selfish motives." (Masnad, Ahmad)

There is yet another Tradition that says that once a worshipper prayed in the mosque "May Allah save the soul of Muhammad (*Sallallahu 'alaihi wa sallam*) and mine." Upon this, the Holy Prophet observed, "You have narrowed down the limitless mercy of Allah " (Bukhari). The Prophet wished that the Mercy of the Lord should spread far and wide.

Once a bedouin who came to the mosque, offered his prayer with the Holy Prophet and then invoked Allah to bless himself and the Prophet and to let no one else share their blessings. The Holy Prophet turned to the Companions and said, "Which of the two is more misguided, he or his camel?" (Abu Daud). The sort of selfish prayer, he did not approve of

A request once made to him to curse a certain person, the Holy Prophet (Sallallahu 'alaihi wa sallam) remarked "I have not come as a curse to the world." (Zurqani)

Poets in Arabia wielded great influence and they were able to lead whole tribes the way they liked. Tufayl bin 'Amr Dawsi was renowned poet. Once he happened to hear the Holy Prophet reciting Qur-aan Majeed. He was instantly won over. (Zurqani). since then, through his persuasion, Islam began to have converts in his tribe, but the tribe as a whole would not listen to his appeal. He came to the Holy Prophet dejected, and appealed. "O Messenger of Allah: The Daws are recalcitrant, pronounce upon them a curse. "The hands of the Holy Prophet were raised in prayer out of mercy, he however prayed. "O Allah: Let the Daws be guided and shown the way to Islam." Shortly after, the whole tribe of Daws embraced Islam (Bukhari)

Mercy [illegible] put to the most [illegible] test in war, but in an age [illegible] it goes to the credit of the [illegible] he humanised the battlefield too. [illegible] instructions [illegible] not to [illegible] not to kill a child or a woman [illegible] not to hew down date-palm [illegible] to cut down a fruit-bearing tree [illegible] and persons engaged in their worship. His own merciful treatment of his bitterest enemies [illegible] the noblest example of his mercy.

Out of mercy, he used to be sorry even for those who ridiculed him, tortured him, and did not agree to accept Islam. He was worried to an extent that Allah had to tell him

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَىٰٓ
اٰثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهٰذَا
الْحَدِيثِ أَسَفًا

"May be you will kill yourself on their account, with grief, if they believe in this Message." (18:6)

He felt aggrieved for the rebels and the recalcitrants too because their bitter end was known to him. Allah says:

وَلَوْ شِئْنَا لَاٰتَيْنَا كُلَّ نَفْسٍ
هُدٰىهَا وَلٰكِنْ حَقَّ الْقَوْلُ مِنِّى
لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ
أَجْمَعِينَ

"And if We had so wished, We would have surely given every soul its guidance, but the word (which has gone forth) from Me has come true, that I shall surely fill Hell with the Jinn and the men all together" (32:13)

The punishment for those who denied the Message of Islam was most severe and the Prophet of Mercy therefore wished them somehow to come round to the Right Path in order to seek pleasure of Allah here and salvation in the hereafter.

History bears witness that, despite all the provocations, the Prophet of Mercy always exhibited extreme tolerance, forbearance, and kindness His whole life undoubtedly leads to the conclusion that his mercy was equally shared by friend and foe; Muslim and heathen; young and old; male and female; black and white; slave and master; humans and animals.

Mercy is put to the most difficult test in war, but in an age marked with tyranny and terror, it goes to the credit of the Prophet of Mercy that he humanised the

(Contd. on Page 64)

THE FALLACY OF MODERNISM

By Maryam Jamellah Begum

In those lands where Muslims are the Majority, the term "Modernist" is generally understood to mean one dissatisfied with Islamic Values, as they are and endeavours to "re-interpret" the faith in order to "prove" that there is no conflict between Muslim and Modern Western Civilization.

Although Muslim by name, the Modernist passes judgement upon Islam solely on the basis of ideals imported from Europe which he consciously or unconsciously assumes as superior. Anything of the former found incompatible with the latter must be discarded. Either because of sentimentality, or expediency or a combination of both, the Modernist lacks the intellectual integrity and moral courage to openly profess his disbelief. Indeed, Modernists will not only, most emphatically, insist that they are Muslims, but the best and truest of Muslims, and dub those, who oppose them as "reactionaries," "fanatics," or " obscurantists." The more idealistic among them are carried away by the delusion that they alone can "save" Islam from decay and ruin by interpreting it in light of Secularism and Materialism.

In order to resolve the painful conflict between two opposing ways of life and convince himself that incompatibles are compatible, the Modernist is compelled to resort to self-deception and fallacious reasoning to incredible degree. To give the reader some idea of the Modernist mind at work, here are three of his most widely publicised apologetic distortions of Islamic history:

1) According to the Modernist, during the lifetime of our Holy Prophet, and the Khilafat-i-Rashida, Islam was the most "liberal", "rational" and "progressive" Religion, but at the hand of our Imams, Jurists, Traditionalists and Theologians, it became "fossilized", "dogmatic", "bigoted", "static" and "reactionary", which was responsible for the decay of Islamic civilization and our present weakness and humiliation. The only remedy is to reject all the distinguishing characteristics of Muslim society and institution developed during the period between the end of the Khilifat-i-Rashida and the ascendancy of modern western civilization as decadent and harmful and return to the "pristine liberalism" of the Holy Prophet's days combined with a wholesole acceptance and application of modern knowledge and ideals Only in this way can Islam be "freed" from the shackles of "medievalism" and become an integral part of the modern world. Since the lifetime of our Holy Prophet, Muslims have been interpreting Islam in an utterly wrong manner and only today under the impact of Western civilization have the modernists gained true understanding and prespective !

2) Muslims made such great cultural contributions to medieval Europe that without them, modern civilization, as we know it today, could not have arisen. In other words, Islam was the parent of modern Western civilization which is only a further development of its principles and values. Althrough not Muslims in name, the adherents of Western civilization have remained for truer to the "spirit" of Islam than the Muslims themselves. This being the case, Muslims can regain their genuine lagacy only by adopting modern culture.

3) The "Eternal Sacred Principles" of Islam must be separated from those laws and injunctions contrary to the spirit of modern life. The latter must be rejected as they were meant only for the "primitive" Society of the Holy Prophet's days and are neither relevant nor appropriate for such an "advanced" civilization as ours. Even such unquestioned Essentials of Islam as Prayer, Fasting the month of Ramaza,- Zakat and Hajj should be interpreted in such a lax, permissive manner as to render strict observance no longer obligatory

As for the folowery eulogies, the Modernists bestow upon our Holy Prophet and his Companions for their "liberalism" and "progressive-mindedness", this effusiveness leaves no doubt that they do not want any part of Islam as it actually is but only as they would like it to be. What could be more arrogant than their complacent assumption that our Imams living in the utmost piety were inferior in their interpretation of Qur'aan and Sunnah to a Modernist of today contaminated with atheism and materialism? All their professed reverence of "Islam's eternal, sacred principles" serves only to camouflage disbelief and outright heresy If they could have their way, they would spare nothing

If as the Modernists assume, Islam has no intrinsic validity as a distinctive and independent way of life and cannot be justified on its own merits except to the extent to which it can be forced into conformity to an alien set of values inherently contradictory to it, then what is the purpose of preserving anything of our Islamic heritage or indeed of remaining Muslim at all ? ***********

METHODOLOGY AND THE BEAUTY OF WORDS OF HOLY QUR-AN

DR. GHAZALA MUNIR

Love is a power to capture the totality of existence. As a universal force it is the essence of all being. It depicts the human situation in a lovely way. One of the comely names of Allah is One Who loves. The more we share it with Allah the more it is intensified.

THE methodology of the Holy Qur-an is beyond classification. A single word may serve as a logic by itself. Reflection over it brings us face to face with new depths Thus the Attribute expressed as *Rabb* is explained by the Qur'an to cover total creation, fashioning, balancing, integration, bestowing upon a thing the law of its existence, destining its possibilities and guidance to its final perfection.

These facts and possibilities of the beings find no explanation from within themselves. They find a meaning only if we give a welcome reception to an all-Mighty, all-Wise, all-Knowing Presence. The infinity of functions in the totality of existence is symbolic of the Infinity of the Being. There is a beyond to every beyond. Where does it lead to? This form of reasoning extends to all his Attributes.

The Words are not simple isolated signals. They surpass immediate reference and shade off into new realms of thought beyond the apprent expression. Thus the two synonyms for man in Arabic (*insan* and *bashar*) symbolise new realities. They indicate the purpose and destiny of this creature as well.

Bashar in Arabic means (i) a man; (ii) a happy news; (iii) beauty; (iv) growth. It not only stands for the individual or the race but forecasts the future of man as bliss and beatitude. It is congratulatory pronouncement wherein a dynamic destiny is pointed out for him. *Bashar* is not to be cut loose from his moorings. He is capable of encountering ever fresh beauties with special heavenly happiness. His destiny has been condensed into one single word - *bashar*. All the four meanings apply simultaneously. That is why *Bashar* is difficult to translate in any language. Similarly *Insan* (man) is a word rich in its meanings. The root meaning is 'love' and also "the pupil of the eye" whose function is to see.

Universal Force

Love is a power to capture the totality of existence. As a universal force it is the essence of all being. It depicts the human situation in a lovely way. One of the comely names of Allah is One Who loves. The more we share it with Allah the more it is intensified. Love presents to man a new ground for life. We become more real. A big future has been enclosed in a single word. *Insan* (the pupil of the eye) is symbolic of the faculty of vision. It covers the optical vision as well as the vision of the mind. Both are capable of endless expansion. In fact seeing covers the whole of sensing. Gadgets and appliances, both electrical and non-electrical, have been devised by scientists to penetrate and see more and more into the structure of the physical world'.

'To see or to perish, is the very condition laid

upon everything that makes up the universe by reason of the mysterious gift of existence; all this, in superior measure, is man's condition".

The camera, the telescope, the microscope, the spectrometer, the radio, the television, the radar and a thousand other electronic instruments have been invented to improve human vision and bring about a deeper penetration into reality. All science, art and beauty are a result of increasing powers of sight. It should be noted that it is the mind that sees and hears, not the eyes or the ears. These bring data only. Thus the mind grows through deeper observation. It makes use of its own mysterious power in addition to optical eyes and other senses. It can judge not only values but can capture the Reality beyond the sense perception.

Allah's Attributes

We are enhanced through an increasingly penetrative vision. "Seeing more is being more". Discernment is purely a human privilege. Humanness is proportional to the degree of vision exercised by us. Allah is All-Seeing, All-Knowing, the Manifest and the Unmanifest. He is simultaneously so. Indeed all His Attributes work simultaneously in Him. These are a unity in Him. We fail to see them as a whole because intellect partitions them for convenience of understanding. Intellect lives in serial time, a serial process, or a succession of occasions. It does not cover eternity. We, therefore, become aware of Allah as *az-Zahir* (the Outward) as distinct aspects of His Oneness although they are a unity.

Man is heightened through deeper vision because it is a participation in the operation of Divinity. We cannot see God but we see more of His Signs. It is essential for a superior existence that we open our eyes, to both the apparent and the concealed dimensions of His Act. That is why the appeal of the Qur'an is nature-external to man and nature-within to man. It forewarns us against shutting our eyes to anyone of these aspects. Scientific progress of the West has concentrated on what is visible to our biological sense only.

Being aware of one aspect to the exclusion of the

(Contd. on Page 64)

Science and Faith

Once, Science said to Faith :

"My eye can see all that is in this world,
The entire world is within my net
I am only concerned with material things,
What have I to do with spiritual matters.
I can strike a thousand melodies,
And openly proclaim all the secret that I learn".

Faith said :

"With your magic even the waves in the sea get ablaze,
You can pollute the atmosphere with foul, poisonous gases
When you associated with me, you were light,
When you broke off from me, your light has become fire,
You were of divine origin,
But you have been caught in the clutches of Satan,
Come, make this wasteland a garden once again.
Borrow from me a little of my ecstasy,
And in the world set up a paradise
From the day of creation we have been associates,
We are the low and the high tunes of the same melody".

— Allama Iqbal.

Human Excellences & How to Acquire them

Allama Jalaluddin Siyuti has stated on the authority of the "Kanzul 'Ummal" that once an Arab came to the Prophet to ask some questions about certain important matters. The Prophet, after praising Allah, gave answers thereto. Both the questions and answers are as follows:—

Inquirer: O Prophet of Allah, I wish to become a great scholar.

Prophet: Fear Allah and you will become one, that is fearing Allah and acting upon his behests will automatically provide you the treasures of learning and wisdom.

Inquirer: I wish to become wealthy

Prophet: Be contented and you will become wealthy

Inquirer: I wish to become the best of men.

Prophet: The best of men is one who causes benefit to others.

Inquirer: I wish to become the justest of men

Prophet: If you like the same for others as you do for yourself, you will become the justest and fairest of men.

Inquirer: I wish to be a close associate of Allah.

Prophet: Keep remembering Allah and your wish would be fulfilled.

Inquirer: I wish to be one of benefactors and virtuous men.

Prophet: Worship Allah in such a way as if you were observing Him If that is not possible, worship in such a way as if He was observing you.

Inquirer: I wish to become perfect

Prophet: Improve your morals and your faith, and you would become perfect.

Inquirer: I wish to become obedient.

Prophet: Go on performing your duties and you will be counted among the obedients.

Inquirer: I wish to appear before Allah in such a condition that I should be free from all sins.

Prophet: Take a bath after pollution and you will be free from all sins on the Judgement Day.

Inquirer: I wish to be raised with light on the Doomsday.

Prophet: Do not tyrannise over anyone and you will be raised with light on the Doomsday.

Inquirer: I wish Allah to have mercy on me.

Prophet: Have mercy on yourself and Allah's creatures Allah will have mercy on you.

Inquirer: I wish my sins to be less.

Prophet: Seek pardon from Allah and your sins will be lessened.

Inquirer: I wish to become a noble person.

Prophet: Do not complain to Allah when in trouble. You will become noble.

Inquirer: I wish enhancement in my livelihood.

Prophet: Be always clean This will add to your livelihood

Inquirer: I wish to become a friend of Allah and the Prophet

Prophet: Like the things which are liked by Allah and His Prophet and eschew those which they eschew.

Inquirer: I wish to be saved from Allah's wrath.

Prophet: Never be indignant with anyone. Allah will save you from wrath.

Inquirer: I wish my prayers to be accepted by Allah.

Prophet: Avoid forbidden things and acts.

Inquirer: I wish Allah should not disgrace me on the Day of judgement.

Prophet: Be mindful of cleanliness (*Taharat)* and Allah will not disgrace you.

Inquirer: I wish Allah to conceal my faults.

Prophet: Conceal the faults of your brothers and Allah will conceal yours.

Inquirer: How will my faults be forgiven?

Prophet: Weeping by fearing Allah, showing humility to Him, and by ailments.

Inquirer: Which virtue has greatest propitiousness in Allah's eyes?

Prophet: The worst morals and miserliness.

Inquirer: Which act prevents Allah's wrath?

Prophet: Making *Sadqa* (offering) secretly, conceding the rights of your relatives and others, and acting decently and generously towards one's fellows.

Inquirer: What would extinguish the fire of Hell?

Prophet: Prayers (*Namaz*) and *fasting.*

(*Kanzul 'Ummal & Jami, Saghir*)

Prophet of Mercy to the Entire Universe (S.A.W.)
(Cond. from page 59)

..attle-field too. There were strict ..structions enforced not to em..zzle, not to deceive, not to commit ..y breach of trust, not to mutilate, ..ot to kill a child or a woman .. an old man, not to hew down ..te-palm nor burn it, not to cut ..wn a fruit-bearing tree, not to ..olest monks and persons engaged .. their worship. His own merciful ..eatment of his bitterest enemies ..fers the noblest example of his ..ercy.

.. His treatment with the people .. Makkah after his unpreceden.. victory presents unique scence .. the wake of the Conquest of ..akkah, Holy Prophet Muhammad ..allallahu 'alaihi wa sallam) ..ered the sacred pricincts of ..ram, and looked at the van..shed Quraysh who were wait.. for him and his orders about ..m.

He put to the Quraysh the ..stion: "How do you think I ..uld act towards you? With ..dness and pity which is expected .. noble soul" wastheir answer. ..iew of the torture and tyranny which he and his companions .. subjected, he was perfectly ..ified in taking any revenge upon ..n. He would certainly have been .. if he had ordered the general ..sacre of them. He would also .. been right if he had taken .. of them captives. If he had ..red for loot, which was almost ..nvention, he would have been ..in his rights. But of these he ..ted none. Instead he declared, .. are free to go. You will be takne to task today." Can ..y present a parallel of this ..th act of mercy? Of course

We Muslims, have bequeathed his Mission of mercy. We are duty-bound to bring home to the world, which is almost observing today the Days of Ignorance, the noble traditions of mercy of Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam). In them lies the real peace.

Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) bestowed upon mankind the best of every thing that it could ever aspire for. His teachings and practices enriched the heart of humanity with eternal bliss, benedictions, peace and happiness Within a very short time, the Muslim Ummah under him became the strongest of all who inhabited the world Islam's sphere of influence and power expanded wider and still wider.

We Muslims have bequeathed his Mission of mercy. The question arises as to what are we doing today to continue that Mission to spread the Islamic precept of Peace? In order to provide a formula of peace Qur-aan Majeed and Sunnah in all walks of life. This is necessary in order to generate a dynamic moral force to arouse the conscience of the world at large to come to the Path of Mercy shown by Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam).

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ

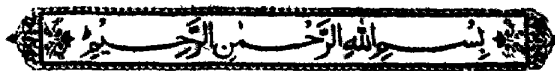
"When those who disbelieved set in their hearts the pique, the pique of ignorance, then Allah sent down His peace of reassurance upon His Messenger and the believers,.." (48:26)

Today, we are the inheriturs and custodians of this Divine Tranquility. Let us prove ourselves worthy of it to be able to share it with others. Let us harbour no doubt about the ultimate outcome. Let there be no fear in our mind of the material superiority of the forces of evil. Virtue and righteousness do not remain companionless for long.

Methodology & the Beauty of words of Holy Qur-aan
(Cond. from page 62)

other is to run into a peril. But God is benevolent indeed and may give Light to both even through any one case.

Only one more example is quoted. Th Word *ruh* (Soul) means essence, movement and delight. These meanings apply simultaneously. The element of eternity breathed into man is ever-forward move to more and more delightful situations. All remoteness from Him is the tragedy of the individual. Man has foundered on this rock. The use of such words is expressive of the fact as well as the purpose and the goal. He 'is' and His 'is-ness' is all inclusive. All His Attributes are contained in His 'is-ness'

Courtesy: "Da'wah"

Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, the All Compassionate, the Most Merciful.

INTRODUCTION
(SOO-RA-TUL-KAA-FI-ROON)

Al-kaa-fi-roon is a Mak-kee Soo-rah as pointed out by its subject matter.It takes its name from the word al-kaa-fi-roon, occurring in the first verse. It is an early Mak-kee Soo-rah. In short,it defines the right attitude to those who reject Faith; in matters of Truth we can make no compromise,but there is no need to persecute or abuse any one for his faith or belief. The man of Faith holds fast to his faith, because he knows it is true. The man of the world, rejecting Faith, clings hard to worldly interests Let him mind his worldly interests, but let him not force his interests on men sincere and true by favour, force or fraud.

In fact, Faith is a matter of personal conviction, and does not depend on worldly motives, ancestral customs, social conventions or imitative instincts, or a lethargic instinct to shrink from enquiring into the real significance of solemn acts and the motive behind them. It reduces a great deal of the world's worship to sin, selfishness or futility, symbolic idols may themselves be merely instruments for safeguarding the privileges of a selfish priestly class, or the ambitions, greed or lust of private individuals. Hence the insistence of Islam and its final Prophet-Teacher, Muhammad (Sallallahu 'alaihi wa sallam) on the pure worship of the One True God.

The prophet of Al-Islam firmly resisted all appeals to worldly motives to his Message of eternal Oneness of Almighty Allah — the only One without any other partner — the Matchless One, as there is none like HIM The spirit of Islam is the direct contact with Almighty Allah with every individual who believes in HIM. Verses two and three of Soo-rah, Al-kaa-fi-roon, describe the conditions as they were at the time when the Soo-rah was actually revealed and may be paraphrased freely as under.

"I am a worshipper of One True God, the Lord of all, of you as well as myself; but you, on account of your vested interests have not the will to give up your false worhsip of idols and self " Verses four and five describe the psychological reasons: "I, being a prophet of God, do not and cannot possibly desire to follow your false ancestral ways, and you, as custodian of false worship have not the will to give up your way, of worship, which are wrong. The "will" in the translation represents less the future tense than the will the desire psychological possiblity: it tries to reproduce the Arabic-noun-agent.

Again, to summarise: "I, having been given the Truth, cannot come to your false ways; you, having your vested interets will not give them up. For your ways the responsibility is yours. I have shown you the Truth. For my ways the responsibility is mine: you have no right to ask me to abandon the truth. Your persecution will be *vain: the Truth must prevail in the end."* This was the attitude of Faith then: but it is true for all time. Hold fast to Truth, "in scorn of consequence."

So, if the Soo-rah is read with this background in mind, one finds that it was not revealed to preach religious tolerance as some people of today seem to think. But it was revealed to exonerate the Muslims from the disbelievers' religion, their rites or worship, and their gods, and to express their total disgust and unconcern with them and to tell them that Islam and Kufr (unbelief or disbelief) had nothing in common and there was no possibility of their being combined and mixed into one entity.

Although it was addressed in the beginning to the disbelieving Quraish in response to their proposals of compromises yet it is not confined to them only, but having made it a part of the Qur-aan, Allah Ta-'aa-laa gave the Muslims the eternal teaching that they should exonerate themselves by word and deed from the creed of Kufr wherever and in whatever form it be, and should declare, without any reservation, that they cannot make any compromise with the disbelievers in the matter of faith. This is a declaration for all times to come. This soo-rah is a part of the Qur-aan Majeed permanently so that the Muslims should continue to read it for ever afterwards.

SOO-RA-TUL-KA-FI-ROON

PART 30 CHAPTER 109 SOO-RA-TUL- KAA-FI-ROON Revealed at Makkah Section 1 Verses 6	**'Am-ma 30, Al-Kaa-fi-roon 109 SOO-RA-TUL- KAA-FI-ROON Mak-kee-yah Ru-koo-'u-haa 1 Aa-yaa-tu-haa 6**	سُوْرَةُ الْكٰفِرُوْنَ مَكِّيَّةٌ وَّهِيَ سِتُّ اٰيٰتٍ
In the name of Allah, the All-Compassionate, the Most Merciful.	**Bis-mil-laa hir raḥ-maa- nir-ra-ḥeem.**	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. Say: O Unbelievers.	**1. Qul yaa-aiy-yu-hal-kaa-fi-roon.**	قُلْ يٰۤاَيُّهَا الْكٰفِرُوْنَ ۙ﴿۱﴾
2. I do not worship what you worship	**2. Laa a'-bu-du maa ta'-bu-doon.**	لَاۤ اَعْبُدُ مَا تَعْبُدُوْنَ ۙ﴿۲﴾
3. Nor are you to worship what I worship.	**3. Wa laa an-tum 'aa-bi-doo-na-maa 'a-bud.**	وَلَاۤ اَنْتُمْ عٰبِدُوْنَ مَاۤ اَعْبُدُ ۚ﴿۳﴾
4. Neither am I to worship what you have worshipped.	**4. Wa laa a-na 'aa-bi-dum-maa 'a-bad-tum**	وَلَاۤ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ۙ﴿۴﴾
5. Nor are you to worship whom I worship.	**5. Wa laa an-tum 'a-bi-doo-na maa 'a-bud.**	وَلَاۤ اَنْتُمْ عٰبِدُوْنَ مَاۤ اَعْبُدُ ۗ﴿۵﴾
6. For you is your Religion, and for me is my Religion.	**6. La-kum dee-nu-kum wa li-ya deen.**	لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ۧ﴿۶﴾

COMMENTARY

Qul yaa Ayu-hal-kaa-fi-roon: This small verse of the soo-rah-tul-kaa-fi-roon is pithy and conveys explicitly a few points that are particularly noteworthy.

Although the Holy Prophet, Muhammad (Sallallahu 'alaihi wa sallam) had been commanded to tell this to the disbelievers clearly and plainly what has been said in the following verses. The theme that follows makes it explicit that every believer should tell the disbelievers so much so that the person who has just believed and repented of Kufr is also bound to express his disgust with and disapproval of the creed and rites of worship and gods of Kufr. Thus, though the first addressee of the word Qul (say) is the Holy Prophet of Allah, Muhammad (Sallallahu 'alaihi wa sallam) himself, the command is not confined to him alone but it reaches every believer through him. It is for all times to come.

Again, the word "Kaa-fir" is not an abuse that has been used for the addressees of this verse. But it implies the one who refuses to believe in the Apostleship and in the teaching of the Prophet of Allah, Muhammad (Sallallahu 'alaihi wa sallam) The word used here is "O Kaa-firs" and not "O Mush-riks". Therefore, the addressees are not only the Mush-riks but all those people who do not acknowledge Prophet Muhammad (Sallallahu 'alaihi wa sallam) as Allah's Messenger and the teaching and guidance brought by him as the teachings and guidance given by Allah ta'aa-laa HIMSELF.

It is a declaration for the Jews, Christians, Zorastrians, disbelievers, pagans of the entire world.

Infact Kufr (unbelief) as a whole, is one community. It is immaterial, howso-ever discordant and different from each other be the religions of the unbelivers. Thus all the believers are hereby ordained through one addressee, the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam). Subsequently all believers to proclaim the Oneness, TAUHEED, of Allah Ta'aa-laa, and Risalat — Prophethood — Apostleship of Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam). Thus the Muslims are exonerated for all times to come till the Day of Resurrection — Qi-yaa-mah. There can be no rapproachment between Kufr and TAUHEED.

ولم يسمح السلف بفكرة تعارض العقل مع الشرع الوا بعبارة صريحة : « ان ما علم بصريح العقل لا صور أن يعارضه الشرع البتة . بل المنقول الصحيح لا رضه معقول صريح قط » (ابن تيمية : موافقة صريح معقول لصحيح المنقــول بهامش منهاج السنة ١/٨٣) مادام الأمر كذلك فانهم لم يقبلوا أن تؤول النصوص . تصرف عن ظواهرها لأن التأويل أمر مظنون لا يقين ه ولذلك يختلف التأويل من فرقة الى فرقة ومن مذهب ى مذهب .

ومع أن السلف كانوا أشد فهما للقرآن فقد كانوا ع ذلك أقل جرأة على تفسيره ، وبيان المراد من بعض آيه لشدة توقيرهم للقرآن وتعظيمهم له وخشية أن يقولوا يه بالظن .

وقد روى أن أبا بكر الصديق رضي الله عنه سئل عن قوله عالى « وفاكهة وأبا » عبس ٣١ فقال : أى سماء تظلنى ، أى أرض تقلنى أن قلت فى كتاب الله مالا اعلم .

أما غيرهم فمع أنهم كانوا أقل فهما وتدبرا للقرآن ير أنهم كانوا أكثر جرأة على تفسيره وتاويله وكانت ة فهمهم ودرايتهم بالقرآن سبب اختلافهم وتفرقهم .

يروى أن عمر رضي الله عنه خلا ذات يوم فجعل يحدث نفسه كيف تختلف هذه الإمة ونبيها واحد ؟ فارسل الى ابن عباس رضى الله عنهما فقال : كيف تختلف هــذه الأمة ونبيها واحد وقبلتها واحدة وكتابها واحد . فقال ابن عباس رضي الله عنه : يا أمير المومنين انمـا نزل علينا القرآن فقرأناه وعلمنا فيما أنزل ، وأنه سيكون بعدنا أقوام يقرأون القرآن ولا يدرون فيما نزل فيكــون لهــم فيه رأى فاذا كان كذلك اختلفوا فيكون لكل قوم فيه رأى . . . فاذا اختلفوا اقتتلوا ، ولكن الله قد قبض لهذا الدين فى كل عصر من يحفظه من البدع والضلالات متمسكين بالكتاب « فأما الزبد فيذهب جفاء ، وأما ما ينفع الناس فيمكث فى الأرض » (الرعد ١٧) .

بشكر مجلة منبر الإسلام

من اقوال ذى النورين رضي الله عنه

★ ما يزع - يزجر ويردع - الله بالسلطان اكثر مما يزع بالقرآن .

★ سيجعل الله بعد عسر يسرا : وبعد عى بيانا .

★ انتم الى امام فعال احوج منكم الى امام قوال .

(زهر الاداب)

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

مما أمرت به أو نهيت عنه يقول : لا أدري ما وجدنا في كتاب الله اتبعناه .

وأما من ذهبوا الى عدم ورود السنة بشيء زائد عن القرآن أو عرض السنة على القرآن فقد استندوا الى ما يروونه عنه ﷺ « ما جاءكم عني فاعرضوه على كتاب الله ، فما وافقه فأنا قلته ، وما خالفه فلم أقله » وهو ضعيف قال عنه البيهقي : « باطل لا يصح وهو ينعكس على نفسه بالبطلان فليس في القرآن دلالة على عرض الحديث على القرآن » . (النبوة ٣٨/١).

وعلى هذا فلا حجة لما ذهب اليه بعض العلماء من رد لبعض السنن الثابتة بحجة زيادتها على القرآن .

على أن السنة اذ تريد من القرآن وأخذ بها لا نكون مخالفين للكتاب فقد استمدت قوتها من دعوة الكتاب الى الأخذ بها .

وخلاصة القول في ذلك أن القرآن الكريم والسنة الصحيحة مصدران من مصادر الدين لا غنى عنهما ولا عن أحدهما في توضيح أمور العقيدة أو الشريعة ، ولا يمكن أن يقوم بينهما تعارض لأنهما ممن لا ينطق عن الهوى .

وحجة عدم التعويل على السنة لما فيها من الوضع حجة لا تنهض على ساق ، لأن العلماء قد غربلوا السنة فأبعدوا عنها كل دخيل ، روى السيوطي عن ابن عساكر عن ابن علية أنه قال : أخذ هارون الرشيد زنديقا فأمر بضرب عنقه فقال له الزنديق : لم تضرب عنقي ؟ قال : أريح العباد منك قال : فأين أنت من ألف حديث وضعتها على رسول الله ﷺ كلها ما فيها حرف نطق به ؟ قال : فأين أنت يا عدو الله من أبي اسحاق الفزاري و عبد الله بن المبارك ينخلانها فيخرجانها حرفا حرفا : (السيوطي : تاريخ الخلفاء ١٩٤) .

فالحديث الذي ثبتت صحته قبله العلماء وعملوا به ، والحديث الذي تبين ضعفه لم يعتمدوا عليه وحده ، والحديث الذي اشتبه أمره توقفوا فيه حتى ظهر حاله وانكشف أمره . فجزى الله هؤلاء العلماء على حسن صنيعهم وعلى ما بذلوه من جهد مضن للمحافظة على سنة رسول الله ﷺ احسن الجزاء .

وعلى هذا فيمكن أن نقول ان الخلاف الذي ثار بين العلماء حول الاحتجاج بالسنة ليس راجعا الى الطعن في السنة في حد ذاتها أو التقليل والنقص من شأنها ، بل هو راجع الى اعتقادهم الى ان هذا النوع من السنة — وهو ما جاء بشيء زائد عما في الكتاب — ضعيف أو موضوع لم تثبت صحته فالطعن ليس في الحديث أو في السنة باعتبار حديثا أو سنة . وانما الطعن والاعتراض والتوقف لأن ذلك غير ثابت عندهم وربما يكون ثابتا عند غيرهم فالاختلاف على هذا في الحقيقة في طريق اثبات السنة السنة في حد ذاتها ولو اتحدوا على المبدأ لما اختلفوا حول السنة في شيء .

وكان من آداب سلفنا الصالح تجاه القرآن انهم يعارضونه بعقل أو رأي أو قياس ، ولا بذوق أو و... أو مكاشفة ولا قالوا قط قد تعارض في هذا العقل والنقل كما لم يقبلوا معارضة الآيات بعضها ببعض فلم يعارضوا آية بآية أخرى تفسرها أو تنسخها أو بسنة لرسول ﷺ تفسرها . وكان القرآن والسنة الصحيحة عندهم الميزان الذي يزنون به الأقوال والآراء .

ن محتملا لأمرين فاكثر فتأتي السنة بتعيين أحدهما
بع الى السنة ويترك مقتضى الكتاب . وهذا دليل على
م السنة » .

وقد حدد الامام ابن القيم تلميذ ابن تيمية العلاقة
القرآن والسنة بثلاثة أوجه :

ـها : ان تكون موافقة له من كل وجه فيكون توارد
القرآن والسنة على الحكم الواحد من باب توارد
الأدلة وتضافرها .

ا : أن تكون بيانا لما اريد بالقرآن وتفسيرا له وهذا
النوع يشمل تفصيل المجمل ، وتقييد المطلق ،
وتخصيص العام .

ا : أن تكون موجبة لأمر سكت القرآن عن ايجابه
أو محرمة لما سكت القرآن عن تحريمه .

فلا تخرج عن هذه الأقسام ، ولا تعارض القرآن
ه ما فا كان منها زائدا على القرآن فهو تشريع مبتدا
النبي تجب ، طاعته ولا تحل معصيته .

هذا وقد اختلف العلماء في القسم الثالث وهو السنة
تنشئ امرا سكت عنه الكتاب وبمعنى اوضح ، السنة
تزيد على القرآن .

فراى فريق منهم أن السنة تزيد على القرآن ، ولا
بر هذا تقديما للسنة على كتاب الله . بل ان في هـذا
ثالا لما أمر الله من طاعة رسول الله ﷺ ، ولو كان
سول لا يطاع في هذا القسم لم يكن لطاعته معنى ، ولم
ن للأمر بطاعته اى فائدة :ـ

من يطع الرسول فقـد اطاع الله .

(النساء : ٨٠)

وقال تعالى :

وما آتاكم الرسول فخذوه وما نهاكم عنه
فانتهوا .

(الحشر : ٧)

فلو لم يطع الرسول في امر زائد عما في القرآن لم تكن
هناك فائـدة للأمر بطاعته فكان القرآن يطلب طاعة الله
وحده . جاء في الموافقات :

« فهو دال على ان طاعـة الله فعل ما امر به
وترك ما نهى عنه ، وطاعة الرسول فعل ما
امر به وترك ما نهى عنه ، مما جاء به مـما
ليس في القرآن ، اذ لو كان في القرآن لكان
من طاعة الله »

وجاء فيه ايضا :

فقد اختص الرسول ﷺ بشئ يطاع فيه وتلك
هي السنة التي لم تأت في القرآن (الشاطبي :
الموافقات ٤/٦) .

كما وردت في السنة احاديث كثيرة تدل على ان
السنة قـد تأتي بما ليس في القرآن مثل قوله صلى الله عليه
وسلم : « الا واني اوتيت القرآن ومثله معـه » ولقد تنبأ
رسول الله ﷺ بمن سيرفض سنته بحجة عدم ورود
القرآن بمثلها وحذر من ذلك فيما روى عنه من قوله :
« لا الفين أحدكم متكئا على أريكته يأتيه الأمر من أمري

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
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منزلة السنة من القرآن الكريم في توضيح العقيدة

الدارس لكتاب الله يجده لا يستغنى عن السنة التي تبين المراد منه ، ولقد تنبه الصحابة - رضوان الله عليهم - الى ما يحتمله القرآن من وجوه كثيرة ، والى ان السنة واضحة لا تحتمل هذه الوجوه قال على رضي الله عنه لعبد الله ابن عباس رضى الله عنهما حينما بعثه الى الخوارج « لا تخاصمهم بالقرآن فانه حمال ذو وجوه . ولكن حاججهم بالسنة فانهم لن يجدوا عنها محيصا » .

ومن قبل على كان عمر رضي الله عنه يقول : « سيأتي قوم يجادلونكم بشبهات القرآن فخذوهم بالسنن . فان أصحاب السنن أعلم بكتاب الله عزوجل » . ولقد صدقت نبوءة عمر فلقد ذهب جماعة من المسلمين « الخوارج » الى أن الايمان هو التصديق والعمل ، وأن مرتكب الكبيرة كافر ، واستدلوا على هذا بظاهر قوله تعالى :

ولله على الناس حج البيت من استطاع اليه سبيلا ومن كفر فان الله غنى عن العالمين .

(آل عمران ٩٧)

ففهموا من الآية أن من لم يحج فهو كافر ، ومثله من يرتكب الكبيرة . و الحق أن العمل ليس جزءا من الايمان ما عطف العمل على الايمان فى مثل قوله تعالى :

ان الذين آمنوا وعملوا الصالحات كانت لهم جنات الفردوس نزلا .

(الكهف ١٠٧)

والكفر فى الآية متعلق بجحد الفريضة وليس بمجرد عدم أدائها وبهذا تنسجم الآية مع ماورد فى السنة من نصوص ثابتة تدل على أن ارتكاب الجريمة لايخرج المسلم عن الايمان .

ولقد تنبه العلماء قديما الى أثر السنة وتحديد مكانتها من القرآن عندما يتحد الموضوع الذى يتناوله القرآن وتتناوله السنة .

قال الشاطبي : « فان السنة [illegible] قاضية على الكتاب وليس الكتاب بقاض على السنة ، لان الكتاب

المجلد ٤٤ ٢٤ ربيع الاول ١٤١٦هـ الموافق ٢٢ اگست ١٩٩٥ء العدد ٨

منزلة السنة من القرآن الكريم في توضيح العقيدة

— الدرس لكتاب الله لا يستغنى عن السنة التى تبين المراد منه .

— ان اصحاب السنن اعلم بكتاب الله عز وجل .

— ان القرآن الكريم والسنة الصحيحة مصدران من مصادر الدين لاغنى عنهما .

— ان ما علم بصريح العقل لا يتصور إن يعارضه الشرع البتة ، بل المنقـول الصحيح لا يعارضه معقول صريح قط .

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, the All-Compassionate, the Most-Merciful.

MAULANA INAMUL HASAN (R.A.) RAIS-UT TABLIGH

It is with profound grief and sorrow that we received the news of the demise of Maulana Inamul Hasan. He breathed his last during Saturday night on 10th June, 1995 at 1.20 a.m.

"Surely we are entirely Allah's and indeed to Him we are to return." (2:156)

Maulana Inamul Hasan was chief of the Tablighi Jamaat, which was founded by Maulana Muhammad Ilyas (Rehatullah Alaihi). He was e

ducated at Deoband. Deeply concerned with the sorry plight of the Muslim ummah which till a few centuries ago was the sole possessor of honour, dignity, power and grandure and now was sunk in misery and disgrace Maulana Ilyas found in tabligh a panacea of all evils and also a surrest and effective mean for the recovery of its lost greatness and glory and to play the role in history which it is destined to play.

Maulana Muhammad Ilyas's philosophy of tabligh is based upon the correct understanding of the teachings of the Holy Qur-aan and the Sunnah, according to which the kingdom and viceroyalty on earth *is promised for those who follow* the straight path ordained by Almighty Allah.

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

"Allah has promised those of you who believe and do virtuous deeds that He will make them successors in the land and He had made successors those who have before them." (24:55)

As observed by a scholar of Tablighi Jamaat tabligh "is the most important type of worship of Allah Ta'ala and it amounts to be blessing of very high order. It literally means to follow in the footstep of the Prophets. Truly, as the work is of a very superior charactor, it must be based on equally high principales, which ought to be strictly followed throughout. Each participation must feel that it is the who needs to improve himself rather than thinking of reforming others. During the course of work and, even away from it, he must try to behave a perfect Muslim, as a faithful slave of Allah Ta'ala constantly obeying and following the Divine Command of 'Shariat' and always seeking Allah Ta'ala's mercy and pleasure." The rules and principles worked out by the Tablighi Jamaat include self reliance financially, mutual tolerance, avoidance of discussion on controvertial issues, honest and pure living and sincerity and honesty of purpose. Show or outward appea-rance was totally discouraged.

Maulana Ilyas initiated his work of tabligh first among the illiterate but simple-minded peasants and common labourers of Mewat in the vicinity of Dehli. Most of the Mewatis were converts and had retained a good deal of Hindu beliefs and practices. In his tabligh movements "He was determined to follow

(Contd. on Page 55)

BLISS OF THE MONTH

The month of Rabiul Awwal is fraught with associations hard to delineate in a concrete way in the form of words. It is the dearest of months because it relates to the most beloved personage of all for whom a candle of love burns in our hearts for ever, the Holy Prophet Muhammad (PBUH). Although there is no moment in the life of a Muslim when he does not feel close to him, such is the abiding nature of his attachment, but the month of Rabiul Awwal is particularly associated with him because of his nativity. It was the sacred month in which our most beloved Prophet was born and as we breathe the air of this month we find felicities upon felicities descending from heaven and filling the atmosphere of this mundane world with unlimited blessings.

There is difference of opinion about the actual date of birth of the Prophet. Some say that it was the 2nd of Rabiul Awwal but some place it on the 12th. The consensus of opinion, however, is in favour of the 12th when the Prophet's birthday is generally celebrated. But there is no difference about the month in which he graced the world. The year is generally known as the Year of the Elephant, the year in which Abraha is said to have attacked the Kaaba in order to destroy the House of Allah and draw people towards himself but his efforts were frustrated and he and his big host met with a frightful doom. As he had brought formidable elephants with him the year became known as the Year of the Elephant.

The month is definitely stated to be the Rabiul Awwal although some accord this dignity to other months. As regards the day, it is believed to have been Monday. People of Mecca celebrate the Prophet's birthday on the 12th and go ou[illegible] mausoleum to pay their ho[illegible]t has been reported by Qata[illegible]sari that he asked the [illegible]het about fasting on Monday and he said that that was the day of his birth and that very day he was conferred the ministry.

It is noteworthy that the Emigration also took place on Monday and the Prophet returned to Mecca on this very day. This is a peculiar chain of coincidences. Again, it was on Monday that the Prophet set the Black Stone. The conquest of Mecca and the descent of surah *Maida* also took place this very day.

The Prophet was born early in the morning.

Abdullah ibn Umar bin Aas has stated that there was a Syrian monk named Isa living in Zuhran. He often used to say "O Meccans, very soon a person would be born among you whose Faith would be accepted by the whole of Arabia. He would be the master of Arabia also". So whenever a child was born, people would go and ask about him. The day the Prophet was born, Hadrat Abdullah (RDA) went to that monk according to the usual practice and called him. When he came out he answered back "that the person who would illumine the world had arrived. It is this very child of yours whose birth I used to say would take place on Monday. He would be conferred ministry and depart from this world on this day." When the monk asked the child's name, Hadrat Abdullah answered: Muhammad Hearing this Isa said, "By God, I too wished this august child should be born in your house; so far as I know all the three things are present in him as I wish, namely, his star arose last night; secondly, he was born on Monday, and lastly, his auspicious name is Muhammad."

This report has been corroborated by Abu Jafar bin Shaiba also,

Some state the time of the Prophet's birth to be at night, according to a report from Hadrat Aishah.

The night the Prophet was born is certainly more auspicious than the Night of Power because it had the privilege of witnessing his birth whereas the Night of Power was conferred specially. It is said that on this Night of Power angels merely descend from heaven whereas the night of the Prophet's birtday was of a person before whom the most revered angels used to come.

There is another reason also for the precedence of this night. The Prophet came as a blessing to the entire humanity and it was because of him that all beings of heaven and earth got all the blessings and bounties of the world.

The slave maid named Thaubia brought the news of the Prophet's birth to Abu Lahab who set her free on receiving this happy tidings.

It is well that we should celebrate the Prophet's birthday with utmost solemnity and happiness because it is a matter of rejoicing that our beloved Prophet, who was mercy for the whole universe and loved his *ummah* so much, was born in this month. We should send salutations on him and seek his blessings and those of Allah who is highly pleased on seeing his cherished Prophet being remembered, praised and salutations are sent on him. It should be our effort that in remembering the Prophet we should resolve to assimilate his virtues to the best of our ability and emulate his Excellent Conduct which Allah has set down as a pattern for us. We should also try to develop the invincible spirit of the Prophet who upheld Truth in the teeth of opposition and at last succeeded in completing his mission. In our own times we are faced with similar problems and difficulties In confronting these we should be inspired by his indomitable spirit and strive hard to surmount them. This is the greatest way to please both him and Allah who like nothing more than our being soldiers in the way of Islam. The greatest duty of a Muslim is to be devoted to the cause of Islam and work in a dedicated spirit, wholeheartedly to uphold it

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The Prophet's Historic Journey to Medina

By Qutubuddin Aziz

Beginning of Islam's Lunar Calendar

In the thirteenth year of the revelation of the Holy Qur'an to Prophet Mohammad (peace be upon him), he took the historic decision that he and his band of followers should quit the infidel-ruled city of Mecca and emigrate to Medina, the friendly, civilised metropolis some 250 miles away. The cruel pagan rulers of Mecca had subjected the Muslims to persecution and atrocities and reviled their God-sent prophet. Earlier he had permitted a group of his followers to seek refuge in Abyssinia where the noble Negus gave them sanctuary and spurned the offer of a heap of gold from Meccan emissaries who wanted the Muslim refugees to be handed over to them. Tribal leaders from Medina who heard of Prophet Mohammad's divine teachings and his exemplary conduct met him in Mecca and invited him to make their city his home and spread the word of God from there

The two dominant tribes in Medina were the Aws and the Khazraj. Their unending feuds marred the peace and beauty of their hometown and they sought the presence of Prophet Mohammad in their midst as the God-sent peacemaker and the teacher of righteousness and brotherhood. They sent twelve of their learned men to Mecca to meet the Prophet and implored him to visit Medina. They were deeply impressed by the inspiring words he spoke and they saw in him the Messenger of God whose appearance their wise ancestors had prophesied. The Prophet suggested that to begin with one of his trusted followers, Mosaab, should accompany them to Medina and acquaint its inhabitants with the teachings of Islam. If the people of Medina were attracted to the word of God, the Prophet assured them that he would go to their hospitable city. A year passed and Mosaab's missionary zeal won over the hearts of many to Islam in Medina. Twentyseven wise men from Medina then journeyed to Mecca and met the holy Prophet at a secret trysting place in Aqaba. They repeated their invitation to the Prophet to make Medina his home and teach its people the ways of abiding peace and Godly conduct.

Divine permission had come from the Heavens to Prophet Mohammad to migrate to Medina and spread the word of God. The Prophet accepted the invitation of the kindly, soft-spoken emissaries from Medina to settle in their city provided they promised that they would worship only Allah, obey God's laws and commandments, never kill their female children nor illtreat their women, be truthful and honest and righteous in conduct and stand by him and his followers in testing times. He made it clear to them that he would not belong to any tribe or clan and that he would serve all those who believed in the word of God in letter and deed. The wise men from Medina agreed to the Holy Prophet's conditions and sought in return the assurance that he would never quit their beloved city which he solemnly gave. Islam's history speaks of this historic covenant as the Pledge of Aqaba. It was not executed on any parchment; it was not etched on any rock; it was engraven in the hearts and souls of the inspired men and women who had exchanged the pledges of enduring comradeship in a dry river bed under the canopy of the Heavens with Angels as witnesses to an act of God. This epochal tryst in the history of Islam was a turning point in the Holy Prophet's divine mission on earth as the Messenger of God. The way to the founding of the world's first Islamic State in Medina now lay wide open.

Word went from the Holy Prophet to his followers in Mecca and its neighbouring villages to go to Medina in small groups. At night, bands of the Faithful—men, women and children—sought the blessing of their Prophet and slipped out of Mecca on the way to Medina. It was a perilous journey across a vast and unfriendly desert with the lurking danger of murderous attacks by their Meccan persecutors. With faith in God and the prayers of their Prophet, they rode into the darkness of the desert like little specks on the star-studded horizon.

After all his followers had safely escaped from Mecca, Prophet Mohammad decided to undertake the fateful journey to Medina. The pagan rulers of Mecca conspired to murder him. Warned by the God he worshipped, the Holy Prophet escaped from Mecca in the nick of time. As the murderers sent by the heathen Lords of Mecca burst into his room at the dead of night, they found Hazrat Ali and not the Prophet they planned to kill. Irked by his dramatic escape from their wrath, they offered a hundred camels as a reward for his capture and sent bands of swordsmen in hot pursuit. Guided by the light of God, the Prophet and his trusted lieutenant, Hazrat Abu Bakr, were ensconced in the safety of the Cave of Thaur on the outskirts of Mecca. The bloodthirsty pages came close to the cave but the spiders' web and the pigeons' nests at its entrance convinced them that no man could dwell in such inhospitable rocks. The shield of Heavenly protection saved Prophet Mohammad and also the man who was destined to be Islam's first Caliph. Their pursuers gave up the pursuit.

Having enjoyed the bliss and hospitality of the Cave of Thaur for four days and nights, the Holy Prophet and Abu Bakr rode into the emptiness of the desert mounted on two camels furnished by a good-hearted Bedouin, Arqat, who became their guide for the historic journey to Medina. For a whole week, the brave trio saw nothing but sand and sand in the sun-baked desert; at night a merciful moon lighted their path and the stars showed the way to the haven of their epic journey, Medina. The Prophet and his loyal follower prayed to God and their hearts were filled with the joys of the Heavens. The two tireless camels—

(Contd. on Page 55)

The Eternal Personality of the Prophet

By S. Hashim Raza

One of the wisest thinkers of the 19th-20th century, George Bernard Shaw, was one of the greatest admirers of our Holy Prophet (S). Hesketh Pearson, who wrote a biography of George Bernard Shaw, expressed the undermentioned view:—

> In all history the one person who exactly answered his requirements, who would have made a perfect Shavian hero was Muhammad. In 1913 he wanted to write a play on the subject for Forbes Robertson. Four years earlier he had informed the Parliamentary Committee on the Censorship that he had long desired to dramatize the life of Muhammad. But the possibility or fear of a protest from the Turkish Ambassador caused the Lord Chamberlaine to refuse to licence such a play. Nevertheless his fancy continued to play around the prophet who is described by the elderly gentlemen in Back to Mathusalah as "a truly wise man, for he founded a religion without a church."

The Church occupies a cardinal place in the Christian Society. The Brahmins have monopolized the interpretation of Vedas and consequently have become the topmost caste in the caste-ridden Hindu society. Among the Buddhists are the priests who are regarded as the lieutenants of Gautama Buddha. Throughout the Christendom rings the motto: "Render unto Caesar what is Caesar's and unto God what is God's". The Communist States have a Godless society. They regard religion as a dope.

Our Prophet never claimed a special status for himself. He regarded man as the vicegerent of God on earth. He introduced himself as a messenger of God. He did not claim to be the founder of a new religion. He [illegible]scribed Islam as the religion [illegible] the Prophets who preced[illegible].

In [illegible] there is no division into Church and State. After the Hijrat, the Prophet (S) administered the city of Yasrib which came to be known as Madinat-ul-Nabi. Before he constructed a mud house for himself in Medina, he built a mosque and he and his companions worked together as labourers carting stones and laying brick upon brick. While he stayed with Abu Ayyub Ansari he found shelter and livelihood for those who migrated with him from Mecca. Many of these had prosperous business in Mecca but abandoned it in order to be with the Prophet in Medina. The Prophet enjoined upon the Muslims of Medina, who were now called 'Ansar', to select as brothers the Muslims who had migrated from Mecca and were known as 'Muhajir'. He enjoined upon the Ansars and Muhajirs to share each other's joys and sorrows and thus a composite society emerged in Medina. To those who left their homes and hearths in Mecca and followed the Prophet to Medina, God gave glad tidings in accordance with Ayat 20 in Sura *Baraa't*, which I quote:

> Those who believe, and suffer
> Exile and strive with might
> And main, in God's cause,
> With their goods and persons,
> Have the highest rank
> In the sight of God:
> They are the people
> Who will achieve (salvation).

The Hijrat became a cardinal principle in the migration of Muslims from one place to the other. It represents the spirit of Islam which values *Millat* much more than the bonds of geography. A caravan of Muslims moved from Mecca to Abbysinia in the same spirit. Since then several inter-states migrations have taken place in all parts of the world where the Muslims reside. In the wake of 'Khilafat Movement' a substantial number of Muslims left India which was regarded as 'Dar-ul-Harb' and migrated to Afghanistan which was ruled by a Muslim Amir. The most recent migration of Muslims took place from India to both wings of Pakistan after the establishment of the State of Pakistan in 1947. The *Mufakkir-e-Islam*, Allama Iqbal, gave vent to his feelings on this point in his inimitable style:

> Confinement in a place means annihilation.
>
> Keep free from location in the sea like a fish.
>
> Bear testimony to the veracity of the Prophet: Renouncing one's homeland is the practice of the Beloved of God.
>
> In the parlance of religion nationhood is quite different,
>
> But in the Prophet's bidding it is quite otherwise.

He exhorted the Muslims all over the world to study the life and times of the Holy Prophet (S):

> Betake thyself to the Prophet for he is the sole faith. If you do not reach him, your stance is all Abu Lahab's perversity.

He then gave a message of cheer:

> Your arm is strengthened by the power of faith in one God; Islam is thy homeland for thou art in Muhammad's fold.

In Ayats 33 and 128 of Sura *Bara'at*, God addressed the believers in the following words:—

> 33. It is He who hath sent
> His Apostle with Guidance
> And the Religion of Truth,
> That He may course it to prevail
> Over all religions.
> Even though the Pagans
> May be averse.
>
> 128. There hath come unto you a messenger, (one of yourselves, unto whom aught that ye are overburdened is grievous, full of concern for you, for the believers full of pity, merciful.

The guidance which the Prophet offered to the faithful supercedes

GOOD MANNERS

"The believers with more perfect faith are those who have the best manners."

(Sahih in Al-Hakim)

"Whoever believes in Allah and the last day should show hospitality to his guest and whoever believes in Allah and the last day should either speak good or keep silent."

(Bukhari)

The deficiency in conduct is a sign of weakness of faith. The Prophet *(Sallallahu alaihi wa sallam)* describes the one who commits sins without anyshame or regards to anyone as one who is far away from Iman. The Prophet *(Sallallahu alaihi wa sallam)* said, "By Allah, he does not believe. By Allah, he does not believe. By Allah, he does not believe. The Prophet *(Sallallahu alaihi wa sallam)* was asked: who? He answered: The one from whose harm his neighbour is not safe."

(Bukhari)

"The signs of a hypocrite are three: whenever he speaks, he lies, whenever he promises,he does not fulfil his promise and whenever he is trusted, he proves unworthy of that trust."

(Bukhari and Muslim)

Abdullah ibn 'Amr *(Razi allah hu 'anhu)* said, "The Messenger of Allah *(Sallallahu alaihi wa sallam)* was never immoderate or obscene. He used to say, "among those of you who are most beloved to me are those who have the finest character."

(Bukhari and Muslim)

The lack of good manners between Muslims has weakened the social fabric of many communities. These communities will not recover their strength unless the individuals commit themselves to the guidance of the Prophet (Sallallahu alaihi wa sallam) in dealing with their brothers. Among his directives, the Prophet *(Sallallahu alaihi wa sallam)*, asked us to propogate Salam between us, to tell our brother that we love him and to give our brother his rights.

Anas *(Razi allah hu 'anhu)* relates that a man was sitting with the Prophet (Sallallahu alaihi wa sallam), when another person passed by him and the former said: "Messenger of Allah (S), I love this man" the Prophet *(Sallallahu alaihi wa sallam)* asked: "Have you informed him of this fact?" He said: No. The Prophet *(Sallallahu alaihi wa sallam)* said: "Do tell him" So he went to the man and said to him "I love you for the sake of Allah" and the other replied: "May Allah, for whose sake you love me, love you."

(Sahih in Abu Dawud and an-Nasai)

Abu Hurairah *(Razi allah hu 'anhu)* reported Allah's Messenger *(Sallallahu alaihi wa sallam)* as saying: "Five are the rights of a Muslim over his brother: responding to salutation, saying Yarhamuka Allah when anybody sneezes and says al Hamdulillah, visiting the sick, following the funeral bier and accepting his invitation to a feast."

(Bukhari and Muslim)

✱ ★ ✱

Aisha *(Razi allah hu 'anhu)* said, "Never was the Messenger of Allah *(Sallallahu alaihi wa sallam)* given the choice between two things without choosing the easier of them, as long as it entailed no sin. If it did entail sin, he was of all people the most remote from it. Never did he seek revenge for something done against himself, but when the sanctity of Allah was challenged, he would take vengeance for His sake alone."

(Bukhari and Muslim)

Abu Hurairah *(Razi allah hu 'anhu)* said that Allah's Messenger *(Sallallahu alaihi wa sallam)* said, "Beware of suspicion, for suspicion is the geatest falsehood. Do not try to find fault with each other, do not spy on one another, do not vie with one another, do not envy one another, do not be angry with one another, do not turn away from one another and be servants of Allah, brothers one to another, as you have been enjoined. A Muslim is the brother of a Mulsim - he does him no wrong, nor does he despise him. Fear of Allah is here, fear of Allah is here," - and he pointed to his chest."It is evil enough that a Muslim should look down on his brother. For every Muslim is sacred to another - his blood, his honour and his property. Allah does not look at your bodies or your forms, or your deeds, but he looks at your hearts."

(Bukhari and Muslim)

Abu Hurairah *(Razi allah hu 'anhu)* said that Allah's Messenger *(Sallallahu alaihi wa salam)* said, "The strong man is not the one who is strong in wrestling, but the one who controls himself in anger."

(Bukhari and Muslim)

❋ ★ ❋

When the slave of Allah deals with others, he is tolerant when claiming what is his right, and does not ask for anything which is not, but he discharges all the duties which he has towards others. When he falls ill or returns from a trip and no one visits him, or gives a greeting which is not returned, or when he is a guest but is not honoured, or intercedes but is not responded to, or does a good turn for which he is not thanked, or joins a group of people who do not make room for him to sit, or speaks and is not listened to, or asks permission for a friend to enter and is not granted it, or proposes to a woman and is not allowed to marry her, or asks for more time to repay a debt, but is not given more time, or asks for it to be reduced, but is not permitted this, and all similar cases, he does not grow angry, or seek to punish people, or feel within himself that he has been snubbed, or ignored; neither does he try to retaliate with the same treatment when able to do so, but instead tells himself that he does not mind any of these things, and responds to each one of them with something which is better, and closer to goodness and piety, and is more praiseworthy and pleasing. He remembers to carry out his duties to other just as he remembers their duties towards himself, so that when one of his Muslim brethren falls ill he visits him. If he is asked to intercede, he does so, if he is asked for respite in repaying a debt he agrees, and if someone needs assistance he gives it, and if someone asks for favourable terms in a sale, he consents, all without looking to see how the other person had dealt with him in the past, and to find out how other people behave. Instead, he makes "what is better" the imam of his soul and obeys it completely.

Abu Yahya Suhaib ibn Sinan (Razi allah hu 'anhu) said that Allah's Messenger (Sallallahu alaihi wa salam) said, "Wondrous are the believer's affairs. For him there is good in all his affairs, and this is only so for the believer. When something pleasing happens to him, he is grateful, and that is good for him; and when something displeasing happens to him, he is patient, and that is good for him."

(Muslim)

Abu Hurairah *(Razi allah hu 'anhu)* said that Allah's Messenger *(Sallallahu alaihi wa salam)* said, "Do you know backbiting?" They said, "Allah and His Messenger know best." He *(Sallallahu alaihi wa salam)* said, "(When) you speak about your brother, what he would dislike is backbiting." Someone siad, "What if my brother is as I say?" He *(Sallallahu alaihi wa salam)* said, "If he is as you say, you have backbitten; and if he is not as you say, you have slandered him."

(Muslim)

❋ ★ ❋

Abdullah ibn 'amr ibn Al-As *(Razi allah hu 'anhu)* said that Allah's Messenger never used obscene talk nor did he listen to it.

(Bukhari and Muslim)

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Jabir ibn Abdullah *(Razi allah hu 'anhu)* said that Allah's Messenger *(Sallallahu alaihi wa salam)* said, "Allah is not merciful to him who is not merciful to people."

(Bukhari and Muslim)

❋ ★ ❋

Abdullah ibn Mas'ud *(Razi allah hu 'anhu)* said that Allah's Messenger *(Sallallahu alaihi wa salam)* said, "When you are three together, two

Abu Hurairah *(Razi allah hu 'anhu)* said that Allah's Messenger *(Sallallahu alaihi wa salam)* said, "Do you know the thing which most commonly brings people into Paradise? It is fear of Allah and good character. Do you know what most commonly brings people into Hell? It is the two hollow things; the mouth and the private parts."

(Tirmidhi and ibn Majah)

No other Way is Good.

The Prophet (Sallallahu alaihi wa salam) said, "There is nothing that brings you closer to Allah, Blessed and Exalted is He, except that I have commanded it upon you; and there is nothing that moves you away from Allah except that I have forbidden you to do it."

(Sahih Reported by Imam Shafi'i in Ar-Risala)

Maulana Inamul Hasan (R.A)

(Contd. from Page [illegible])

Shaikh Ahmad Sirhindi's steadfastness in conforming to the Shariah (Islamic Law), Shah Waliullah's spirit of tolerance, combined with Sayyid Ahmad Shahid's determination to preserve regardless of sacrifies." His efforts yielded remarkable results and within a short period of a few years he could be able to spread a new work of tabligh in the province of Uttar Pradesh in India and also in Karachi and Peshawar in Pakistan. It is indeed creditable that the Tablighi Jamaat could contact Muslims of the remotest corners of the world and establish its centres

Maulana Muhammad Ilyas was succeeded by Maulana Yousuf who died in 1965 His greatest achievement lay in the expansionof Tablighi Jamaat to all parts of India, Pakistan and also to Saudi Arabia, Iraq, Syria, Jordan, England, Japan and the U.S.A. After him the mantle of Jamaat's leadership fell upon Mawlana Inamul Hasan

Mawlana Inamul Hasan (Rehmatullah alaihi) was son of Hafiz Ikramul Hasan, who belonged to the famuos religious family of Kandhela After memorising the Holy Qur-aan he received lessons in the science of hadith from Mawlana Ilyas In 1351 A H. he got admission in the Muzaharul Uloom, Saharanpur, where his teachers included such emminent religious scholars and divines as Maulana Muhammad Zakarya, Maulana Ehteshamul haq, Mawlana Abdur Rahim Kamilpuri, Hafiz Abdul Latif, Mawlana Manzoor Ahmad.

Throughout the period when Maulana Yousuf was the Chief of the Tablighi Jamaat Maulana Inamul Hasan remained his right hand man extending fullest cooperation and support in all his activities to the cause of Islam in general and in the tabligh activities in particular. Often Maulana Ilyas had consulted him and had trust and confidence in his sound judgement and advice. It was because of his incessant work and remarkable services to the cause of the Tablighi Jamaat he was made its chief at the death of Maulana Muhammad Yusuf.

Under the leadership of Maulana Inamul Hasan the Tablighi Jamaat progressed by leaps. and bounds. It is because of the efforts of Maulana Inamul Hasan that "Today the movement is also active throughout Europe, Africa, Asia and Far Eastern countries and those in the Western Hemispheres."

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

"Every one is to have the taste of death." (3:185)

Maulana Inamul Hasan cannot be an exception. At the news of his death his admirers flocked to Basti Nizamuddin at Delhi. His funeral prayers was attended by about 1.5 million people. His dead body was laid to rest at Basti Nizamuddin at Delhi.

We offer heartfelt condolence and in all humbleness we pray to Almighty Allah that the Maulana's soul lives in eternal bliss. We also pray for Almighty Allah's help to the bereaved family, large circle of friends and co-workers and admirors to bear this irreparable loss. Amen!

The Prophet's Historic Journey to Medina

(Contd. from Page 51)

ships of the desert—bore their *charges faithfully, leaving tell-tale* footprints in the sand. But no one came in pursuit except a lone horseman who met the trio in the desert and embraced Islam.

A little more than a week after they had left the Cave of Thaur near Mecca, the Holy Prophet and his companion, Abu Bakr, along with their guide, Arqat, entered the city of Medina. Almost the entire population turned out in their best clothes and in a festive mood to welcome the Prophet whose coming they had looked forward to with joy and cheer in their hearts. At the head of the reception line were the wise men and women of the city who had invited him to Medina and the bands of the Faithful who had preceded him in journeying to the Queen of cities. There is some difference of opinion amongst historians about the exact date on which the Prophet of Islam entered Medina: some say it was the 22nd day of June in the year 622 of the Christian era; others claim it was the 20th day of September, 622 A.D. Whatever be the date according to the Christian calendar, the annals of history cannot deny the fact that the Prophet's arrival in Medina in the 13th year of the Holy Quran's revelation made history. It marked the commencement of Islam's lunar calendar and the first day of the first year of the Islamic era.

With the completion of the Prophet's emigration to Medina—the Hagira—the Muslim calendar began. Fourteen hundred years ago the Prophet of Islam entered Medina, riding the faithful camel, Qaswa, alighted from it at the spot which it chose to buckle its knees and dismount its God-sent rider. The tribal chiefs of Medina offered him their palatial houses as his abode but the statesman that he was, the Prophet let the innocent camel select the place where he would build the House of God, the Prophet's Mosque in the city which would now become his home and in a short while, the City of God on earth. Standing erect on the hum of his loyal and devoted camel the Holy Prophet said to the large concourse of those who had waited long and gathered to welcome him in Medina: "Here I will stay. Here you will bury me. Here I will build my mosque."

Thus opened a new chapter in the history of mankind. The Emigration to Medina—the Hagira—freed Islam from the shackles of Mecca persecution and Medina became the first fortress of Islam, a lighthouse of God from where the Divine word spread to all parts of the globe.

(Courtesy: Quranulhuda

The Eternal Personality of the Prophet

(Contd. from Page 52)

all the laws which were observed hitherto by the Jews and Christians and they were exhorted to seek guidance which the Prophet brought for all mankind from God. I quote Ayat 157 of Sura *Al-Araf*:—

> 157. Those who follow the Apostle-Prophet, the Ummi, whom they find written down with them in the Torah and the Gospel, (who enjoins them good and forbids them evil, and makes lawful to them the good things removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honour him and help him, and follow the light which has been sent down with him, these it is that are the successful.

The Qur'anic injunctions have taken into account the weaknesses of human nature. Islam initiated the doctrine of 'Qisas' fourteen centuries ago by giving chance to the heirs of the murdered man to accept compensation. Capital punishment has been abolished in the 20th century in some of the most advanced countries of the world.

Taking due account of the temptations to which men are subjected to, the Holy Book prescribes the manner in which sincere repentance can wipe out sins. I quote Ayat 8 of Sura *Al-Tahrim:*

> O you who believe! turn to Allah a sincere turning; may be your Lord will remove from you your evil and cause you to enter gardens beneath which rivers flow, on the day on which Allah will not abase the Prophet and those who believe with him; their light shall run on before them and on their right hands; they shall say: Our Lord! make perfect for us our light and grant us protection: surely Thou hast power over all things.

Since repentance requires turning over a new leaf, it is not enough to feel sorry for one's lapses. One should account the sufferings of others as a result of one's wavering actions in the past. One should ask for forgiveness from those whom one has harmed and also compensate them for the wrongs done.

The Holy Prophet (P.B.U.H.) practised what he preached and that is how he was able to reform the character of those who had the good fortune to be his Ashaab.

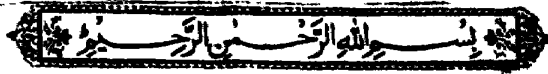
The Holy Prophet (S) exhorted his followers to remain united in the faith. Unfortunately the *Millat* of Islam was divided into as many as 72 sects in transgression of the teachings of the Prophet. Every sect claims to have the exclusive privilege of being 'Jannati'. This is in complete disregard of the Prophet's injunctions. I will quote an instance of his days. In one of the Holy wars all the members of an opposing tribe ran away from the scene of battle except one. As this man heard the cries of 'Takbir', he appeared before the Ghazis and recited the 'Kalima'. Asma-bin-Zaid, who considered him to be a 'Kafir' killed him and appropriated his horse and helmet. The matter was reported to the Holy Prophet (S) who was very much saddened at the news and asked Asma to explain his conduct. He queried Asma. why did you kill a person who had recited the Kalimas? Asma's reply was that the deceased was a Kafir and recited the Kalima only to save his life. The Prophet (PBUH) remarked: "You should never have killed him after he had recited the Kalima. Did you peep into his heart to ascertain whether he was speaking the truth or telling a lie?" What toleration! What magnanimity; Undoubtedly he fully deserved the title God conferred on him—*Rahmatullil-Alemeen.*

(Courtesy: Quranulhuda

> *SALAAT is the pillar of faith. We Muslims should be steadfast in mainting SALAAT, which is our sheet-anchor in the storms of life. When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail*

MWL Condemns Genocide of Muslims in Burundi

The Muslim World League, in a statement, issued by its Secretariat-General, from Makkah Al-Mukarramah, said that it was following up with serious concern and extreme distress the genocide of Muslims taking place in Burundi, in which more than 2,000 Muslims have been killed and 30,000 forced to flee their hearths and homes seeking shelter in the neighbouring countries. Holding the authorities concerned responsible for this brutal killing, the official spokesman of the League expressed regret that the ruling group was doing nothing to check and prevent the genocide. He observed that the killing of Muslims, plunder of their property and destruction of mosques was taking place owing to the tribal animosities in that part of Africa.

The Muslim World League issued a forceful plea to the Organization of the African Unity, the leaders of the neighbouring states and the international community which champions human rights to move fast in order to stop the ongoing bloody strife and call on the Burundian authorities to put a stop to the brutal acts The spokesman also called on the Islamic countries and the international humanitarian organizations and agencies to send urgent relief to the people of Burundi and put pressure on the Burundian Government to stop the killing of innocent Muslims, trying its utmost to remove the factors leading to the sad incidents.

Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, the All-Compassionate, the Most-Merciful.

INTRODUCTION (SOO-RAH AN-NAṢR)

This beautiful Soo-rah was the last of the soo-raas to be revealed as a whole, though the portion of the verse 4, "this day have I perfected your religion for you", etc., contains probably the last words of the Qur-aan to be revealed. The date of this soo-rah was only a few months before the passing of the Holy Prophet, Muhammad (Sallallahu 'alaihi wa sallam) from this world, Rabi-I, A.H. 11. The place was either the precincts of Makkah at his Farewell Pilgrimage, Zul-hij-jah, A.H. 10, or Madina after his (Sallallahu 'alaihi wa sallam) return from the "Farewell Pilgrimage".

Surely victory is the crown of service and not an occasion for exaltation, for all victory comes from the help of God. For every right cause the Divine Help is ever nigh culminating into victory. The spirit of men is stirred by means of victory,they join and come to the flag of Faith — Deen — in troops and battalions. No doubt they are to be welcomed, but Praise and Glory belong to God We should humbly turn to Him and pray for His Grace as He is oft-Returning in Grace and Mercy.

The sum and substance of the Soo-rah under reference in its historical perspective comes to this: the Prophet of Islam, Muhammad (Sallallahu 'alaihi wa sallam) migrated from Makkah to Madina — surely he (Sallallahu 'alaihi wa sallam) was chased and persecuted. In Madina all the forces of truth and righteousness rallied round him. The efforts by the Makkans and their confederations to destroy him and his community recoiled on their own heads.

Gradually all the outlying parts of Arabia ranged themselves round his standard and the bloodless conquest of Makkah was the crown and prize of his patience and constanct endeavour. After that, whole tribes and tracts of the country gave their adhesion to him (Sallallahu 'alaihi wa sallam) collectively, and before his earthly ministry was finished, the soil was prepared for the conquest of the wide world of Islam.

What was the lesson to be learnt from this little epitome of the world's history? Not man's self-glory, but humility, not power but service; not an appeal to man's selfishness, but a realization of God's Grace and Mercy, and the abundant outpouring of God's Praises in word and conduct.

No doubt every one should humble himself before Almighty Allah and seek His Grace; attributing any success that he gets in his work or mission not to his own merits but to the Goodness and Mercy of Allah Ta'aa-laa, the Supreme. But the Prophet of Allah (Sub-haa-na-hoo wa ta-'aa-laa) had also another duty and privilage — to pray for Grace, and Mercy and Forgiveness for his people in case any of them had exalted in their victory or done anything that they should not have dared.

SOO-RA-TUN-NAṢR

PART 30 CHAPTER 110 SOO-RA-TUN-NASR Revealed at Makkah Section 1 Verses 3	**'Am-ma 30, An-Naṣr 110** **SOO-RA-TUN-NAṢR** **Mak-kee-yah** **Ru-koo-'u-haa 1** **Aa-yaa-tu-haa 3**	سُوْرَةُ النَّصْرِ مَدَنِيَّةٌ وَهِيَ ثَلٰثُ اٰيٰتٍ
In the name of Allah, the All-Compassionate, the Most-Merciful.	**Bis-mil-laa hir raḥ-maa-nir-ra-ḥeem.**	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. When came Allah's help and victory (conquest of Makkah),	**1. I-zaa jaa-a naṣ-rul-laa-hi wal-fat-ḥu,**	اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ①
2. And you saw men entering the (chosen and last) religion of Allah in large groups,	**2. Wa ra-aiy-tan-na-sa yad-khu-loo-na fee dee-nil-laa-hi af-waa-jaa,**	وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا ②
3. Then celebrate the praise of your RABB (Guardian-Lord) and seek forgiveness from Him, He is the All-forgiving.	**3. Fa-sab-biḥ bi-ḥam-di rab-bi-ka was-tagh-fir-hu, In-na-hoo kaa- na taw-waa-baa.**	فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ اِنَّهٗ كَانَ تَوَّابًا ③

COMMENTARY

Wa-ra-ai-tan-naa-sa yad-khu-loo-na fee-dee-nil-laa hi af-waa-jaa. This portion of the verse of Soorah An-Naṣr indicates the completion of the Mission of the Prophet of Allah, Muhammad (Ṣallallahu 'alaihi wa sallam). People began to enter the fold of Islam in large groups and battalions – a clear sign of the completion of the work assigned to him by Allah ta-'aa-laa. After the bloodless victory of Makkah, people entered the fold of Islam in multitudes — more than seven hundred people fromYemen accepted Islam and came to the Prophet Muhammad (Ṣallallahu 'alaihi wa sallam), reciting the Qur-aan and offering Azaan.

Fa-sub-biḥ bi-ḥam-di-ka was-tagh-fir-hu in-na-hoo kaa-na ta-waa-baa. This portion of the verse of the Soo-rah under reference brings forth the fact that the clear victory should not be understood to have occurred by dint of our own labour but through Divine Help and Succour. So it is in the fitness of things that the Prophet of Al-Islam, Muhammad (Ṣallallahu 'alaihi wa sallam) was ordained by Almighty Allah to keep himself busy in the remembrance of Allah and recite His Praise and glorify Allah by Whose bounty he had been able to accomplish such a great task, and should implore HIM to forgive whatever failings and frailities he might have shown in the performance of the service.

Here by a little consideration one can easily see the great difference that there is between a Prophet and a common worldly leader. If a worldly leader in his own lifetime is able to bring about a revolution, which was the aim and objective of his struggle, this would be an occasion for exaltation for him. But here we witness quite another phenomenon. The Messenger of Allah in a brief span of twenty three years revolutionized an entire nation as regards its beliefs, thoughts, customs, morals, civilization, ways of living, economy, politics and fighting ability, and raising it from ignorance and barbarism enabled it to conquer th world and became leader of nations, yet when he accomplished this unique task, he was not enjoined to celebrate it but to glorify and praise Allah and to pray for His forgiveness, and he (Ṣallallahu 'alaihi wa sallam) busied himself humbly in the implementatin of that Command.

Allah ta'aa-laa in this Command has taught Muslims an eternal lesson. We should not regard any of our worship devotion, or religious service as something superb; even if we have expended our entire life in the cause of Allah, we should always think that we could not do all that was requried of us by our Guardian Lord. Similarly when we attain some victory, we should not regard it as a result of some of our personal excellence in ourselves but as a result of only Allah's bounty and favour. Bowing humbly before the Rab-bul 'aa-la-meen (Guardian Lord) we should praise and glorify HIM, and should repent and beg to HIS forgiveness instead of boosting and bragging of the success and victory.

حبا فى الله ورسوله النبى الكريم ﷺ صاحب المواقف المجيدة النبيلة والشخصية الفذة النادرة الذى كنت أقدره واحترمه فيما مضى وأعتقد اعتقادا راسخا أنه من أعظم الشخصيات التى أثرت تأثيرا لايمحى فى تاريخ العالم ، فأصبحت الآن ، إلى جانب تقديرى واحترامى ، أحبه حبا لا مزيد عليه ، فيكفيه فخرا على العالمين انه هو الذى بشر بالدين القويم الحنيف الذى لم يترك كبيرة ولا صغيرة فى الحياة الدنيا أو الآخرة إلا وأدلى بدلوه فيها ووصل فى حكمته وقوانينه إلى ما لم يصل إليه دين آخر منذ عرف الحق فكرة الأديان . . . .

(مجلة رابطة العالم الإسلامى)

المجتمع والحكم الاسلاميان

المجتمع الاسلامى ليس هو المجتمع الذى لا يخطئ فيه احد ، ولا يذنب فيه مخلوق ، وانما هو المجتمع الذى يغلب خيره شره ، ولا يستطيع المنكر ان يعلن عن نفسه ، وهو المجتمع الذى يضغط بعنف على اصحاب المنكرات والمفاسد ، فلا يستطيعون ان يتعاطوا ما هم عليه الا بعيدا عن الناس من غير مجاهرة ولا اعلان .

والحكم الاسلامى ليس هو الحكم الذى لا يخطئ ولا يبتعد عن العدل المطلق قيد شعرة ، وليس هو الحكم الذى يرضى عنه كل الناس مهما كانت مشاربهم ونزعاتهم ، وانما هو الحكم الذى اقر لله عزوجل بحق الحاكمية ، اجتهد ما امكنه فى التقيد بمقتضيات الاسلام والتزاماته من غير تعطيل لحد من حدود الله او مخالفة لنص قطعى لا اجتهاد فيه .

من جوامع كلمه صلى الله عليه وسلم

★ نية المؤمن ابلغ من أمله .

★ من حسن اسلام المرء تركه ما لا يعنيه .

★ المؤمن مرآة اخيه .

★ من كثر كلامه كثر سقطه .

★ الخمر جماع الاثم .

العلم دين

★ روى الخطيب عن ابن عمر رضى الله عنهما عن النبى ﷺ « يا ابن عمر ، دينك دينك ، انما هو لحمك ودمك فانظر عمن تاخذ ، خذ عن الذين استقاموا ولا تأخذ عن الذين مالوا . . . . »

★ وروى عن الضحاك انه قال :
ان هذا العلم دين فانظروا عمن تاخذوه .

★ وروى عن مجاشع قوله :
سمعت على بن ابى طالب رضي الله عنه وهو فى مسجد الكوفة يقول :
انظروا عمن تأخذون هذا العلم فانما هو الدين .

★ وروى عن ابن عون قال . قال محمد بن سيرين :
انما هذا الحديث دين فانظروا عمن تأخذونه .

(الكفاية فى علم الرواية)

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

عند ما تصل إلى تعريف لله تدخل فى الشطط فإما أن تزعم وجود أكثر من إله يدبرون شئون الكون فيختص واحد بشئون الدنيا بينما يهتم آخر بشئون الموت وهكذا أو تظهر الله فى صورة حسية تكاد تقترب من صورة المخلوقات فهو يجد ويهزل ويلعب وينتقم لنفسه ويغضب ويأكل ويشرب إلى آخر ما يقوم به الفانون . .

أما الإسلام ، دين الفطرة السليم ، فقد نزه الله جل وعلا عن كل صورة حسية وسما به إلى أرفع مراتب التجريد ، وأكد ما يملكه سبحانه من إرادة وعقل وتدبير ووعى وسلطان وجعل من أسمـائه الحسنى صفات لـه لا تنفصل عن ذاته أبداً ، كما أكد وحدانيته التى لاشريك له فيها منذ الأزل وإلى أبد الابدين ، كما جاء فى سورة الإخلاص :

قل هو الله أحـد ، الله الصمد ،
لم يلد ولم يولد ، ولم يكن له كفواً
أحد .

هكذا شدنى الإسلام العظيم ، أنقىٔ وأرفع الأديان السماوية ، إلى حظيرته السمحاء النظيفة الخالية من دنايا الشرك وأدران تجسيد ـ ـ ـ

بعد دخولى المسجد لأول مرة فى حياتى كى أصلى فى الثامن من رمضان الماضى مع صاحبين ـ ـ ـ تطهرت روحى ووجدانى فى بوتقة الإيمان الرائعة ـ ـ ـ خضت التجربة العذبة الحلوة الى فتحت لى أبواب النجاة نبضت كل مسام كيانى بتسبيحات متبتلة تهفو إلى السماوات العلى ـ ـ ـ لم أسأم ولم أتململ ـ ـ ـ كلا ـ ـ ـ اشراقة نور وضياء سطعت خارجى وداخلى لتغرقنى من أنا ـ ـ أصوات ناعمة هادئة مترنمة تهس بين ضلوعى أن طريقى منذ الآن وحتى نهاية عمرى هو الإسلام ـ ـ أنا فى هذه البرهة التى تسمو فوق هامات الزمن بين يدى الله الواحد الاحد العزيز الغفور حقا ـ ـ روحه العظمى تضمنى إلى أحضانها تدعونى أن أستكين إليها بعد طول ضياع وشقاء ـ ـ ـ وفور انتهائى من الصلاة وعلى باب مسجد الحسين ، تناولت المصحف الشريف وعدت إلى منزلى أنهل من بحار آياته المقدسة وحكمته البينة الخالدة أبد الدهر فانبهرت أيما إنبهار ـ ـ ـ هذا كتاب الله لا ريب فيه ـ ـ ـ لايأتيه الباطل من بين يديه ولا من خلفه ـ ـ الباقى حتى زوال الدنيا دون تحريف أو تبديل .

" إنا نحن نزلنا الذكر وإنا لـه لحافظون "

ـ ـ ـ فى خضم هذا الفيض الإلهى الغامر الجارف نطقت بالشهادتين وأعلنت إسلامى أمام الله ـ ـ ـ ولكى تنمو صلابة إيمانى ويتوطد رسوخه أخذت أقرأ كتبا وأعمالا لمفكرين إسلاميين معاصرين ممن لهم وزنهم فى العالم الغربى والإسلامى ، فقرأت للعقاد المفكر العالم العملاق الذى تشع كلماته بإيمان مخلص يشعر به كل من يقرأ له ـ ـ ـ لقد استطاع أن يوضح مدى تفوق الدين الإسلامى وشريعته على سائر قوانين الأديان السابقة له ، بل وعلى القوانين الوضعية أيضا ـ ـ وهو يسوق الحجة تلو الحجة فى منطق دقيق وسليم بأسلوب جزل فخم لا يصيب القارىٔ بالسأم أو يشعره بالرتابة ـ ـ

أرجو بكل تواضع أن يتقبل الله إسلامى الذى لجأت إليه ملاذا أخيرا بالروح والفكر ودخلت فيه

عصفت بهم أمواج الشك ، بل وأغرقهم فيضان الإلحاد أن تهب نفحة رائعة من ريح الإيمان فتتغلغل إلى أعماق وجدانه ، فتهدأ الأمواج وتخرس أجراس الباطل ، وينحسر الفيضان فتغتسل روحه من تلك الريح النقية وتتهلل نفسه ببشرى الخلاص الكبير . .

ما أبعد الفارق بين الخسارة والكسب وما أبدع جذوة الهدى الساطعة مبددة ظلمة الضلال . . .

نشأت بمدينة المنصورة بجمهورية مصر العربية فى عائلة مسيحية عادية لم يكن للدين شأن كبير فى حياة أفرادها . . لم نكن نرتاد الكنيسة إلا فى الأعياد والمناسبات . . الدين بالنسبة لنا مجرد طقوس نحضرها كواجب عند ما يقتضى الأمر حتى ولو لم نفهم اللغة التى تقام بها هذه الطقوس أو ندرك معناها . . رغم هذا كانت بقية أسرتى غارقة فى التعصب الأعمى . تعصب الجهلاء الذين يخشون ضياع شئ منهم رغم جهلهم بقيمته . . أما أنا فلم ينتابنى للحظة واحدة هذا الشعور البغيض . . . لم أتردد على الكنائس فى صباى إلا مرات لا تزيد كثيرا على أصابع اليد الواحدة . . . ولم أكن أطيق حضور القداس الطويل حتى نهايته . . . الملل كان يسقمنى وعدم الارتياح يخيم على بالإضافة إلى شعور بعدم الانتماء إلى هذا الجو . . . أتطلع إلى المصلين حولى فأوقن أننى لست منهم . . . غريب أنا عن هذا المكان المتلئ بالصور والايقونات والتماثيل كمعابد الوثنيين القدامى ، كما أعلم الآن . . .

ثم اتجهت إلى القراءة بنهم وشغف لا ينضبان . . . تفتحت مداركى واشتدت رهافة أحاسيسى ، وبدأت الأسئلة تنهال على رأسى كضربات فأس تنهال على أرض بكر لتمهدها لإنبات البذرة الحسنة التى ستثمر أشهى الثمار . . . حينئذ بدأ الشك فى الدين الذى ولدت عليه يحفر فى قلبى ودماغى أخدودا واسعا وعميقا . . . صدمت بعنف . . . رفض فؤادى عاطفيا ولفظ عقلى منطقيا فكرة أن يتجسد الله جل شأنه فى صورة بشر يهبط إلى الأرض ويسمح للخطاة أن يضربوه ويبصقوا فى وجهه ثم فى النهاية يعذبوه ويصلبوه (حسب ادعاء المسيحيين) حتى لو كان هذا من أجل خلاصهم من خطيئة أبيهم آدم كما يدعى أتباع المسيح . . أما ان لله أقانيم ثلاثة ، فهذا أيضا ما أبيت الاقتناع بصحته فالله واحد أحد لا شريك له . . لكن فكرة الاقانيم الثلاثة لا بد أن تؤدى فى النهاية ، رغم أنوف كهنة الكنيسة : إلى تقسيم ذات الله وهو ما يعلو عليه سبحانه علوا كبيرا . . . هاتان العقيدتان اللتان هما أساس المسيحية (ألوهية عيسى وصلبه فداء للبشر ، والتثليث ، الأب والإبن والروح القدس ،) طردتهما من مملكة فكرى تماما . . . ألقيتهما خارج وعى . . شطبتهما من سجل كل ما أؤ من به - - - أطفأت شعلة الكذب والتضليل التى كانت مشتعلة أمام عينى - - -

يقولون إنه لا يمكن الوصول إلى الإيمان السليم عن طريق العقل ، فهو يتسامى فوق إدراك عقولنا المحدودة لكننى واثق لو أننا استخدمنا عقولنا استخداما صحيحا صالحا منزها عن الهوى والأفكار المسبقة الجاهزة لوصلنا إلى إيمان شامخ لا يتزعزع بالله وقدرته الفائقة التى لا نملك إلا أن نخر خاشعين عاجزين أمام آياتها الباهرة . . . هكذا عبرت جبال الشك إلى يقين بدين الله الحق ، الإسلام قرأت عن الأديان السماوية وغير السماوية كالبوذية والطاوية والزرداشتية وغيرها . . . ألفيت فى بعضها أخلاقا رفيعة وحكمة ترشد الإنسان إلى الطريق الأمثل لكنها

بسم الله الرحمن الرحيم

بَلَغَ العُلَى بِكَمَالِهِ كَشَفَ الدُّجَى بِجَمَالِهِ
حَسُنَتْ جَمِيعُ خِصَالِهِ صَلُّوا عَلَيْهِ وَآلِهِ

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

لماذا أسلمت

محمد نزيه خالد يقول :

الإسلام دين الفطرة ، فقد نزهه الله جل وعلا عن كل صورة حسية وسما به إلى أرفع مراتب التجريد . .

هو موظف فى وزارة الثقافة بمصر . وكان إسمه إلى عهد قريب جورج بطرس باسيليوس ، وكان مسيحيا ، ثم سلك سبيل الرشاد ، فاتخذ من الإسلام دينا . واستبدل إسم محمد نزيه خالد باسمه الذى كان له .

وقد كتب محمد نزيه خالد يقول : النفس البشرية الطموح طاقة وقيمة كامنة فى كل منا تتحدى الحدود ، تستلزم أن يتعهدها صاحبها بكافة ما يستطيع أن يمدها به من الرعاية والعناية والتطوير كجنين لا يرى فيلقى عليها من منابع المعرفة النور الذى يهديها إلى طريق الحق . وكشجرة ضئيلة محتجبة عن الشمس فيكسب عليها من فيض الإيمان والهدى ما يروى ظمأها إلى الخير الذى تتوق إليه والامانت وهى لا تزال على قيد الحياة وذبلت أوراقها وذوت براعمها بينما تعتقد واهمة أنها ترفل فى الاخضرار والازدهار . .

هكذا كنت . . أحيا كطيف . . أعيش الخواء . . أتنفس العدم . . أذوب فى محيط هائج لا يرحم . . أحاول عبثا أن ألم شتات نفسى فى خلوات بينى وبين ذاتى أتأملها أو فى جلسات مع غيرى نتبادل الأحاديث والآراء فى مسائل شتى فتحتد المناقشات وتطول وأخرج منها ، وقد ازدادت ذرات روحى تناثرا وتعاظم حجم الفراغ الذى أسبح فيه بلا نهاية ، وابتعد أفق الخلاص عنى حتى كاد أن يصبح سرابا . . .

هذا الزمن الذى ينهش كل لحظة قطعة غالية من كيانى أصبح عدوى اللدود . . كل ما يعتز به المرء يتهاوى بداخلى . . يتآكل ، تنفث فيه عقارب الحيرة والقلق سمها الزعاف . . لكن الله العلى القدير يضع تخطيطه الخالق الرحيم الذى تعجز أى قوة فى الأرض أو فى السماء أن تغيره . . الله الغفور الرحيم يريد لعبد من عباده الله

المجلد ٤٤ ٩ ربيع الأول ١٤١٦هـ الموافق ٧ اگست ١٩٩٥ء العدد ٧

لماذا أسلمت

محمد نزيه خالد يقول :

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SAYYID AHMAD BARAILVI 1786-1831

In our article on Shah Wali-Ullah of Delhi in our issue of 22 May, 1995, we have attempted to show that he was the first to arrest the forces of all-embracing decline obtaining the Indo- Muslim community and to make efforts to rehabilitate Islam in the contemporary society and polity. For this purpose he raised the clarion call of going back to the days of the pristine Islam as the only panacea for the evils of Muslim people at that time.

Shah Waliullah movement was carried on by his son and successor Shah Abdul Aziz but his efforts were mostly confined to academic nature. However, the movement took a militant turn under the leadership of Sayyid Ahmad Barailvi, a disciple of Shah Abdul Aziz. He was joined by two scions of the family of Shah Waliullah namely Shah Ismail and Abdul Hai.

It is rightly observed that, under the leadership of Sayyid Ahmad Brailvi, Shah Waliullah's programme made a remarkable progress "from theory to practice, from life contemplative to life action, from instructions of elite to the emancipation of the masses and from individual salvation to social organization." (Aziz Ahmad, Studies in Islamic Culture in the Indian Environment, OUP, Karachi r.d.p 210).

In his attempts at religious purification Sayyid Ahmad continued Shah Waliullah's movement of synthesizing the fundamentals of the three major *Sufi Silsilas* as they were found in India — the Qadri, the Chishti and the Naqshbandi, and merging these *silsilas* with his own which he called *Tanqa- Muhammadiyah*. In his treatise *Sirat-i-Mustaqeem* explained that all the three *Sufi* orders were esoterically linked up with the Holy Prophet (*Sallallahu alaihi wa sallam*) but they needed exoterically to be brought in strict conformity to religious law. He was fully cognizant of the various practices among the Muslim population, presumably converts from Hindus of a few genrations age which were 'Hindunized, animistic and superstitious." He made all out efforts to purify Muslim society from all practices and beleifs which were "the peripheral, the eclectic, the syncretic and the heterodox." He emphasised the strict adherence to the beliefs and teachings of the Qur-aan and the Sunnah.

In fact, Sayyid Ahmad Brailvi's main concern was to preach and practice is pure monotheism. His movement therefore was primaril[y] directed towards removal o[f] polytheism which had gradually and imperceptively crept into the Muslim society. According to Shah Ismail as he explained in the *Taqwiat ul Iman* there are four kinds of *shirk* (1) *Shirk fil ilm* (association in divine knowledge) which *inter alia* stands fo[r] invocation of a saint, (2) *Shirk [fil] Tasawwuf* (association in Divine Power) which means a belief that an[y] personality except Almighty Allah ca[n] grant prayers or remove sufferin[g] and miseries, (3)*Shirk fil ibadat* (association in worship) to pay any individual or saitn or divine such respec[t] which is exclusively due to Almight[y] Allah alone, (4) *Shirk fil abab* (association in respect) which implie[s] asssociating the name of aprophet or saint with that of Almighty Allah for wish or a resolution.

It is thus clear that the movemen[t] of Sayyid Ahmad Shaheed and [his] coleagues was to combine the force[s] of moral and spiritual corruptio[n] from within by putting an end to a[ll] beliefs and practices which ha[d] polithestic bearings. However, t[he] most dynamic aspect of his moveme[nt] was the waging of *jihad* against alien rule. Here it must be noted th[at] as early as the British occupation [of] Delhi in 1803 Shah Abdul Aziz had [is]sued a *fatwa* declaring the British he[ld] territory as *darul harb*.

The *fatwa* issued was as folows:

"Islamic Law does not prevail at all; and the Law of the Christian over-lords is current without check or hinderance in the sense that in administrative and civil cases, in the prescription of punishments, the non-Muslims are in complete authority. It may be that they do not interfere with such Muslim rites as Friday or *'Id* prayers, or call to prayers or ritual killing of eatable animals. But their chief principle is profit and sovereign control... From this city to Calcutta Christian rule prevails."

But Sayyid Ahmad Brailvi's *jihad* was first directed towards the Sikhs. It is interpreted by some writers that it was because some of the *Ulemas* had soft corner for the British because of the freedom of worship and personal life under their rule. But a careful and comprehensive study on this subject has revealed: "The conflict with the Sikhs was just an accidental circumstance; and it did not represent the true aims of the Movement. It was only a preliminary step for the eventual trial of strength with the English. For Sayyiud Ahmad's own writings bear testimony to the fact that he was quite clear in his mind that his real adversaries were the English, 'the traders and veners of goods.' Q. Ahmad, *The Wahabi Movement in India, Calcutta, 1966. p.3.*

The goal of his *jihad* was the establishment of a full- blooded Islamci state functioning in strict conformity to the *Shariah* or divine law. For that purpose he built up a powerful mass movement — the first in the history of India — to emancipate the country from alien rule — which included both the Sikhs (Mahrattas) and the British.

At the height of his missionary tours, more than three million persons were initiated into Sayyid Ahmad's spiritual order while another hundred thousand men and women had become his disciples during the *Haj*. These soldiers of God spent their days on horseback and their nights in prayer' they feared Allah and remembered the Day of Judgemnt and were always firm on the path of truth and justice in all circumstances.

In the summer of 1830, Sayyid Ahmad made his victorious entry into Peshawar but the fall of this city to the new cheif was uniquely different from what it had endured on earleir occasions.

However, fate soon destined that tragedy strike. On the first of Novemebr that same year, Sayyid Ahmad was informed that a conspiracy against him had been organized by some of the tribal chieftains. he refused to beleive this until one night when most of the *Mujahidin* were offering the *Isha* or night pryaers or making preparations for it, they were attacked by horses of armed tribesmen. Almost all of them were slain. Broken-hearted, the Sayyid wandered alone over the plains and mountains, preaching, exhorting the people to unite against the enemy for the defence of Islam against the Sikh oppressors and the British imperialists.

Despite this terrible disappointment, Sayyid Ahmad showed no bitterness but remaind calm and composed. Finally he agreed to direct Shah Ismail to set out with a detachment of 400 troops to check the entry of the Sikhs at Balakot. During the furious fighting, the Sikhs lost no less than 700 troops.

They could not hold for long against the superior might of the alien rulers and the servile treachery of their compatriots. Eventually they lost the field and fell a victim to the combined onslaught. To thsi day Balakot remains a consecrated place as the resting place of *Shahids* and attracts numerous devotees every day.

A parallel movement was launched by the *Faraizias* of Bengal in the early part of the 19th century. They defeated many of the detachments of the Hindus *zamindars* and succeeded, though for a short while, in establishing "a state within state". "It is a curiosity of history," writes

Aziz Ahmad, "that over a century before the creation of Paksitan, two miniature states struggled to emerge vaguely on the horizon of realization, if only for a very short while and against overwhelming odds, but ideologically linked together, and situated in the Muslim majority areas which today constitute Pakistan."

Jihad agaisnt the alien rule did not end with the death of Sayyid Ahmad Shahid but ws carried on for many years afterwards under the most adverse conditions by his followes and disciples The British retaliated against them with the utmost ruthlessness and cruelty

Persecution alone could not break the popular appeal of Sayyid Ahmad's *jihad* movement and the urge for Islamic regeneration in the minds of the Indian Muslims. Many illustrious sons of Islam rose to hold the flag high and wage the holy war Out of a long list of such noble persons, names of Hazrat Haji Imdadullah, Hafiz Shah Zamin and Maulana Mohammad Qasim Nanotvi are enshrined in the hearts of lovers of freedom and Islamic emancipation So strong was his influence that his example provided the inspiration for all future attemts of Islamci revivial in Muslim India

In later years, the mission of Shah Waliullah was carried on by many an illustrious 'Ulema of his school of thought, eminent among them are Shaikhul Hind Maulana Mahmoodul Hasan, and Maulana Obaidullah Sindhi. All these and many more suffered tortures throughout but did not give in. Their one object in life was the glorificlation of Islam and winning independence for their homeland Their dream was partially realised when Paksitan was brought into existence on the basis of Islam to enabel the Muslims of the sub-continent to live their lvies according to the tenets and principles of Islam

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THE ISLAMIC APPROACH TO FEMINISM

By Muhammad Al-Ghazali

Among the issues facing the scholars of our times is the role of women in social change and nation-building. For reasons that are almost platitudinous, in the past, the role of women in society was a thing apart from that of men. Muslims today are faced with the task of presenting to the world an example of a modern progressive society on the pattern set by the Prophet *(Sallallahu alaihi wa sallam)*. This task cannot be accomplished by mere slogan mongering. It calls for serious reflection and an earnest effort to underline the role of women in a model Islamic society.

There can be no meaningful discussion of an Islamic approach to the problem of feminism without an understanding of the values which Islam seeks to promote in human society. Otherwise an attempt to explain the position of woman would be an exercise in futility.

Islam is an attitude of mind and heart, conducive to a definite behavioural pattern in the entire spectrum of life. It provides a certain unity of purpose pervading all diversity of pursuits in human life.

The world-view of Islam rests on two foundations: (i) *Tauhid,* and (ii) *Akhira*. These two foundations determine the position of Man and set the direction of his life on earth. From the point of view of Islam, Man has not emerged from nowhere in this wonderful, orderly, and uniform world by any purposeless interplay of the forces of Nature. God has placed him at the centre of this cosmos for a purpose. He has been granted this life, with its unlimited opportunities, essentially to strive for the eternal bliss which is realizable in the subsequent phase of his existence, namely *Akhirah,* provided he fulfills the terms of his appointment as *Khalifah,* and a creature of God, "created in the best fashion". This lofty locus of vicegerency also determines his relationship with his environment, and the material world of time and space. While this world has been created for the service of man, man is created for *"pursuing the purposes of the Akhirah"*, his permanent abode — a home of perfect and eternal happiness, which is really worth its while.

No Compulsion

According to this scheme, everyman and woman is a potential *Khalifah.* Since there is no compulsion in religion, anyone who voluntarily acknowledges his debt to God and accepts the terms of his mission, he or she becomes the actual *Khalifah.* Under these terms, all men and women are equal. They are at par with each other. The criterion for preference is nothing but the virtue of good conduct; that is, the more you fulfill the terms of this vicegerency by conforming to the Law of God and submitting to the Will of your Creator, the closer you are to the Creator in order to receive His promised reward in terms of the lasting happiness of the Hereafter.

While the minimum condition of eligibility for Divine approval is the unequivocal declaration: *"There is no God but Allah"*, and a sincere effort to follow its concomitant course of action, there is no limit to ascending higher and higher in the scales of moral excellence. Human progress towards higher stations of spiritual journey is an unrestricted possibility for both male and female. Hence *Jannah*, the home of eternal bliss, is not reserved for males or females as such. It is for all those who sincerely love God and pursue His pleasure whether male or female; white or black; rich or poor; Arab or Persian; American or European, Asian or African

Absolute Equality

This absolute equality of man is a logical corollary of *Tauhid.* It means that an equal opportunity is available to all men and women to acquire progressive good, virtue and felicity in this world as well as to attain the bliss of the Hereafter.

If there were any reservation on the part of Islam with regard to the equal position of men and women, the Qur-aan would not have so frequently declared this equality of opportunity for bliss expressly mentioning male as well as female. The standard term for human being employed in the Qur-aan and *Sunnah* is *'Insan'* which is neutral in gender.

"Whosoever does good deeds whether male or female, such shall enter paradise."(Qur-aan, 40:40)

To order individual and collective life in accordance with the purpose of life prescribed by God, an elaborate scheme covering the entire gamut of

> **To order individual and collective life in accordance with the purpose of life prescribed by God, an elaborate scheme covering the entire gamut of human existence has been prescribed. This scheme is Shariah. It assigns various duties to us human beings to establish our relations with God, and to organize a civilized pattern of living with other human beings in harmony and peace.**

human existence has been prescribed. This scheme is *Shariah.* It assigns various duties to us human beings to establish our relations with God, and to organize a civilized pattern of living with other human beings in harmony and peace.

Basic Unit

The relations with fellow beings starts with family, the basic unit of social organization. In building social relationships, Islam focuses its fundamental attention on moral consciousness and sincerity, without which no level of social cooperation can be meaningfully achieved. For instance, Islam seeks to establish family on firm foundation of sincerity between the two spouses. Each one of them is constantly reminded of his/her obligations. Each one must feel -- as far as Islam's scheme is concerned -- an irresistible urge from within to sincerely pursue the well-being of the other. In case of lapses and omissions -- each one is urged to fall back on his moral strength and forgive.

In rare cases, some disputes might arise that cannot be resolved by the parties themselves. Such disputes may be settled through a judicial application of *Shariah.* But the *Shariah* does not primarily proceed with the issue of family as two parties, each contesting for its own rights at the expense of their joint undertaking. Rather, it seeks to achieve the same purpose by providing incentives to each partner to sincerely share his or her life with the other and care for him/her.

The predominant concern of the *Shariah* is to motivate its followers into pursuing the desired course of action by an inner moral urge rather than coercion. This scheme is fully compatible with the Islamic view of human nature i.e. '*fitrah*'. The *fitrah* is essentially God-consciousness leading to a progressive allotment of moral good. According to the Qur-aan, "the believing men and believing women are each other's companions and protectors". (Ibid, 9.91). The same teaching has been reiterated scores of times in the oral, practical and tacit *Sunnah* of the Prophet *(Sallallahu alaihi wa sallam)*, and was fully reflected in the model society created by the Prophet *(Sallallahu alaihi wa sallam)*.

The emergence of Islam in the 7th century was a happy tiding for women. They were liberated from centuries of shackles of slavery and servitude by the social metamorphosis effected by the Prophet (*Sallallahu alaihi wa sallam)* of Arabia World history can be rightly classified into pre-emancipation and post-emancipation periods for women. Thus the social scheme of Islam stipulates a joint involvement of men and women in the enterprise of life. Indeed from certain aspects, it will not be an exaggeration to contend that the role assigned by Islam to women in building the society is more crucial than that of men. Therefore, a society is to be regarded as Islamic or un-Islamic relative to the Islamicity of its women.

The whole social scheme envisaged in this culture revolves round the idea of an ongoing conflict between selfish individuals and groups, and the eventual survival of the fittest. And the fittest is, of course, the strongest and not anybody on the basis of moral merit. Thus man stands emancipated from all obligations to God and mankind alike.

Whether one likes it or not, the crucial role in building an Islamic Society assigned by Islam to women, is to be played chiefly at home. It is the women who are primarily charged with the duty of bringing up children as functional Muslims. Women are not only obliged by nature to procreate, they are also charged with the task of giving birth to moral personality of a muslim. Thus, enforcement of the *Shariah* from within, the most vital concern of Islam in its entire social scheme has been entrusted to women. Perhaps that was why the Prophet *(Sallallahu alaihi wa sallam)* declared that Paradise lay at the feet of the mother, and he stated in equivocal terms that the most worthy of our respect, honour, attention and care, were our mothers.

Role-Models

Without prejudice to this fundamental obligation and all other religious duties, a woman can and should play other roles in building the society too It naturally follows that the perfect role models to be adopted by Muslim women of today should be those of Sayyidah Khadijah, Sayyidah Ayshah, and Sayyidah Fatimah etc

Unfortunately, now-a-days, under the impact of the cultural patterns of the Occident, a lot of our people have themselves gone and are leading others astray The look at the issue of women and their role in society in the context of Women's "Liberation" that has emerged from the Womb of Western civilization This civilization stems from a radically different world-view. It is deeply rooted in the historical experience of the Western peoples and cannot be appreciated in isolation from it. It looks at the anthropos as *homo sapiens* and regards them as representing a point of culmination in the process of a blind biological evolution from lower forms of life.

Man has secured his present position as 'anthropos' by the compulsion of the law of survival of the fittest Thus it looks at life as essentially a conflict and tension between various fragments of the large mass of humanity. In this conflict and tension each individual and group is fully authorized by the supposed supreme law of nature, to constantly pursue his own selfish interest and trap it before

others come forward and take it away from him.

Self-centered Nature

The culture has formulated over a period of time a definite view of human nature which, in sharp contrast to the Islamic conception of *fitrah*, regards man as essentially self-centered. In the entire scheme of this culture, the question of selfless, sincere, and altruistic concern for serving other brothers, sisters and elders, for the ultimate achievement of *Sa'adah*, bliss in the Hereafter seldom arises. For according to some of the high priests of this egocentric philosophy: "Morality is an invention of the weak to neutralize the strength of the strong".

The whole social scheme envisaged in this culture revolves round the idea of an ongoing conflict between selfish individuals and groups, and the eventual survival of the fittest. And the fittest is, of course, the strongest and not anybody on the basis of moral merit. Thus man stands emancipated from all obligations to God and mankind alike

It was a natural consequence of this philosophy of life, that human society was sharply divided and permanently stratified into classes: Classes of women, youth, elders; children versus parents; students versus teachers; and so on. Gradually entire social fabric was robbed of the underlying moral sanctity which provided mainstay to their mutual relations. Children were assigned to hired mothers in day-cared centers; elders were consigned to boarding houses; and of late, children have been allowed to 'divorce' their parents. Thus, parenthood has been reduced to a merely transitional contractual reciprocity. Homo- sexual mating has been quite conveniently equated with heterosexual marriages. No wonder if a day might dawn on humanity when such a heinous crime as incest is also legitimized in the name of 'freedom'.

Women's Lib

The whole sincerity of Matrimonial Union was destroyed in the name of Women's Lib. Gradually, a developmental pattern was given to society in which males cleverly relieved themselves of their natural obligation to maintain their female partners. The whole society of Matrimonial Union was destroyed in the name of Women's Lib. As a consequence, women were ejected from the security of their homes to work wily nilly in factories, offices, and other centres of hard labour to earn their livelihoods. The result was that the institution of home was broken Furthermore, womanhood was exploited to the hilt. Our mothers, sisters and daughters were reduced to a commodity for serving males as objects of their lascivious fulfillment (e.g. such roles as receptionists, air hostesses, tourist escorts, models for promoting consumer goods, and beauty contestants, etc.) or for the purpose of amassing riches by projecting their femininity through the media and show business.

Therefore, the proper perspective to understand the role which Islam assigns to women is not the perspective of Western culture. It can only be understood in the perspective of an Islamic culture. For Islam is a holistic scheme of life which has to be implemented in toto. It is not possible to insert certain injunctions of Islam within a cultural pattern borrowed from an atheistic and materialistic civilization of the West.

Before we conclude it would b[e] profitable to recalculate the submissions made above:

The Religious commitment w[e] have made to Islam demands that w[e] consider each and everythin[g] prescribed by God and His Prophe[t] (*Sallallahu alaihi wa sallam*) to o[ur] best interest in this world as well as [in] the next.

This commitment demands tha[t] we adopt the Islamic scheme of lif[e] that is the *Shariah* in its entirety, fo[r] denial of a part is tantamount to denial of the whole.

We should endeavour to under stand an Islamic scheme of social lif[e] within the framework of an Islami[c] world-view. It is not logical to take an alien un-Islamic, and secu[lar] framework of human thought and b[e]haviour for granted and then transplant any organ extracted fro[m] the structure of Islam in the bod[y] politic of *Kufr*

We can easily understand t[he] reason for the confusion created in t[he]

> **To restore the true status of women in society a[s en]visaged by Islam we should all men and wo[men] make a concerted struggle on all fronts to b[ring] about a total change of mind and heart, a[nd] adopt a truly Islamic way of life in its totalit[y. To] achieve this aim we have to work at various le[vels:] Individual and family level; intellectual [and] academic level, social and political level; mora[l and] spiritual level.**

minds of some people about the ro[le] of women in an Islamic Society, by a[p]preciating the wide gulf of differen[ce] between the Islamic World-view a[nd] other world-view.

To restore the true status [of] women in society as envisaged [by] Islam we should all men and wom[en] make a concerted struggle on [all] fronts to bring about a total change [of] mind and heart, and to adopt a tr[uly] Islamic way of life in its totality. [To] achieve this aim we have to work

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SOCIAL COMMITMENT IN ISLAM

By Prof Khurshid Ahmad

Islam is not merely a religion in the limited sense of the word where it is primarily considered a relationship between man and God. In Islam, religion is a dynamic commitment. It is commitment to Allah accepting Him as the Creator, the Master, the Law-giver, the Guide and the Sustainer of the universe. And, along with that, accepting the position of man as Allah's deputy on the earth with the mission to establish justice among humans in all walks of life.

The prophetic mission as expounded in the Qur-aan is that all prophets have been sent to communicate Allah's guidance, teach His Book, purify morals, transform life and character for the sole purpose of establishing justice among the people. The commitment that Islam gives to man is a social and moral commitment, to transform the world, to change the society and reshape the course of history. It is not merely a passive relationship between man and God confined to personal morals and places of worship. Instead, Islam has transformed the very concept of worship by emphasising that whole of man life is worship provided it is in the pursuit of right objectives; provided it is with full moral consciousness of the human situation and human obligation. If prayer is a part of religious life, execution of business, eradication of poverty, satisfaction of hunger, amelioration of disease are also part of the same religious activity. The Qur-aan says: "Have you seen the person who denies Deen (the religion, the Day of Judgement). He is one who repulses the orphan (with harshness) and does not encourage the feeling of the indigent" (107:1-3).

Let us now see the more specific aspects. The concept of social security in Islam is based upon a very fundamental [illegible] which somehow and for [illegible] reasons, has been either neglected or even denied in the secular approach towards economy. And that is the concept of *Rab (Rabubiyyah)*, that is there is a pose and that this universe is capable of providing sustenance to mankind.

What is needed is right effort, proper and just distribution and effective organisation of society. Efficiency and growth are important but they have to go with equity and justice. In that framework all that is necessary for a dynamic and sustained growth of human society is very much there. What is needed is rightful and proper effort with entrepreneurship, risk-taking, innovation, creativity, development of technology, harnessing and all that is hidden yet available and its proper organisation, distribution and management.

In the given context, the first obligation and starting point for the social security in Islam is the concept that every individual living in society has a right of access to resources that Allah has endowed the earth with. And it is the duty of every individual to make himself or herself economically and socially productive. Why is it that begging has been forbidden in Islam? Why is it that the Prophet (peace be upon him) has said "A person who is well off or who is able-bodied should not go for Zakat." The basic idea is that he has to be productive. One is duty-bound to work hard and share in production of whatever his capabilities allow.

The family which is a divinely ordained fist training institution for human beings, is the starting point of the Islamic social security system. The love and affection that parents can give to their children has no substitute. We may establish as many dormitories as we want, yet there cannot be a better alternative for the natural climate in which the family nurtures and develops its new generation and which enables the new-born to acquire the values, culture, arts, skills and crafts of the society.

Islam emphasises that return for labour has to be a just wage. One of the reasons for many deprivations and failures is the absence of the concept of a fair wage in the society. If wage is determined merely by the forces of supply and demand, the relative bargaining power of the employer and the employee not being equitable, a just wage may not be achieved.

In all activities of life, man is supposed to start with the confidence that Allah is *Raziq* (the Provider). He is providing resources. A man has to do is to discharge his part of duty, to harness the resources in the right manner and to share them in a way that is just and equitable. A Muslim's premise and starting point is, therefore, very different from that of the secular Westerner. With this conviction and understanding, man's approach becomes positive and not a negative one; not one based on frustrations but on hope. And history bears witness to the fact that with proper efforts, unlimited resources are tapped provided one is sincere to harness them in the service of mankind.

There is yet another institution in Islam called in history as *aaqelah* which was a tribe formerly. However, Islam transforms the concept of tribe to a more rational organisation of society, beyond the family, with a dis-

tinct entity of its own and specific moral, political and economic responsibility. The idea that if an unknown person comes to a village, the villagers should extend hospitality to him for three days, the fact that your neighbour is important, and that if any person suffers in a locality and others do not take care of him, they are not only morally but legally responsible for it, the fact that if a crime is committed in a society and the criminal cannot be identified then whole of that locality is held responsible and to pay *Diyat* for that crime, are but various manifestations of *aaqelah*. It means that after the family there has to be another tier in an Islamic society with moral, social and even political responsibilities.

The Islamic concept of social security is not confined only to supporting the disabled, looking after the feeble or providing pension to aged persons Here social security starts from the day a person is born. The Prophet (*Sallallahu alaihi wa sallam*) has said: "If anyone of you has died and has left some property that belongs to his heirs, which will be inherited in accordance with the Islamic law. But if a person has died and he has been in debt which cannot be paid off from his legacy then I am responsible for it as the head of the state "Thus, principally it is the responsibility of society to take care of the deceased's debt.

Even Zakat is not merely to finance the people without accountability. Zakat is not only to support those who cannot help themselves but also to support those who can help themselves and society. Zakat's function is productive in the society and not just to survive. The classic case is that of Hazrat Umar. It is stated that he gave three camels to a person who had come to seek Zakat and when the objection was raised as to why three camels had been given to a person, his answer was: "I want to see that in future this person pays Zakat instead of seeking it." That lays the foundation of Islamic concept of social security which is not just providing sustenance but enabling a person to have an honourable and economically useful and productive life.

The very concept of necessities has been revolutionized by Islam. The three tiers that we find in Islamic jurisprudence can be described as follows. First, the basic necessities which had been described as needs for body, faith morality, honour and common parlour, i.e food, clothing and shelter. Then there is a very close second tier of necessities that relates to education, promotion of marriage, protection of family life, health and transport. These have been described as the aids to necessities.

Islam emphasises that return for labour has to be a just wage. One of the reasons for many deprivations and failures is the absence of the concept of a fair wage in the society. If wage is determined merely by the forces of supply and demand, the relative bargaining power of the employer and the employee not being equitable, a just wage may not be achieved. That is why Islam has given a certain value guidance for wage determination. Five principles of value have been emphasised in this regard The first and foremost is productivity This is the starting point. Wages and rewards should be related to the contribution that the labourer makes Second, determination of wages and rewards should also take into consideration the expertise and specialisation, physical as well as intellectual. Third aspect is need. While productivity, expertise and capacity to excel have been fully taken into account, the dimension of the need of a person, his family and his immediate dependents form an integral part of Islamic scheme for wage determination. Fourth, not merely the technical expertise but also the moral qualities, trustworthiness, dutifulness and honesty of the person should also be taken into account. Finally, the element of sharing the overall fruits of the productive effort, which is not tied to any of these forms.

The Islamic social system is not merely for the left-outs and have-nots. It also takes care of those who are participating in the economic process and wants them to have an honourable wage and participation in society and its business. It is not merely a cash-nexus-relationship, as understood in the European and American tradition. It is a much more delicate and comprehensive relationship where both the employer and the employee are part of a family and project. They have to share the worries and duties as well as the return.

Finally, we have the system where those who suffer some incapacity and are faced with special situation are properly looked after. Here again the Islamic system is unique because this looking after starts from the family. The principle of stewardship and guardianship is very important It is the responsibility of the family to look after the interests of its members to the possible extent (Courtesy Dawn)

The Islamic Approach to Feminism

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various levels: Individual and family level; intellectual and academic level, social and political level; moral and spiritual level.

The current discourse on the issue of women and their role in society must shift its focus from the present Western perspective to the vantage point of Islam. The entire approach ought to be to define this role within the framework of an Islamic world-view. The prospects for an enhanced, honourable and equal partnership of women in the social enteprise of Islam are indeed unparalleled in any other civilization of the past or present. It is within the parameters of a modern progressive Islamic civilization that we can present to the world a model of society wherein all members are equally respectable, and are provided unrestricted opportunities of a participative camaraderie working in harmony and unison for the ultimate good of mankind.

(Courtesy: DA'WAH)

"TO UTTER TRUTH IN THE FACE OF A TYRANT IS THE BEST JIHAD"

An account of Saeed ibn Jubair, who was a famous Tabie.

The Prophet *(Sallallahu alaihi wa sallam)* has said: 'To utter truth in the face of a tyrant is the best Jihad."

This is a story of Jihad of that type. At the time, Hajjaj bin Yusuf, the notorious blood-shedder was in power. Hajjaj's harshness and tyranny are well known in human history.

The rulers in those days, in spite of their short-coming, never lagged behind in propagating the faith, yet we treat them as the worst among rulers because of the contrast with the just and Allah-fearing rulers. He was the viceroy of King Abdul Malim bin Marwan for Hijaz and Iraq. The King lived in Damascus and Hajjaj had his headquarters at Koofah. Saeed ibn Jubair had fought against Hajjaj on the side of Ibn-ul-Ashath. After the defeat, Saeed (rahmatullah 'alaih) ran away and took asylum in Mecca. The Government posted a very stern person as the Governor of Mecca, with instructions to arrest Saeed. The Governor assebled all the people of Mecca and read before them the order of King Abdul Malik, which said:

"Any person who gives shelter to Saeed (rahmatullah 'alaih) shall meet the same fate as Saeed himself."

"By Allah, I must kill the person who gives shelter to Saeed (rahmatullah 'alaih). His and his neighbours' houses shall be razed to the ground."

Saeed was arrested with great difficulty and sent to Koofah. When he was brought before Hajjaj, the following conversation took place:

Hajjaj: What is your name?

Saeed: My name is Saeed (lit. auspicious).

Hajjaj: What is your father's name?

Saeed: Jubair (lit. trimmed).

Hajjaj: No. you are in fact Shaqi (lit. worthless) son of Kusair (lit. a broken thing).

Saeed: My mother knew my name better than you do.

Hajjaj: You are wretched and your mother is also wretched.

Saeed: The Knower of the hidden things is someone else.

Hajjaj: Look! I am putting you to the sword.

Saeed: Then my mother was right in giving me this name.

Hajjaj: I shall send you to Hell.

Saeed: If I knew that you had that power, I would have taken you as my god.

Hajjaj: What is your belief about the Prophet *(Sallallahu alaihi wa sallam)*?

Saeed: He was an Apostle of mercy and a Prophet of Allah sent with the best Guidance for the whole creation.

Hajjaj: What do you say about the Caliphs?

Saeed: I am not a warder over them. Everyone is responsible for his own actions.

Hajjaj: Who is most exalted of the four first Caliphs?

Saeed: The one who had been able to please Allah more than the rest?

Hajjaj: Which of them had been able to please Allah the best?

Saeed: This is only known to Him Who knows what is hidden in the bosoms and what the hearts conceal.

Hajjaj: Is Ali in Paradise or Hell?

Saeed: I can answer only after I visit the two places and meet their dwellers.

Hajjaj: How shall I fare on the Day of Judgement?

Saeed: I am not fit to receive the knowledge of the unseen.

Hajjaj: You do not intend to tell me the truth.

Saeed: But I do not tell a lie either

Hajjaj: Why do you never laugh?

Saeed: I do not see anything to laugh at; and indeed why should one laugh, who is created from dust, who has to appear on the Day of Judgement, and is always surrounded by tribulations.

Hajjaj: But I do laugh.

Saeed: Allah has created us with different temperaments.

Hajjaj: I am now going to kill you.

Saeed: The time and manner of my death have already been decreed.

Hajjaj: Allah has preferred me to you.

Saeed: Nobody can be proud of his relation with Allah, unless he knows his position; and Allah

Hajjaj: Why should I not be proud of my relations with Allah when I am Amir-ul-Mu'minin and you are with the rebels?

Saeed: I am with the other Muslims. I myself shun evil, but nobody can change the decree of Allah.

Hajjaj: What do you say about the material we collect for Amir-ul-Mu'minin?

Saeed: I do not know what you collect for him.

Hajjaj: **Sent for gold, silver and dresses from the treasury and showed these to Saeed.**

Saeed: These are useful, provided you are able to obtain with them the things that may provide you with peace on the Day of Horror (i.e. the Day of judgement), when every nursing mother will forget her nursing, and every pregnant one will deliver of her burden, and when nothing but good will be of any avail.

Hajjaj: Are our collections not good?

Saeed: You have collected them, and you are the best judge.

Hajjaj: Do you like any of these things for yourself?

Saeed: I only like the things which Allah likes

Hajjaj: Woe to you?

Saeed: Woe is for the person who is deprived of Paradise and is made to enter Hell.

Hajjaj: (Annoyed): Say how I should kill you?

Saeed: As you would like to be killed.

Hajjaj: Should I forgive you?

Saeed: Allah's forgiveness is real. Your forgiveness is of no value.

Hajjaj: (To the executioner): "Kill this man."

Saeed: laughed while he was being taken for execution.

Hajjaj: was informed of this. He called him back.

Hajjaj: What made you laugh?

Saeed: Your boldness with Allah, and His clemency with you.

Hajjaj: I am killing a person who has caused dissent among the Muslims. (To the executioner) Kill him in front of me.

Saeed: Let me say my Salat of two rak'ats.

After finishing Salat, he faced Qiblah and recited:

"Indeed, I have turned my face towards Him Who created the heavens and earth, as one by nature upright, and I am not of the idolators."

Hajjaj: Turn him from our Qiblah and let him face the Qiblah of the Christians, who also caused dissension and dispute among their community.

His face was immediately turned to the other direction.

Saeed:

فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ

"And wherever you turn, there is Countenance of Allah. Surely Allah is Omnipotent." (2:115)

Hajjaj: Make him lie on his face. We are only responsible for appearance.

Saeed: **Was made to lie on his face.**

Saeed:

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ
وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

"From it (earth) have We created you, and into it shall We return you, and from it shall We bring you out once again." (20"55)

Hajjaj: Kill him.

Saeed: I call you to witness what I recite:

"I bear witness that there is no god except Allah, Who is all alone and Who has no partner and I bear witness that Muhammad *(Sallallahu 'alaihi wa sallam)* is His slave and His Messenger."

He was then beheaded (Inna lillahi wa inna ilaihi ra'ji'oon). To Allah we belong and to Him we shall return.

After the execution, a lot of blood came out from Saeed's body. Hajjaj himself marvelled greatly at it. He enquired the reason from his doctors who said:-

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GEMS AND JEWELS

AN EXPOSITION OF ISLAMIC CANON LAW

Jean Jacques Rousseau wrote in ("Social Contract" Book II: Chapter 6: "The Lawgiver"): "To discover the rules of society that are best suited to nations, there would need to exist a superior intelligence who could understand the passions of men without feeling any of them, who had no affinity with our nature but knew it to the roots, whose happiness was independent of ours but who would nevertheless make our happiness his concern ... in fact a divine lawgiver is needed."

By these standards the most competent legislator is the Creator of man Himself. He knows all the mysteries of man's being, makes no profit out of any human society, and needs no man. Hence the principles which can shape equitable social regulations must be learnt from a person who receives direct guidance from the Creator, whose teachings are the inspired relevations of that unique Source, and Who is wholly reliant on that Infinite Wisdom.

Human laws aim only at the ordering of human society. They do not stray outside those limits, nor touch non-social matters like personal conditions, attitudes of mind, spiritual excellence. They do not try to cure international pollutions within the personality. It is only when person 'ity problems issue in enter the scope of legal measures. A person may be filthy in thought and spirit and still good in the eyes of Western Law, which looks only upon the heart. Islam with its wide outlook aims not just at redressing what has been done wrong but primarily at putting individual and society right from inside, regarding the ethical personality as the basic unit, and its perfecting as the priority.Islam aims at an orderly society composed of sound morals, sane thinking, sensible action, serene psyches. It, therefore, legislates from the inner life of the individual in as much detail as for the outer life of society. It brings order and congruence between large and small in creation, the natural laws and the metaphysical, the individual and the social creeds and philosophies. It helps man not to come into collision with the natural laws which underline the orderliness of the universe; disobedience to which corrupts and confounds all human affairs.

Islam pays due regard both to inner purity of heart and to outward purity of action. It calls those deeds good, laudable and meritorious which spring from sincerity and faith.

U.S.A.'s Attorney-General, in his introduction to his book on Islamic Law, wrote: "American law has only accounted a law-abiding citizen even though his inner life is foul and corrupt. But Islam sees the fount of law in the Will of God as revealed to and proclaimed through His Apostle Muhammad *(Sallallahu alaihi wa sallam)* This Law, this Divine Will, treats the entire body of believers as a single society, including all the multifarious races and nationalities which go to make it up in a far-scattered community. This gives religion its true sound force and makes it the cohesive element of society. No bounds of nationality or geography divide, for the government itself is obedient to the one supreme authority of the Quraan. This leaves no place for any for any other legislator so that no competition or rivalry or rift can arise. The believer regards this world as a vale of soul-making, the ante-room to the next: and the Qur-aan makes perfectly plain what are the conditions and laws which govern believer's behaviour to each other and towards society; and thus makes the change over from this world to the next a sure and sound and safe transition "

Dru Laura Vaccica Vagalieri, Professors of Naples University, wrote: "In the Qur-aan we come across jewels and treasures of knowledge and insight which are superior to the products of our most brilliant genisus, profound philosophers and powerful politicians. How can such a book be the product of the brain of a single man -- and that of a man whose life was spent in commercial, not particularly religious circles -- far removed from all schools of learning? He himself always insisted that he was in himself an ordinary simple man like other men, unable, without the help of the Almighty, to produce the miracle of such work. None other than He Whose knowledge compasses all that is in Heaven and Earth could produce the Qur-aan."

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ACCENT ON SERVICE TO HUMANITY

By S.M. Moin Qureshi

Whereas all religions of the world require their followers to serve humanity, the glory of Islam lies in translating the beautiful precepts into practice. In the Islamic teachings real emphasis is on deeds rather than ideas.

Islam is pre-eminently a social creed. Society figures directly or indirectly in all its enjoinments. No man can seek his own salvation by dissociating himself from society. That is why monkery is prohibited in Islam *(Al-Hadid:27)*. The ultimate objective of prayer is to improve a man's state of social morality and to discipline him to contribute towards general well-being. Thus, spiritual and temporal ends of prayer are inextricably linked together.

In the Quranic commandments, prayer has often been bracketted with charity as a con-committal responsibility. At the very beginning of the Holy Qur-aan, we find four pre-requisites of piety mentioned together The Almighty proclaims that His book surely provides guidance, to those who fear Allah,

"Who believe in the Unseen, Are steadfast in prayer, And spend out of what We have provided them *(Al-Baqarah 2 & 3)*

According to some exegetists of the Qur-aan "what We have provided them" in the above verse includes all bounties that proceed from Allah These may be physical gifts e.g., food, clothing, houses, gardens, wealth, etc. or intangible gifts like influence, power, health, talents etc. or spiritual gifts such as insight into good and evil, understanding men, capacity for love, etc. We have to use all these attributes in all humility and moderation But we are also bound to give out of every one of them a part that contributes to the collective weal of the society. We are to be neither ascetic nor luxurious in conduct, neither selfish misers nor thoughtless prodigals. Elsewhere in the Qur-aan those who are unmindful of these essential duties have been equated with those who deny Deen.

"Have you (O Prophet) seen him who denies Deen? It is he who pushes the orphan away. And does not induce others to feed the needy." *(Al-Ma'un: 1-3)*.

Deen in the above verse may mean either (i) the Day of Judgement when worldly actions will be assessed for requital or (ii) Faith, Religion, the principles of right and wrong in spiritual matters which often conflict with selfish desires. It is the men who deny Faith or the Day of Judgment who treat the helpless with contempt and restrain charity or love, even discourage others to help the distressed.

Islam envisages a society in which its members treat each other with compassion. It is in the pursuit of this objective that Islam does not visualise religion as being merely a matter of personal conscience and, therefore, advocates, equality of mankind. In a world infested with distinctions of caste, creed, colour, race and tribes, Islam stood firm for a democratic order In the Islamic view, this lofty ideals are not to be simply admired and preached by, Islam gave it a practical shape and content. It held

"He created you from one being" (39:6)

Hence, according to Islam sons of Adam are all brethren and parts of the same body. If a part of the body ails, the whole of body responds to it Similarly, if a man is subjected to some trouble, the entire humanity should rise up to the occasion to relieve him of his sufferings. What is true of an individual is true of a nation. If a weak nation is oppressed by a stronger one, the other nations should combine to provide resistance against the aggressor. This is because the Messenger of God *(Sallallahu alaihi wa sallam)* regarded the entire creation as the "family of Allah" and urged that "The dearest of the creation of Allah is he who is the best to His family."

This universal brotherhood advocated by Islam has been acknowledged by western writers as well. H.A.R. Gibb wrote in *Whither Islam*:"No other society has such a record of success in uniting in an equality of status, of opportunity, and of endeavour so many so various races of mankind."

In the Holy Qur-aan, the Almighty God asserts.

"I have only created Jinns and men, that they

may serve Me." *(Az-Zariyat-56)*.

It is, therefore, abundantly clear that creation of man is not devoid of a definite purpose i.e. service of the Creator The Qur-aan, however, at the same time tells us that He is independent of everything i.e. lacking in nothing and wanting none to compliment Him *(Al-Ikhlas 2)* What is then the Divine service? The answer is contained in a number of Quranic ordainments, e g.

(1) "Nay-whoever submits his whole self to Allah and is a doer of good he will get his reward with his Lord ." *Al-Baqarah. 112)* (2)"...The blessing of God is at hand for those who do good."*Al-A'raf:56)*

The Holy Prophet*(Sallallahu alaihi wa sallam)* is reported to have said, "The best of man is he from whom good accrues to humanity." On another occasion he advised the believers, "Imbue yourself with divine virtues." Allah is *Al-Rahim* (Most Benevolent) and *Ar-Rahman* (Ever-Merciful). In showering His favours on His creatures, He makes no distinction between man and man Similarly, a man should make no

(Contd. on Page 45)

MATERIALISTIC INTERPRETATION OF ISLAM

By Mazhar Siddiq

The nihilistic aspect of the W-Estern cultural impact, to be sure, has not led to an *en masse* abandonment of Islam. What it has done is to create a mood of apathy towards Islam, thus drying up the main springs of our cultural inspiration. But there is another more subtle aspect of the Western cultural impact which we are mainly concerned here — the distortion of the concept of Islam itself. The distorted concept of Islam that we are referring to is all the more trickly because it takes place at a semi-conscious level. To put it bluntly, this distortion stems from the desire to make Islam seem attractive in terms of contemporary fads. The result is that several of our contemporary writers on Islam go about parading the material advantages that are likely to accrue if the teachings of Islam were followed. Our distortion of outlook, thanks to our present mood of aping the West, has deprived us of the refinement to appreciate the intrinsic worth of spiritual values. For many of us, including a good number of religiously-inclined Muslims, the things of the spirit are not fundamentally important. Even when we do not reject them openly, we have conveniently relegated them to a position of secondary importance.

One of the manifestations of this trend is the emerging attitude towards the devotional rituals prescribed by Ilam. Many of us have begun to pose the question: Who is more condemnable from the Islamic point of view — one who disregards prayers, fasting, etc., or one who acts in a manner harmful to other human beings?" Indeed, both categories of people are wrong and if one agrees with this view, it becomes futile to adopt an attitude of condemnation to either of the two wrongs or to regard them as alternatives. What is implied in this question is the suggestion that it is the latter group that is [illegible] condemnable (at times, the implication that the latter *alone* is condemnable) since the disregard of the duties to Allah in their eyes is not a serious crime. What is no less significant is that woven those of us who do not deny the value of these devotional rituals, cherish them not so much for their intrinsic worth, not so much for their spiritually exalting and morally purifying effects as for their social benefits. *Salat* (prayers) for instance, is good not so much because it makes men remember Allah but because it trains us into punctuality, discipline and obedience to a leader, because it strengthens social cohesion and helps Muslims live hygenically (owing to ablutions which are obligatory for prayers).

"I stood before the Ka'ba and in my mind's eye I saw all the regions of the world where Islam has reached. Then I found myself saying that our views of the pilgrimage must change. It should not be regarded as only a ticket of admission into Paradise after a long life or as a means of buying forgiveness after a merry one. It should become an institution of great political power and significance.

Again, the value of fasting lies not primarily in the moral self- restraint that it develops nor in its being a means to deepen our love for and fear of Allah: nor even in its being a course which trains us for a life of piety and virtue and dedication to Allah. Its real worth, according to the new fangled interpreters of Islam, seems to be its usefulness as a means to ensure the physical health of Muslims, its effectiveness as an invigorative measures for the digestive system, or at best because it intensifies social sensitivity and makes the rich feel for the poor by forcing the former to experience the pinch of hunger. In the same way, *Zakat* is stressed almost exclusively as an instrument for leveling down economic in-equalities without any reference to its being a means for the purification of the soul by making one spend regularly out of one's hard-earned savings in the way of Allah. Again, it is because of this changed sense of values that some of us tend to regard the sacrifice of animals on 'Id-ul-Azha (a practice based on explicit injunctions and sanctified by the unbroken continuity of practice) as a sheer waste of economic resources and an enormous annual loss. The same perversion of values is reflected on the significance of the Hajj expressed by an important Muslim political leader of our time. We prefer to let him speak for himself:

"I stood before the Ka'ba and in my mind's eye I saw all the regions of the world where Islam has reached. Then I found myself saying that our views of the pilgrimage must change. It should not be regarded as only a ticket of admission into Paradise after a long life or as a means of buying forgiveness after a merry one. It should become an institution of great political power and significance. Journalists of the world should hasten to cover the pilgrimage not because it is a traditional ritual affording interesting reports for the reading public but because of its function as a political conference in which the envoys of different states, their leaders of thought, their men learned in every branch of knowledge, their writers, their captains of industry, their me[n]

chants and their youth can meet in order to lay down in this Islamic world-parliament the broad lines of their national policies and their pledges of mutual cooperation from one year to another. I remember that I mentioned some of these thoughts to His Majesty, King Sa'ud and he said to me, "It is indeed the real *raison d'etre* of the Pilgrimage. To tell the truth, I myself am unable to imagine any other *raison d'etre.*" (THE PHILOSOPHY OF THE REVOLUTION by Jamal Abd al Nasir).

This quotation illustrates very sharply what we have been attempting to say all along — the incapacity of a number of Muslims to appreciate the intrinsic worth of spiritual values The statesman referred to above, appreciates the pilgrimage not because it entails sacrifice in the way of Allah and is thus likely to deepen one's love for Him and strengthen the resolve to dedicate one's self to His service. No, to him, its real significance is political; a periodic conference of Muslims to enable them to further their political and economic interests for these alone are important and worthwhile The great statesman referred to above does not seem to realise that if Hajj was merely a periodic conference of the leaders of the Muslim world, why did Allah make it incumbent upon even those teeming millions of Muslims who do not count for much in the economic and political life of their lands?

This changed attitude constitutes a serious danger to Islam in so far as it threatens to make it something quite different from the religion preached by the last Messenger of Allah. It threatens to change it into a materialistic cult which seeks to provide its followers merely with a manual of material prosperity and political power and glory. If Allah forbid, such an interpretation receives wide acceptance, gone would be the erstwhile meaning of Islam as man's humble self-surrender to the will of Allah, as his soul's response to the beckoning call of things true, beautiful

(Contd. on Page 48)

Accent on Service to Humanity

(Contd. from Page 43)

distinction when there is a pressing need of a man nomatter whatever race, tribe or nation he hails from. In this way service to humanity becomes service to God.

This is also evident from a Tradition: "On the Day of Resurrection) Allah will ask. O son of Adam! I asked you food, but you did not give Me food. He will reply: O my Lord· How could I have fed You when You are the Lord of the universe? He will say Did you not know that such and such servant of Mine asked you food, while you did not feed him? Do you not know that if you had fed him, you would have surely found that with Me. "That Allah is free of all needs is indicated by the following verse as well.

"No sustenance do I require of them nor do I require that they should feed me." *(Az-Zariyat·57)*

Service to humanity may be done by showing kidness and extending help to: parents and other relatives *(Al-Baqarah·215)*, orpahns *(Al-Baqarah·220)* the poor and the distressed *(Ad- Dahr:8)* women, children and the weak *(An-Nisa 75), servants and debtors (Al-Taubah:60)* friends and neighbours *(An- Nisa:36)* captives and wayfarers *(Al-Baqarah 177)*, the Muslim community *(Al-Hujarat:10) and the entire humanity at large (An-Nahl.90)*. Abdullah-bin-'Amr (Razi allah-i-'anhu) reported the Holy Prophet *(Sallallahu alaihi wa sallam)*as saying, "As for the kind, Allah, the Merciful is kind to them. Be Kind to those who are in this world; then those who are in the heaven will show kindness to you." As earlier stated, kindness does not simply consist of lip-sympathy but concrete help with all available resources especially material belongings and personal traits which are very dear to a man's heart. the Quran cautions: "You will never come to piety unless you spend of what you love ....*(Aal-e-Imran.92)*.

The hallowed lives of the Prophet *(Sallallahu alaihi wa sallam)*and his Companions — the four Rightly-guided caliphs in particular — are repleted with spectacular examples of service to humanity. To quote a few: In his youth days, (before proclamation of prophethood), Muhammad *(Sallallahu alaihi wa sallam)*, was a member of a social organisation of Makkah called Halful Fazul which was committed to serve the cause of the weak and the oppressed. He was always proud to having played an active part in its formation and activities.

Hazrat Abu Bakr (Razi allah-i-'anhu) used to milk the goat of an old woman of Madinah which he continued even after assuming the charge of Caliphate. When Hazrat Umar (Razi allah-i-'anhu) saw an old non-Muslim begging to pay for Jazia (tribute) and to feed himself, he declared him exempt from payment and ordered for his sustenance from the state treasury. Hazrat Usman Ghani(Razi allah-i-'anhu) purchased a well of water from a Jew of Madinah for ten thousand dirhams and dedicated it to the free use of the fellow beings Hazrat Ali (Razi allah-i-'anhu) once gave food cooked by Bibi Fatima (Razi allah-i-'anhu) for her children to a beggar The family went hungry that day.

A Quranic verse says.

"Those. who prefer them (the supplicants) over themselves even though there was want among them And whosoever is preserved from the greed of his soul, then these! they are the blissful." *(Al-Hashr 9)*.

Addressing the Muslims, the Prophet*(Sallallahu alaihi wa sallam)* said. "None of you will be fully Momin (Believer) till he desires that from others as he desires for himself and till he loves man only for the sake of God" Thus exhortation covers all mankind irrespective of religion and so does Quranic injunction:

"And say a good word to people" *(l-Baqarah·83)* With the exception of Zakat, all other charities are open to all regardless of religion. If these cardinal principles were followed in letter and spirit, the world can still become a cradle of peace and tranquility

THE JIHAD OF OUR TIMES

By (Late) Munir Hussain

In the Holy Quran we read:

"You shall be superior if you are believer."

This is what Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) and all his followers were promised. What we see today—is just the opposite. 650 million souls claim they are the disciples of Muhammad (*Sallallahu alaihi wa sallam*) yet the promised glory is inconceivable in our times. Heaven forbid, Allah's promise cannot be false. Obviously something is wrong with our being believers.

There is apparently no material gain or worldly glamour in identifying ourselves as Muslims, yet with few exceptions, we insist and insist forcefully on calling ourselves "Muslims". But Muslims are not purposeless slaves of Allah. The cardinal responsibility for putting into practice the doctrines of Islamic polity rests naturally with Muslims who are in power in the countries in which they live. So far as Muslims living in non-Muslim countries are concerned, they can only make a sincere and well meaning effort, within the limits of practicability of course, to persuade the ruling community there to honour, and incorporate as many teachings of Islam as possible in their political systems.

The first step in the revival of Islamic theocratic structure in the Muslim states will have to be a religious reorientation of the lives of their Muslim inhabitants. By this we mean the subordination of worldly interests to the interests of the life in the Hereafter in order that it may become easy for them to forego material pleasures for the higher ideal of winning the approbation of Allah. There can be no other way. History underlines this truth and the innate spirit of Islam also demands it. Unless a religious reawakening is worked up among the Muslims, the elevation of Muslim countries into genuine Islamic political societies will remain, at least in our [illegible] an empty dream. This is a hard and painstaking process, but there is no help to it. There is no alternative route and no short cut to an Islamic form of government. And, even if by a stroke of good fortune, the Islamic system came into being somewhere, it would be impossible for it to function successfully unless the intellectual and emotional mechanism of the Muslims living under it and their practical behaviour were dominated by considerations of high piety and moral rectitude.

There is a great need, therefore, that more and more servants of Allah make this auspicious field of work of making professing Muslims practising Muslims their own; and devote themselves, according to their capacity and merit, to the task of popularising the way of life the Prophet (*Sallallahu alaihi wa sallam*) had brought into the world.

It is certain, however, that if a devout and dedicated band of Muslims makes sincere and concerted efforts to make Islam a practical, social, political and constitutional reality a live force to fashion all facets of our life, they will succeed in their avowed objective for Allah creates a way for His faithful servants.

To strive and struggle in this path and to make sacrifices for it is the greates *Jihad* of the modern times, the truest form of loyalty and devotion to the Prophet (*Sallallahu alaihi wa sallam*) and his most genuine deputyship. Those who will set their feet on it will see that other avenues will also be opened out to them by Allah. It was in circumstances not far different to what we are faced with today that the following words of assurance and cheer were spoken to the Muslims of Mecca through the last verse of *Surah Ankaboot:*

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

"And those who struggle in our way, WE will certainly guide them to OUR ways.

And ALLAH is indeed with the righteous."(29:69)

Mankind has always been in need of a dependable shelter. Islam is the one and only unfailing shelter. It is the duty of Muslims to prove it so. But unfortunately there is no bright example of 'Islam in practice' nowadays in the form of a truly Islamic state, while the Muslim countries seem to be hopelessly disunited and far behind the western nations in material well-being The latter inevitably turns away with the idea that the guiding principles of such backward, unsuccessful people must of necessity be inferior to their own. And they have every right to do so, seeing what they see. The fault is ours, not theirs, if the West does not find Islam in its true colour translated into practical reality in the Muslim world.

If Islam is to be commended to the modern world, Muslims must display again the spirit of *Jihad* in every walk of life, must strive unceasingly for what they believe to be right, against what they believe to be wrong and so gain the respect which the Muslims of yore had gained. Their conduct and example alone can commend Islam and its wonderful institutions to any other peoples of the earth. We cannot adopt the culture and institutions of any other people in place of our own without cutting as under our lifeline The Muslims must be organised a Muslims, or, they will lose the strength

of their pure and perfect Theocracy which is the greatest contribution that they have to offer to the modern world. There is nothing in the free Muslim countries to prevent them from organising themselves on Islamic lines and developing their own ideals and institutions to the highest point of strength and efficiency

In the process, the Islamic workers everywhere would continue to face many problems varying from indifference to direct hostility from certain factions. Gradually these circumstances will improve, as they are improving today, if Allah so pleases It is certain, however, that if a devout and dedicated band of Muslims makes sincere and concerted efforts to make Islam a practical, social, political and constitutional reality a live force to fashion all facets of our life, they will succeed in their avowed objective for Allah creates a way for His faithful servants Situations will arise and factors will emerge, as if from nowhere, that will alter the course of things and remove the difficulties in their path

By the grace of Allah, Muslims, have with them the Qur-aan and Sunnah of the Prophet *(Sallallahu alaihi wa sallam)* to guide them through the obstacles of life They must hold fast to it with true faith. The disaster they have suffered have been brought by the weakening of faith Patient endeavour will be required to strengthen the Faith of the believers When that has been accomplished, it will become impossible for any un-Islamic system to retain its hold over people for any length of time.

The Muslims may have gained, and may be regaining, some of their lost territories. But Islam is yet to regain control of its own society, economy, polity, world state and historic initiative. We must make an all out effort for achieving this purpose; otherwise we perish!

"Do you suppose you would enter the Paradise
Even though you have not yet faced the trials and tribulations like those who have gone before you?
Severe hardships and harm afflicted them, and they were shaken So much so that the Messenger and the believers with him cried out:

When (will) Allah's help arrive.
Be sure, Allah's help is near." (2:214)

GEMS & JEWELS

(Contd. from Page 42)

Bernard Shaw, in his "Muhammad, Apostle *(Sallallahu alaihi wa sallam)* in the highest esteem simply from the marvel of its living vigour,' To my mind it is the sole religion capable of success in mastering the multifarious vicissitudes of life and the differences of culture I foresee (it is manifest even today) that, man by man, Europeans will come to adopt the Islamic faith.

Mediaeval theologians for reasons of ignorance of bigotry pictured Muhammad's religion as full of darkness, and considered that he had cast down a challenge to Christ in a spirit of hatred and fanaticism. After much study of the man, I have concluded that Muhammad *(Sallallahu alaihi wa sallam)* was not only not against Christ, but that he saw in him despairing mankind's saviour. I am convinced that if a man like him would undertake leadership in the new world, he would succeed in solving its problems, and secure that peace and prosperity which all men want."

Voltair, who at the beginning was one of Islam's most obdurate opponents and poured scorn on the Prophet *(Sallallahu alaihi wa sallam)*, after his 40 years of study of religion, philosophy and history, frankly said: "Muhammad's religion was unquestionably superior to that of Jesus. He never descended to the wild blasphemies of Christians, nor said that one God was three or three Gods were one. The single pillar of his faith is the One God. Islam owes its being to its founder's degrees and manliness whereas Christians used the sword to force their religion on others. Oh Lord! if only all nations of Europe would make the Muslims their models."

One of Voltaire's heroes was Martin Luther Yet he wrote that "Luther was not worthy to unloose the latchets of Muhammad's shoes. Muhammad *(Sallallahu alaihi wa sallam)* was a great man by his example of virtue and perfection. A. wise lawgiver, a just ruler, an ascetic prophet, he raised the greatest revolution earth has seen."

Tolstoy Wrote: "Muhammad *(Sallallahu alaihi wa sallam)* needs no other claim to fame than that he raised a barbarous blood-thirsty people out of their diabolical customs to untold advances. His Canon Law with its intelligence and wisdom will come to be the world's autohrity."

To utter Truth......
(Cond. from Page 41)

'...I only like the things which Allah likes...'

"His tranquility and composure at the time of death had kept his blood in its original form. Generally, people to be executed are so scared and afraid of death that their blood curdless and does not flow profusely."

OIC Condemns India for Shrine Destruction

Islamabad: The Organization of Islamic Conference Contact Group on Kashmir strongly condemned the "brutal Indian military operation" in Charar Sharif and urged India to withdraw its forces from Charar Sharif.

The Contact Group which met in New York considered the serious situation arising out of the destruction of the Shrine of Sheikh Nooruddin in occupied Kashmir on May 10,1995, says a message received from OIC secretariat.

It expressed its "deep anxiety that some Indian leaders, after the desecration of the mosque and shrine by the Indian armed personnel, had threatened use of force against Azad Kashmir".

The Contact Group deplored that the desecration of the holy places of Muslims in India has become a pattern over the years. It recalled that earlier in 1992, the Babri mosque at Ayodhya was demolished by the Hindu fanatics.

The OIC Contact Group called on India to take immediate steps to mitigate the effects of the desecration of the mosque and the shrine.

The group called on the Indian government to desist from repeating such actions and respond to the aspirations of the people of Kashmir in the interest of peace and security in the region. It regretted that the concern and alarm at the siege of the shrine expressed earlier and the OIC Secretary General's appeals to lift the siege were not heeded by the Indian government.

The wanton act of sacrilege of the shrine on the auspicious occasion of Eidul Azha has profoundly shocked the Muslims all over the world. The Group reaffirming the OIC resolution on Jammu and Kashmir adopted at the seventh Islamic summit held in Casablanca, expressed total solidarity with Kashmir People.

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Abu Hanifa Islamic Centre inTashkent Completed

Tashkent: The Abu Hanifa Islamic Centre here has been completed and is in use now. It consists of a mosque, a health centre, a school and a vocational training institute for girls.

The Centre is also the headquarters of the main branch of the International Islamic Relief Organization, (IIRO) in Central Asia.

The Center has many storehouses in which more than two million Islamic books are being kept. The centre, the largest of its kind in Central Asia, has been built on an area of 8500 square meters.

IIRO, which has been very active in Central Asia and the former Soviet Union, has built another mosque in Tashkent under the name "The Dome of the Rock". The mosque was opened in Ramadan with 20 other mosques which have been built and furnished by the organization.

According t the well-known Muslim scholar Sheikh Numan Tashkent, work is currently progressing on 90 mosques which will be handed over to the concerned government department once the construction is completed.

Sheikh Tashkent recalled that Imam Bukhari's mosque and school were recently opened. The mosque accommodates more than a thousand worshippers and the school has 24 class-rooms.

He said the "Um Al-Qura Islamic Centre" will soon be established in Tashkent as a gift from the people of Makkah. The project, to cost more than US$ 1 million, will be established on an area of 31,000 square meters. The centre, to occupy 8,500 square meters, will consist of a mosque, a school, a dispensary and other utilities.

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Materialistic Interpretation of Islam

(Contd. from Page 45)

and sublime. Men's ultimate destiny after all is the world to come and his essence has a divine spark. The sacred Qur-aan beautifully enshrines the superiority of the spiritual over material demands in the following Verses:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ۝ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِندَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ۝

"Oh ye who believe! When the call is heard for the prayer of the Day of Congregation, <- hasten ← unto remembrance of Allah and leave your trading. That is better if ye did but know. And when the prayer is ended, then disperse in the land and seek of Allah's bounty and remember Allah much that ye may be successful. But when they see some merchandise or past-time, they break away to it and leave thee standing. Say: that which Allah hath is better than merchandise and Allah is the best of providers.." (62.9-11)

Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, the All-Compassionate, the Most-Merciful.

INTRODUCTION

AL-IKH-LAAṢ

"*Al-Ikh-laaṣ*" is the 112th *Soo-rah* of the Qur-aan Majeed. All *Soo-raus* of the Holy Qur-aan have been designated generally after a word occurring in the respective *Soo-rah* but in this *Soo-rah* the word *'Ikh-laas* has occurred nowhere. This name has been given in view of its subject matter for it deals with the Existence and Nature of Al-mighty Lord. It is the most effective and operative prescription to get rid of *Shirk* (polytheism) completely provided one understands it and believes in its teaching.

This early Makkan *Soo-rah* sums up the whole argument and warns us against Anthropomorphism, the tendency to conceive of Allah after our own pattern Upto that time the detailed verses of the Qur-aan dealing with the essence and attributes of Allah Almighty had not yet been revealed and the people hearing the Holy Prophet's *(Ṣallallahu 'alaihi wa sallam)* invitation to Allah, wanted to know what was his Lord like to whose worship and service he was calling them.

A little consideration of the traditions regarding the occasion of the revelation of this *Soo-rah*, shows what were the religious concepts of the world at the time the Holy Prophet Muhammad *(Ṣallallahu 'alaihi wa sallam)* began to preach the message of *Tauhid.*

The custom among the Arabs was that whenever they wanted to be introduced to a stranger, they would always ask the lineage of the stranger and the tribe he belonged to.

The idolatorous polytheists were worshiping gods made of wood, stone, gold, silver and other substances. These gods made of wood, etc., had a form, shape and body The gods and goddesses were descended from each other. No goddess was without a husband and no god without a wife. They stood in need of food and drink and their devotees arranged these for them.

A large number of the polytheists believed that God assumed human form and there were some people who claimed to be descended from Him. Although the Christians claimed to believe in One God, yet their God assumed to have had at least a son, and besides the Father

and Son, the Holy Ghost also had the honour of being an associate in Godhead; so much so that God had a mother and a mother-in-law too.

The Jews claimed to believe in One God, but their God too was not without physical, material and other human qualities and characteristics. He went for a stroll, appeared in human form, wrestled with a servant of His, and was Father of a son, Ezra - 'O-zair. Besides these religious communities, the Zoroastrians were fire worshippers and the Sabeans, star-worshippers.

Under such conditions when the people were invited to believe in Allah, the One, Who had no associate, it was inevitable that questions arose in the minds as to what kind of a God it was. Who was One and Only Lord and invitation to believe in Whom was being given at the expense of all other gods and deities.

It is a miracle of the Qur-aan that in a few words briefly it answered all the questions and presented such a clear concept of the Being of Allah as destroyed all polytheistic concepts, without leaving any room for the ascription of any of the human qualities of His Being.

The Prophet of Allah, Muhammad *(Ṣallallahu 'alaihi wa sallam)* held this *Soo-rah* in great esteem, and he *(Ṣallallahu 'alaihi wa sallam)* made the Muslims realize its importance in different ways so that they recited it frequently and disseminated it among the people. It *(Soo-ra-tul-Ikh-laas)* states the foremost and fundamental doctrines of Islam (viz. *Tahuid)* in four such brief sentences as are immediately impressed on human memory and can be read and recited easily.

There are a great number of the traditions of *Hadith*, which show that the Holy Prophet *(Ṣallallahu 'alaihi wa sallam)* on different occasions and in different ways told the people that this *Soo-rah* is equivalent to one-third of the Qur-aan.

SOO-RA-TUL-IKH-LAAṢ

CHAPTER 112 – Al-Ikh-laas Revealed at Makkah Section 1 Verses 4	**SOO-RA-TUL-IKH-LAAṢ** **MAK-KEEY-YAH** **RU-KOO-'U-HAA 1** **AA-YAA-TU-HAA 4**	سُورَةُ الإِخْلَاصِ مَكِّيَّةٌ وَهِيَ أَرْبَعُ آيَاتٍ
In the name of Allah, the All-Compassionate, the Most Merciful.	**Bis-mil-laa hir raḥ-maa-nir-ra-ḥeem.**	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1. Say: He is, Allah, the One and Only.	**1. Qul-hu-wal-laa-hu a-ḥad.**	قُلْ هُوَ اللَّهُ أَحَدٌ
2. Allah, Samad, (the Absolute).	**2. Al-laa-huṣ-ṣa-mad.**	اللَّهُ الصَّمَدُ
3. He begot none, nor was He be gotton.	**3. Lam ya-lid wa lam yoo-lad.**	لَمْ يَلِدْ وَلَمْ يُولَدْ
4. And there is none who is equal to Him.	**4. Wa lam ya-kul-la-hoo ku-fu-wan a-ḥad.**	وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ

BRIEF COMMENTRY

Qul. The first addressee of this Command is the Holy Prophet *(Ṣallallahu 'alaihi wa sallam)* himself for it was he who was asked: "Who is your Lord and what is He like"? But after him every believer is its addressee. He too should say: "My Lord to Whom you want to be introduced is none but Allah." This is the first answer to the questions.

In this Chapter of 112 th of Qur-aan Majeed, the nature of God (Allah) is indicated to us in a few words, such as we can understand. The qualities of God are described in many places in Qur-aan Majeed. Here we are specially taught to avoid the pitfalls into which men and nations have fallen at various times in trying to understand God. The first thing we have to note is that His nature is so sublime, so far beyond our limited conception that the best way in which we can realize Him is to feel that He is a Personality.

(1) "He", and not a mere abstract conception of philosophy He is near us; He cares for us, we owe our existence to Him.

(2) He is the One and Only God, the Only One to Whom worship is due, all other things or being that we can think of are His creatures and in no way comparable to Him.

(3) He is Eternal, without beginning or end; Absolute, not limited by time or place or circumstance; the Reality, before which all other things are mere shadows or reflections.

(4) We must not think of Him as having a son or a father, for that would be to import animal qualities into our conception of Him.

(5) He is not like any other person or thing that we know or can imagine. His qualities and nature are unique. This is to negate the idea of Polytheism, a system in which people believe in gods many and lords many Such a system is opposed to our truest and profoundest conception of life, disturbing the design and fundamental facts of existence of the universe and the Maker (Allah).

"Samad" is an Arabic word which is difficult to translate by one word in English. Therefore we have used two, "Eternal" and "Absolute". The latter implies:

(1) that absolute existence is temporal or conditional,

(2) that He is dependent on no person or things but all persons or things are dependent on Him, thus negativing the idea of gods and goddesses who ate and drank, wrangled and plotted, depended on the gifts of worshippers etc

This is again to negate the idea of the Arab ignorance and the Christian idea of the godhead, "Father", "the only- begotten son" etc.

This sums up the whole argument and warns us specially against Anthropomorphism, the tendency to conceive of God after our own pattern, an insidious tendency that creeps in at all times and among all peoples. So we should keep Faith all pure and undefiled. There is God, the One and Only; Eternal, Free of all needs; on Whom depend, to Whom go back all things. He has no son, nor father, nor partner. In short, there is no person like unto Him.

Soo-ra-tul-la-hab
INTRODUCTION

Soo-ra-tul-lahab takes its name from the word, *lahab,* in the first verse. This word, La-hab, occurs twice in this *Soo-rah* of Qur-aan Majeed.

The above *Soo-rah* was revealed in Makkah. It is IIIth *Soo-rah* of the Qur-aan Majeed in which the uncle of the Prophet of Allah, Muhammad *(Ṣallallanu 'alaihi wa sallam)* and his wife (Um-mi-ja-meel) was condemned in the strongest terms as the style and tone of the *Soo- -rah* itself indicates. Presumably it was revealed in the period when he had transgressed all limits in his mad hostility to him, the Prophet of Allah, Muhammad (*Ṣallallahu 'alaihi wa sallam)* and his attitude was becoming a serious obstruction in the progress of Islam.

This is the only place in the Qur-aan Majeed where a person from among the enemies of Islam has been condemned by name. To understand this it is necessary to know the Arabian society of that time and the role that Abu Lahab played in it During the period under review there prevailed chaos and confusion, bloodshed and plunder throughout Arbaia. A person could have no guarantee of the protection of life, honour and property except with the help and support of his clansmen and blood relations, therefore *Si-lah reh-mi* (good treatment of the kindred) was esteemed most highly among the moral values of the Arabian society. This moral principle, which the Arabs even in the pre-Islamic days of ignorance, regarded as worthy of respect and inviolable was broken only by one man in his enmity of Islam, and that was Abu Lahab, son of 'Abdul Mut-ta-lib — who, in his hostility to Islam and love of Kufr trampled all the Arab traditions under foot.

SOO-RA-TUL-LA-HAB

CHAPTER 111 – Al-La-Hab Revealed at Makkah Section 1 Verses 5	SOO-RA-TUL-LA-HUB MAK-KEEY-YAH RU-KOO-'U-HAA 1 AA-YAA-TU-HAA 5	سُوْرَةُ اللَّهَبِ مَكِّيَّةٌ وَّهِيَ خَمْسُ اٰيَاتٍ
In the name of Allah, the All-Compassionate, the Most Merciful.	Bis-mil-laa hir raḥ-maa-nir-ra-ḥeem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. Perished were both the hands (the two sons) of Abu Lahab and perished was he (too).	1. Tab-bat ya-dāā a-bee-la-ha-binw-wa-tabb.	تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ ۝١
2. Neither his wealth, nor what he earned, availed him.	2. Māā agh-naa 'an-hu maa-lu-hoo wa maa-ka-sab.	مَآ اَغْنٰى عَنْهُ مَالُهٗ وَمَا كَسَبَ ۝٢
3. Soon shall he enter a Flaming Fire	3. Sa-yaṣ-laa naa-ran zaa-ta la-hab.	سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ ۝٣
4. And his wife - a carrier of firewood.	4. Wam-ra-a-tuh. Ḥum-maa la-tal-ḥa-ṭab.	وَّامْرَاَتُهٗ حَمَّالَةَ الْحَطَبِ ۝٤
5. Around her neck is a rope of palm-fibre.	5. Fee jee-di-haa ḥab-lum-mim-ma-sad.	فِيْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ۝٥

BRIEF COMMENTARY

According to traditionists related from Ibn-e-'Ab-baas (R.A.) that when the Holy Prophet (Ṣallallahu 'alaihi wa sallam) was commanded to present the message of Islam openly, and He (Ṣallallahu 'alaihi wa sallam) was instructed in the Qur-aan to warn first of all his nearest kinsfolk of the punishment of God, He *(Ṣallallahu 'alaihi wa sallam)* ascended the Mount Safaa one morning and called out aloud: *Yaa Sa-baa-hah* (O, the clamity of the morning!) This alarm in Arabia was raised by the person who noticed early at dawn an enemy tribe advancing against his tribe. When the Holy Messenger*(Ṣallallahu 'alaihi wa sallam)* of Allah made this call, all the clans of Quraish rushed out and assembled. The Holy Messenger calling out each clan by name said. "If I were to tell you that behind the hill there was an enemy host ready to fall-upon you, would you believe"? The people responded with one voice, saying that they never had so far experienced a lie from him. The Holy Prophet*(Ṣallallahu 'alaihi wa sallam)* said, "Then I warn you that you are heading for a tortment." There upon, before anyone else could speak, Abu Lahab, the Holy Prophet's *(Ṣallallahu 'alaihi wa sallam)* uncle said, "Tab-bal-la-ka aa-li-haa-zaa ja-ma'-ta- naa (may you perish). Did you summon us for this?" Another tradition adds that he picked up a stone to throw at the Holy Prophet *(Ṣallallahu 'alaihi wa sallam)*. Upon this, this *Soo-rah* is revealed. His real name was 'Abd-ul-'uz-zaa, and he was called Abu Lahab on account of his glowing, ruddy complexion. Lahab means the flame of fire, and Abu Lahab, the one with a flaming, fiery face He has been mentioned here by his nick-name instead of his real name. This has several reasons. First, that he was better known by his nickname than by his real name: second, the Qur-aan did not approve that he should be mentioned by his polytheistic name Abd-ul-'Uz-zaa (slave of 'uz-zaa); third, that his kun-nee-yat goes well with the fate that has been described of him in this *Soo-rah*.

Some commentators have translated *tab-bat-ya-daa a bi-la-hab to mean;* "may the hands of Abu La-hab be broken", and tab- ba to mean: "may be perished" or "be perished". But this, infact, was not a curse invoked upon him, but a prophecy in which an event taking place in the future, has been described in the past tense to suggest that its occurrence in the future is certain and inevitable. In actual fact, at last the same thing happened as had been fore-told in this *Soo-rah*, a few years earlier. Breaking of the hands obviously does not imply breaking the physical hands, but a person's utterly failing in his aim and object for which he has exerted his utmost to defeat and frustrate the message of Islam presented by the Holy Prophet *(Ṣallallahu alaihi wa sallam)*. But hardly seven or eight years after the revelation of this *Soo-rah*, most of

the big chiefs of Quraish, who were a party with Abu Lahab in his hostility to Islam, were killed in the Battle of Badr. When the news of defeat reached Makkah, he was so shocked that he could not survive for more than seven days His death occurred in a pitiable state. He became afflicted with malignant pustule and the people of the house left him to himself, fearing contagion. No one came near his body for three days after his death, until the body decomposed and began to stink. At last, when the people began to taunt his sons, according to one tradition, they hired some Negroes, who lifted his body and buried it. According to another tradition they got a pit dug out and threw his body into it by pushing it with wood, and covered it up with earth and stone. His utter failure became manifest when the religion which he tried his utmost to impede and thwart, was accepted by his own children. First of all, his daughter, Darrah, migrated from Makkah to Madinah and embraced Islam. Then on the conquest of Makkah, both his sons, 'Utbah and Mu'-tabb, came before the Holy Prophet *(Ṣallallahu 'alaihi wa sallam)* through the mediation of Hazrat 'Abbas, believed and took oath of allegiance to the Prophet of Allah *(Sallallahu 'alaihi wa sallam).*

Note: In this connection kindly refer to Yaqeen International of 7th May 1990. Article Al-Qur-aan – Abu Lahab.

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

مناف بن قصى بن كلاب بن مرة بن كعب بن لؤى
ابن غالب بن فهر بن مالك بن النضر بن كنانة
ابن خزيمة بن مدركة بن الياس بن مضر بن نزار
ابن معد بن عدنان بن اد بن مقوم بن ناحور
ابن تيرح بن يعرب بن يشجب بن نابت بن اسماعيل
ابن ابراهيم خليل الرحمن بن تارح بن ناحور
ابن ساروغ بن راعو بن فالخ بن عيبر بن شالخ
ابن ارفخشه بن سام بن نوح بن لمك بن متوشلح
ابن اخنوخ بن يرد بن مهليل بن قينن بن ياس
ابن شيث بن آدم عليه السلام .

هذا : وقد روى عن عروة بن الزبير وعن عبد الله بن عباس ﷺ مايفيد علم الجزم بالنسب فيما فوق عدنان .

ولهذا كره بعض العلماء ان يرفع نسب الرسول ﷺ فوق عدنان الى آدم .

والله سبحانه وتعالى اعلم .

كم عدد الانبياء والمرسلين الذين ارسلهم الله سبحانه و تعالى ؟

قال الله سبحانه :

« آمن الرسول بما انزل اليه من ربه والمؤمنون . كل آمن بالله وملائكته وكتبه ورسله لانفرق بين احد من رسله وقالوا سمعنا واطعنا غفرانك ربنا واليك المصير »

وقال الله سبحانه :

« ... ورسلا قد قصصناهم عليك من قبل ورسلا لم نقصصهم عليك .. » .

اما الرسل الذين قصهم الله فى القرآن الكريم فقد جاءت أسماؤهم فى قوله تعالى :

« وتلك حجتنا آتيناها ابراهيم على قومه نرفع درجات من نشاء ان ربك حكيم عليم . ووهبنا له اسحاق ويعقوب كلا هدينا ونوحا هدينا من قبل ومن ذريته داود وسليمان وايوب ويوسف وموسى وهارون وكذلك نجزى المحسنين . وزكريا ويحيى وعيسى والياس كل من الصالحين واسماعيل واليسع ويونس ولوطا وكلا فضلنا على العالمين » .

فهؤلاء ثمانية عشر رسولا بينتهم هذه الآيات وهناك سبعة آخرون جاء ذكرهم فى آيات اخرى وهم :

آدم وهود وصالح وشعيب وادريس وذوالكفل ثم خاتم الانبياء والمرسلين سيدنا محمد ﷺ وعلى اخوانه الانبياء

هذا وقد نظم بعض العلماء هذه الاسماء الشريفة فقال :

فى تلك حجتنا منهم ثمانية
من بعد عشر ويبقى سبعة وهم
ادريس . شعيب صالح . هود .
ذو الكفل . آدم . بالمختار قد ختموا

اما من عدا هؤلاء فقد وردت بعض الروايات باعدادهم واسمائهم ولكنها روايات لم تثبت امام تمحيص العلماء . وعلى المسلم الوقوف عند ماورد به القرآن الكريم والسنة الشريفة الصحيحة والله سبحانه وتعالى اعلم .

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

نفعنا الله بها بحبيب ...

الى مزيد فضلها على ابيه ، لانها حملت ولدها ضعفا على ضعف واحتضنته بكل متاعبه عامين كاملين ، ثم اشارت الآية بعد ذلك الى ان الاحسان الى الوالدين قرين الشكر لله .

ولما كان الاسلام يشترك في الاشتقاق اللغوى مع السلام كان مما لا يخفى على ذى بصيرة ان العناية بامر الاسرة ، امر موصول بالسلام فاذا تحقق السلام فى الاسرة ، فذلك اول الطريق الى ان يتوافر للشعب ثم للأمة .

وليس مما يخفى على الناس ان الاسلام هو اول تشريع فى الارض رفع خسيسة المرة بنتا وزوجة واما وعضوا فى المجتمع الانسانى الذى يعيش فى ظله المؤمنون

فاما عناية الاسلام بالمراة فدليله قول رسول الله ﷺ : « من رزق بثلاث بنات فادبهن واكرمهن ، كن له سترا من النار يوم القيامة » . فقد جعل النبى فى هذا الحديث الشريف البنت وقاية للمسلم من عذاب الله فى الدار الآخرة ، بعد ان كان العربى يضيق بالبنت ضيقا حمل كثيرا من العرب على ان يئدوها حية فى التراب كما فى قوله — تعالى — : « واذا بشر احدهم بالانثى ظل وجهه مسودا وهو كظيم . يتوارى من القوم من سوء مابشر به ايمسكه على هون ام يدسه فى التراب الا ساء مايحكمون » .

ولم يكن ظلم المراة فى المجتمع الانسانى قاصرا على العرب فى الجاهلية بل كان يشاركهم فى ظلمهم من امم الحضارة ؛ امة الهند وامة الروم بل كان يظلمها ابلغ الظلم قادة الدين اليهودى ، وقادة الدين المسيحى ، فجاء رسول الله ﷺ فانصفها انصافا يعترف به غير المسلمين من فلاسفة الغرب ، كما ذكر ذلك الاستاذ العلامة الدكتور جوستاف لوبون فى كتابه حضارة العرب ، وكما ذكرت ذلك الاستاذة الفاضلة دكتورة زيغريد هونكه فى كتابها « شمس العرب تسطع على العرب اثر الحضارة العربية فى اوروبا » .

واذا شهد لتلك الحقيقة امثال هؤلاء السادة من رجال الغرب ونسائه ، فان فى هذه الشهادة مايقضى قضاءا مبرما على الجهالات فى رءوس بعض المسلمين وعلى العصبيات فى رءوس غير المسلمين . وصدق الذى يقول اذا شهد عدوك لك ، فذلك ادنى الى الانصاف وادعى الى الاطمئنان من شهادة اوليائك واصدقائك ، لان شهادة العدو لا يشوبها غرض ، فى حين ان شهادة الصديق تحمل الميل مع الهوى والانحراف عن الحق . وفى هذا القدر القليل من القول ؛ ما يشير الى معان كبيرة فليرجع اليها ، من يشاء حين يشاء اذا يشاء .

والله يقول الحق وهو يهدى السبيل "

نسب سيدنا محمد ﷺ

كان العرب فى ايامهم الاولى يحفظون انسابهم يحتفظون بها معروفة جيلا بعد جيل ، وكان التفاخر بالانساب امرا شائعا بينهم ، يستهوى الشعراء يرفعون به قوما ويضعون آخرين .

ولقد اصطفى الله نبيه محمدا ﷺ من اشرف قبائل العرب وانقاهم نسبا . وقد قال فى ذلك فى الحديث الذى رواه واثلة ابن الاسقع رضي الله عنه قال : « قال رسول الله ﷺ ان الله اصطفى من ولد ابراهيم اسماعيل واصطفى من ولد اسماعيل بنى كنانة واصطفى من بنى كنانة قريشا و اصطفى من قريش بنى هاشم واصطفانى من بنى هاشم » .

وعن نسبه الشريف تروى كتب السيرة . انه :

، محمد بن عبد الله بن عبد المطلب بن هاشم بن عبد

مجازاة لكفرهم كما قال (بل طبع الله عليها بكفرهم) وذكر حديث تقليب القلوب ، ويامقلب القلوب ثبت قلوبنا على دينك ، وذكر حديث حذيفة الذى فى الصحيح عن رسول الله ﷺ . " قال تعرض الفتن على القلوب كالحصير عودا عودا فاى قلب اشربها نكت فيه نكتة سوداء واى قلب انكرها نكت فيه نكتة بيضاء حتى تصير على قلبين على ابيض مثل الصفاء فلا تضره فتنة مادامت السموات والارض ، وآلاخر اسود مربادا كالكوز مجخيا لايعرف معروفا ولاينكر منكرا . " الحديث قال ابن جرير والحق عندى فى ذلك ما صح بنظيره الخبر عن رسول الله ﷺ وهو ما حدثنا به محمد بن بشار حدثنا صفوان بن عيسى حدثنا ابن عجلان عن القعقاع عن ابى صالح عن ابى هريرة رضي الله عنه . قال قال رسول الله ﷺ « ان المؤمن اذا اذنب ذنبا كانت نكتة سوداء فى قلبه فان تاب ونزع واستعتب صقل قلبه وان زاد زادت حتى تعلو قلبه فذلك الران الذى قال الله تعالى (كلا بل ران على قلوبهم ما كانوا يكسبون) هذا الحديث من هذا الوجه قد رواه الترمزى والنسائى عن قتيبة والليث بن سعد وابن ماجه عن هشام بن عمار عن حاتم ابن اسماعيل والولىد بن مسلم ثلاثتهم عن محمد بن عجلان به وقال الترمزى حسن صحيح ثم قال ابن جرير فاخبر رسول الله ﷺ ان الذنوب اذا تتابعت على القلوب اغلقتها واذا اغلقتها اتاها حينئذ الختم من قبل الله تعالى والطبع فلايكون للايمان اليها مسلك ، ولا للكفر عنها مخلص ، فذلك هو الختم والطبع الذى ذكر فى قوله تعالى (ختم الله على قلوبهم وعلى سمعهم) نظير الختم والطبع على ما تدركه الابصار من الاوعية والظروف التى لايوصل الى ما فيها الابفض ذلك عنها ثم حلها فكذلك لايصل الايمان الى قلوب من وصف الله انه ختم على قلوبهم وعلى سمعهم الى بعد فض خاتمه وحله رباطها عنها .

ماخوذ من تفسير ابن كثير

الاســلام والاســرة

بقلم الاستاذ احمد حسن الباقورى

ان العناية باللغة العربية من شعائر الاسلام ، ولهذا يكون من الحق على الكاتب او الخطيب او المحاضر ان يعنى بهذا اللغة الشريفة ابلغ العناية . ابتغاء مرضاة الله فى تيسير السبيل الى خدمة القرآن الكريم من طريق العناية باللغة التى اختارها الى العالمين ، فى حدود ما رسمه رسول الله ﷺ لامته على ما يقول تعالى : « وانزلنا إليك الذكر لتبين للناس مانزل اليهم ولعلهم يتفكرون » .

وقد بلغ رسول الله ﷺ الرسالة وادى الامانة واقام الامة على الطريق الواضحة ، لا تنطمس لها معالم ، ولاتخفق لها اعلام . وقد كان من اكرم ما عنى به الاسلام من شئون الاجتماع الاسرة المسلمة فى مختلف احوالها ومن سائر نواحيها .

وقد بلغت عنايته بها غاية مداها فى دعوته الدائبة الى بر الابوين وخاصة الام التى هى واسطة العقد فى الاسرة فتراه يقول — جل ثناؤه — « و وصينا الانسان بوالديه حملته امه وهنا على وهن وفصاله فى عامين ان اشكر لى ولوالديك الى المصير » . ففى النظم الشريف يوصى الله عبده المؤمن بوالديه ثم يختص الام بالاشارة

بسم اللہ الرحمن الرحیم

بلغ العلیٰ بکمالہ کشف الدجیٰ بجمالہ
حسنت جمیع خصالہ صلوا علیہ وآلہ

اللھم صل علی سیدنا محمد وعلی آلہ واصحابہ وبارک وسلم

نحمدہ ونصلی علی رسولہ الکریم

القرآن

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ

(البقرہ : ۷)

قال السدى ختم الله اى طبع الله و قال قتادة فى [ه]ذه الآية استحوذ عليهم الشيطان اذ اطاعوه فختم الله [ع]لى قلوبهم وعلى سمعهم وعلى ابصارهم غشاوة فهم لا [يب]صرون هدى ولايسمعون ولايفقهون ولايعقلون وقال [اب]ن جريج قال مجاهد ختم الله على قلوبهم قال الطبع [ثب]تت الذنوب على القلب فحفت به من كل نواحيه حتى [تل]تقى عليه فالتقاؤها عليه الطبع والطبع الختم . قال ابن [ج]ريج الختم على القلب والسمع قال ابن جريج وحدثنى [عب]د الله بن كثير انه سمع مجاهدا يقول الران ايسر من [ال]طبع و الطبع ايسر من الاقفال ، والاقفال اشد من ذلك [ك]له وقال الاعمش ارانا مجاهد بيده فقال كانوا يرون ان [الق]لب فى مثل هذه يعنى الكف فاذا اذنب العبد ذنبا ضم [م]نه وقال باصبعه الخنصر هكذا فاذا اذنب ضم وقال [با]صبع اخرى فاذا اذنب ضم وقال باصبع اخرى هكذا [ح]تى ضم اصابعه كلها ثم قال يطبع عليه بطابع ، وقال [مج]اهد كانوا يرون ان ذلك الرين ، ورواه ابن جرير عن [اب]ى كريب، عن وكيع عن الاعمش عن مجاهد بنحوه ؛ [قا]ل ابن جرير وقال بعضهم انما معنى قوله تعالى (ختم الله على قلوبهم) اخبار من الله عن تكبرهم واعراضهم عن الاستماع لما دعوا اليه من الحق كما يقال ان فلانا اصم عن هذا الكلام اذا امتنع من سماعه ورفع نفسه عن تفهمه تكبرا قال وهذا لايصح لان الله تعالى قد اخبر انه هو الذى ختم على قلوبهم واسماعهم (قلت) وقد اطنب الزمخشرى فى تقرير مارده ابن جرير ههنا وتأول الآية من خمسة اوجه وكلها ضعيفة جدا وماجرأه على ذلك الا اعتزاله لان الختم على قلوبهم ومنعها من وصول الحق اليها قبيح عنده يتعالى الله عنه فى اعتقاده ولوفهم قوله تعالى (فلما زاغوا ازاغ الله قلوبهم) وقوله (ونقلب افئدتهم وابصارهم كما لم يؤمنوا به اول مرة ونذرهم فى طغيانهم يعمهون) وما اشبه ذلك من الآيات الدالة على انه تعالى انما ختم على قلوبهم وحال بينهم وبين الهدى جزاء وفاقا على تماديهم فى الباطل وتركهم الحق وهذا عدل منه تعالى حسن وليس بقبيح فلو احاط علما بهذا لما قال ما قال والله اعلم .

قال القرطبى واجمعت الامة على ان الله عزوجل قد وصف نفسه بالختم والطبع على قلوب الكافرين

مجلد ٤٤ ٢٣ ربیع ٨ صفر ١٤١٦ھ الموافق ٢٢ جولائی ١٩٩٥ء العدد ٥-٦

القرآن : ختم الله على قلوبهم وعلى سمعهم وعلى ابصارهم غشاوة ولهم عذاب عظيم .

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بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ

Bismillah Hir Rahmanir Raheem

MARTYRDOM IN ISLAM

Literally the word martyrdom i.e *Shahadat* means "Presence as witness" and as a term in Holy Qur'an and Muslim theology it stands for laying down one's life in witness of or in defence of the faith. In other words it is to sacrifice life in the service of Almighty Allah.

A great importance has been assigned by Islam to martyrs. According to Muslim law, all persons who die fighting on a battlefield in the cause of Almighty Allah are exempt from the rituals of Muslim burial as are necessary in the case of other Muslims who die a natural death This however is allowed to martyrs because the martyrdom renders their remains ritually clean

According to Holy Qur'an and the sayings, of the Holy Prophet *Sallallahu alaihi wa sallam)* great rewards have been guaranteed to the martyrs

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ
يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ
وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ
فَيُقْتَلْ أَوْ يَغْلِبْ
فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

"So, let those who offer their wordly lives for the sake of the Hereafter, fight for the cause of Allah; and whoever fights for the cause of Allah and is slain or comes out victorious, We shall grant him a magnificent reward." (4.74)

However, it is notable that the very art of martyrdom brings bliss and joy to its incumbent. It is understandable that one who enters the paradise as a reward for his good and virtuous life will not think of having this joyful and cheerful life. But the case of a martyr is an exception. He may like to be sent again and again to this life so that he may enjoy the pleasure and bliss, which martyrdom will bring to him. Says the Holy Prophet *(Sallallahu alaihi wa sallam)*:

"I swear by God I should be killed in the way of God and brought to life, then be killed and brought to life again, then killed again and brought to life, so that I may obtain new rewards every time "

It is significant to note that the martyrs are not dead. As the Holy Qur'an puts it.

وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ
اللَّهِ أَمْوَاتٌ ۚ
بَلْ أَحْيَاءٌ وَلَٰكِن لَّا تَشْعُرُونَ

"And say not of those who are slain in the way of Allah that they are dead Nay, they are alive though you do not perceive " (2 154)

وَلَا تَحْسَبَنَّ الَّذِينَ
قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ
بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ

"And do not think that those who were killed in the way of Allah are dead

No they are alive with their Rabb (Creator and Sustianer) and are well-provided (by Him)." (3:169)

As has been observed by Abdullah Yousuf Ali, the above Qur'anic verse means they (the martyrs) are not dead They live and in a for higher and deeper sense than in the life they have left. Even those who have no faith in the Hereafter honour those that die in their cause, with the cro of immortality in the mind . memories of generation unborn

(Contd. on Page 24)

WHAT AFTER DEATH - III

By Shabbirul Hasan M.A. (Alig)

Critics may laugh at me for saying that one can love Allah who is the most non-material and the most abstract to be touched or seen. No doubt, the blind believe in what they touch or feel. I with my physical eyes see what is around me, and with the mental vision draw the pictures of my friends who are in other lands, thousands miles off. My intellect sees the secrets of things, and after exploring their nature bestows on human beings, through simple scientific researches, such gifts and comforts as may bewilder the simple rustic. Not only this, but I enjoy with my inter sense the beauties in the poem of poets and the meanings in the sayings of sages. I appreciate the deep meaning of truth, justice, mercy, though I do not see them. I should ask my critic to show me the love he has for his relations and friends. Yet love is the strongest force, working in all creatures, among the species of all grades of existence. We are concerned here with human love for Allah.

We are unable to comprehend the innumerable gifts of Allah Love is one of them, perhaps the most universal; the most pleasing and soothing, and the most magnetic in effect. Love starts with the birth of the baby and last till the last date of the life.

Love is a boon and a blessing, it supports and sustains the emotional life which is the life in the true sense, it cultivates all the human qualities, such as, sympathy, gentility, self- restraint, self-sacrifice, and culture and leads to the purity of heart and soul.

We have the best concrete example in the love of the boy for its mother. The baby makes all the possible attempts to stick to the mother, not because she feeds it and supplies all the wants for its well-being and happy living. It does not understand it. Its love for the mother is natural and so enduring that it continues with the same intensity upto the advanced age, when the tables are turned and the son feeds the mother instead of being fed.

Love is a wonderful sentiment. It is so noble; so good; so beneficent; so delicious; so charming; so grand and so majestic that Allah appreciates nothing so much as love for Him

Allah has created man to worship Him, not so much with his body as with the heart. He teaches him the art of loving through so many stages, from baby-hood to old age, in order to redirect his love to Himself Love is never at ease unless it reaches its climax and embraces the most abstract Beauty, so professedly expressed in the material world

Love is the chief factor of *Eman*. The bond of *Eman* is based on love If there were no love, there would be no mother Anybody could feed the baby. It is the love which makes the mother No doubt My Allah feeds me, but if there is no bond of love between Allah and me, the feeding would be tasteless for me Who has not watched a baby who refused to relish its meals unless it is fed with the hand of its mother? Should we not take a lesson from the baby and adhere to Allah, as the baby adheres to its mother?

Amal (Action)

Eman, is the true knowledge of the secrets of life but it remains inactive if not expressed in action. It is of little use without practice. A scientific theory may be of great value, but it loses all its worth, if it is not applied in practical life. So action is complementary to *Eman* Life should be shaped and lived according to *Eman*, otherwise *Eman* is as good as dead. The worth of *Eman* is realised in practice. A person may know a good deal of high morality, but if in actual life he behaves otherwise, he cannot be moral. So to avail ourselves of *Eman*, we should feel and feel keenly that we are darkening the light we have had.

The significance of action *(Amal)* comes next to that of *Eman*. So it would be proper to analyse the qualities of the action based on *Eman*.

Intention gives good or bad colour to action. You help a poor man with money lest he should starve, your intention is based on fellow-feeling and human sympathy, so it is good. It is a social service But there is a higher and superior grade of intention. You help the poor man not with the intention of satisfying his hunger and supplying his want, but to please your Allah, Who gave you the money to help the poor man Your motive is not directed so much towards the poor man as towards Allah You are not helping a poor man but a poor creature of Allah Thus you bring yourself in communion with Allah and help the poor man as well Your soul is lifted up and the want of your fellow-brother is supplied in the result. Thus you have pleased Allah and helped the poor man as well

Contact with Allah is the most valuable of any mental attitudes. Such a contact reflects the divine qualities and heightens up the spiritual calibre of your soul. the greater the communion with Allah, the greater the purification of soul. All the forms of worship, all the charitable actions, al the virtuous deeds, are meant for the purity and chastity of soul The more you concentrate on Allah, the higher is the spiritual attainment.

The motive of every action should be love for Allah, so that the whole life may be impressed with a divine sanctity and the soul may become the reflection of Allah. The material effects of our actions are sure to appear in the physical world, but by relating them to Allah we raise our spirits to unknown heights and illumine ourselves with divine light. Thus to benefit by our actions, we should connect them through motives with Allah,

(Contd. on Page 22)

IS REGENERATION OF MUSLIMS POSSIBLE?

By Shafiq Ahmed Khan

The world is today passing through a crucial stage of its history. Material advancement has almost reached its peak and has brought in material comforts which were unthinkable in a remote past. Physical comforts abound at every stage of life and not unnaturally all of us have developed a craze to derive or rather extract happiness out of them to the maximum possible extent for they have made life worth living on earth. They are a source of providing momentary pleasure and happiness but cannot provide that permanent bliss and inward happiness which alone can make a person really happy and contented despite a dearth of material comforts and even positive physical discomforts. The result is that though the world has advanced considerably materially and scientifically and has provided numerous material blessings to mankind, it has not been able to provide real happiness and bliss to mankind with the result that the majority of humanity is in a state of extreme intellectual restlessness at the moment And until and unless mankind re-orientates its entire outlook on life by ceasing to lay undue emphasis on material comforts, to the exclusion of spiritual bliss which alone constitutes real bliss and abiding happiness.

The greatest need of the hour for the entire mankind, therefore, is to reorientate its outlook on life by shifting emphasis from purely material to spiritual side of life. This does not obviously mean a gross neglect of the material side of life; but it does mean that material side of life should not be allowed to overwhelm and dominate the spiritual side. In other words, it simply means that while paying full attention to material comforts, we should not overlook and bypass spiritual aspect of life if we really mean to gain real bliss and abiding happiness in life.

This is all the more true with Muslims whose religion is but a thoroughly complete programme of life. At no stage has Islam enjoined a segregation of material and spiritual aspects of life. While it has emphasis the latter; it has taken due care not to overlook the former. A complete programme of life cannot possibly afford to neglect either aspect of life without grave harm being done to life itself. Hence spiritual and material progress are allowed to go hand in hand in Islam which takes a realistic view of life and stresses both aspects of life and expects Muslims to attain full development in both spiritual and material fields.

It is quite otherwise with Christianity which openly advocates dis-association with and renunciation of life. It taboos all efforts at making material progress Its pessimistic view of life is a constant deterrent to the making of any efforts for progress It was on account of this attitude towards life constantly preached by the Church which long stood in the way of Europe at making scientific and material progress. It was only when Europe completely broke away with the Church that it succeeded in making material and scientific progress which is really stupendous But to suppose that the scientific progress which the West has made has any relation with or is the result of any of the teachings of Christianity is a big fallacy of which the average educated person is generally hardly aware

But while Islam does not segregate material from spiritual life, it does require that a harmonious balance be invariably kept between the two. The very structure of Islam is basically and fundamentally spiritual and its motive force entirely springs from spiritualism. It does not, therefore, encourage materialism as distinct from material progress as materialism in its very essence is deadly opposed to spiritualism. It has therefore laid down principles which should guide a Muslim while he is out to make material progress so that the spiritual side of life may not become overshadowed by materialism.

The West is today rightly regarded as the fountain-head of all material and scientific progress. Muslims today are, on the whole, backward as compared to the people of the West. They therefore, naturally look to the West for help and guidance whenever the question of making material and scientific advancement arises. There is of course nothing wrong for the Muslims to learn at the hands of the westerners in order to achieve material and scientific progress. None of the tenants of Islam forbid them to do this. But while learning at the hands of the occidentals, what generally happens is that they begin to imitate the westerners blindly in their ways of living and adopt their mode of life culture. This is exactly what they are forbidden by Islam to do if they are to remain true Muslims. They may learn the sciences from the occidentals, but they should scrupulously avoid imitating and adopting their manners and ways of living for there is no meeting ground whatsoever between Islam and the western civilization. While the entire basis of Islam is of a spiritual kind the Western Civilization is basically materialistic in spirit and motive power. There is, therefore, an inherent antagonism between the two and no compromise between the two can ever be possible.

But even if the Muslims are able to make as much material and scientific progress by learning at the hands of the westerners as the westerners have themselves achieved — which is really and extremely doubtful — there is no likelihood of their excelling or outdoing the westerners in material and scientific achievements unless they completely regenerate themselves morally and spiritually. And moral regeneration is not possible unless

(Contd. on Page 22)

THE MORAL RUIN AHEAD

In the conflict between the demands of the flesh and the demands of the spirit, the general rule we follow is to take care of the flesh and leave the spirit to take care of itself. The demands of the flesh are many and multiply with the growth of civilization. In fact civilization has been defined as manifold wants and the manifold means of their satisfaction. One word for every commodity that can give us physical satisfaction of any kind is Wealth.

Modern life is an incessant race in hot pursuit of wealth, which means in pursuit of the pleasures and comforts the flesh desires. Even pure aesthetic skills like music and painting which used to attract devotees for the mere joy of the performance are now loved for the material returns they bring. Philanthropic professions like medicine and law, once taken up as labour of love are now adopted as means of making fortunes. In the business world, in particular, monetary considerations reign supreme and values are judged in terms of gain and loss.

But wealth is itinerant by nature and revolts against house arrest by hoarders. Hoarded wealth seeks outlets and those who hoard are only willing to provide avenues of escape in high living; they surround themselves with felicities that vie with the felicities in the celestial paradise. As the gulf between the high and the low grows wider sins abound on both the levels. The poor too are capable of moral depravity in their own way. They too have taste for wine and woman and a fondness for the glittering metals. Only the ways they satisfy their desires are comparatively rough and crude. Wealth is thus a double edged sword; it cuts those who own it as well as those who lack it.

The cankerous sores developed by love of wealth are signals of a terrible doom. They are more remarkable in America, the vanguard of modernity. There human life commands little respect; murders committed simply for the fun of murdering have been reported more than once. Sex dressed in topless or bottomless, or not dressed at all, seems to be on a clearance sale. Hippies mock at law by a nude dance just in front of Washington's statue. Contraceptives and sleeping pills are always in demand inspite of legal restrictions. Home life in big towns has lost its charm; this may be more true of communist regimes, where man and woman may change hands without much legal ado personal feeling. It is perhaps in the interest of these regimes to keep life crowded with passing shows, for a settled contented home atmosphere may offer opportunities for those vacant and pensive moods that breed naughty thoughts against the intellectual tyranny of the party creed.

We need not be startled at the discovery that Islam, i.e. submission to Allah, the Wisest Physician, is just the cure now needed to save humanity from moral death. If we are really in earnest let us relish this remedy once more as the elixir of life.

That we cannot view with equanimity the threat to moral life contained in these portends is unquestionable. We already share the beginning of the ruin in a small way; but shall not be able to escape the ending equal measure. The world culture in the making has a world collapse in the offing. Some remedy is therefore a must.

But before we think of finding out the remedy, let us promise for ourselves that we will take it no matter if it were a bitter pill uncoated with sugar. Thus resolved, we start, but let us not turn to the West, for that would be like one patient consulting a worse sufferer on the next bed. So arguing to ourselves with common sense, rather than the learning of the erudite, we see plainly enough that nothing is to be expected from Western thinkers, for it is these thinkers who have made a mess of the whole thing. Let us be sure that the guidance we need can be provided only by the Eastern seers, i.e. by religion not by philosophy. We need not be startled at the discovery that Islam, i.e. submission to Allah, the Wisest Physician, is just the cure now needed to save humanity from moral death. If we are really in earnest let us relish this remedy once more as the elixir of life.

All the great religions have taught respect for human life and denounced inordinate indulgence in carnal pleasures. They all agree that life has spiritual ends to strive for and is not to be lived for frivolities. In fact, with the exception of Islam, they have all put a premium on total renunciation of the desires of the flesh. Islam, on the other hand recommends regulation rather than suppression. It allows the natural urges love of wealth, interest in sex, fondness for beauty – to turn a guarded course within limits "The best is the middle course" said the Blessed Prophet. We should not however forget that, by this time in this century, we have strayed away a long distance from the middle line towards luxuries, vanities indecencies and proud ostentation. Even a slight approach to the standards of the Prophet and his Companions will require a long tedious going back, a drastic remodeling of life. Our extravagance on residential facilities and the provisions of the table and the wardrobe, compared with what the Prophet and the Companions had, represents the wide diversion.

Just one incident may suffice to indicate the turn we have taken. H. Aeysha *(Razi Allahu anha)* once covered the ceiling of her apartment with a piece of cloth. The Blessed Prophet took exception to it saying: "Allah has not provided us with means

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SANCTITY OF HUMAN LIFE

The first and foremost moral conception is respect for life. Life is to be protected; it is the birth right of man in a very real sense; he is entitled to live because he is born. Had not this right been recognised long before we learned to talk of rights and duties, society would have never come into being. And because man could not survive, much less work up his destiny, without such protection, respect for life was ordained by God and stressed and emphasised by all the great seers, sages and prophets.

Now that philosophers hold sway instead of prophets and rationality sits enthroned in place of revelation, and you cannot deny to anybody the right to be a philosopher or a rational being, it is open to everybody to evaluate human life any way he likes. There are murderers who consider murder as one of the Fine Arts; there are others who sometimes take life as a disease not incurable by themselves

But murders assume a horrible aspect when they are practised en masse and indiscriminately, as is the case when bombs rain from air, or when they are directed against discriminated classes as seen in revolutionary upheavals.

> **"See that you do not go astray when I am gone. So do not start cutting one another's throats. You shall have to face God and He will demand of you an answer for what you do."**

Of course, murders have to be differentiated from executions, which the Quran permits as a penal action Even retaliation by the heir of a murdered person, when he does not commit excess in slaying, is allowed. (SXVII. V.33). But there is no sanction for killing those who do not threaten to kill you or anybody else. "Everybody that lives is holy, life delights in life."

The Blessed Prophet in his last sermon at the fall of Mecca brought home to his followers the sanctity of human life in a very impressive manner. A hundred thousand Muslims were assembled at Mina when he said: "Do you know what day it is? God and His Messenger know it better," answered the audience. The Blessed Prophet was silent for some time and people thought he might give to that day another name. After a long pause he said: "Is it not the day for sacrifice?" "Yes, it is so," said the people. Next he questioned. "What month is it?" And they made the same answer Again he paused for some time and then said, "Is it not the month of Dhul Hijah?" "Yes, it is," was the answer Then he asked, "What town is it?" Again there was a pause before he said, "Is it not the Holy City?" "There is no doubt, it is", said the people. When it had been thus brought home to all that the day, the month and the town were to all that the day, the month and the town were each sacred, i.e it was a sin to shed blood on that day in that month and in that town, the Blessed Prophet declared·

"Then your life, your property and your honour are sacred just as in this day of this month in this town "

He followed it up with the warning:

"See that you do not go astray when I am gone So do not start cutting one another's throats You shall have to face God and He will demand of you an answer for what you do."

This warning is a definite no to all killings and burnings resorted to in pursuit of political ends or in the mad heat of excited party feelings. It may not be effective for those who disbelieve in man's responsibility and a Final Reckoning, but there are many who believe, yet not intensely enough to overcome the impulse of the moment To such we appeal to search their hearts, to be true to their inner self We ask them just to imagine for a moment that only the next morning they are to be called upon to render their account; to answer for incendiarism which plunges living bodies into an earthly hell and reduces to ashes long years of human talent and industry. Will they answer that ends justified the means? Will they be prepared to justify ends, if the ends they seek run counter to the ends and purposes of God? Let them be sure of all that, and equally sure that there were no saner means to serve those ends.

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The Moral Ruin Ahead

(Contd. from Page 20)

in order to cloth thereby the stones and bricks." One may protest that the Prophet did not mean it to be a command for the community. Perhaps he did not. But it cannot be denied that it represents the spirit which all should imbibe, i.e. the spirit to avoid extravagance and discriminate between necessity and luxury.

"God does not like those who are extravagant" says the Quran.

In short in order to restore society to its moral consciousness, we shall have to recast civilized corners. Growth of material wants and economic order simplify its living and rub its over the corresponding development of the means of satisfaction, is known as civilization; but it has been a one sided progress; it now calls for a dead halt – nay a turn right about. Without such orientation the disaster cannot be warded off, and such orientation is only possible after a religious revival. It is perhaps too early a warning for the modernized ear, which shall listen only when the disaster stares straight in the face. A third world war, with half the people dead or crippled may open the eyes.

In short the *Faqr* of which the Blessed Prophet was proud should be the ideal before us. Most of us may not find themselves capable of living in a self-imposed Poverty like the Blessed Prophet who never had two square meals on any day. But we may at least strive to live at least in self-imposed simplicity if not poverty. Endeavour to be spiritually advanced is not compatible with Luxuries.

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What after Death-III

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Who is really the Creator of all existence and activity. In this way, our gains are double, spiritual and material. Motive affects the soul and action brings about the result.

Mode of Action

They say, "Mode makes the man". How an action is performed is also important, like the motive or the result of the action.

I may serve a hungry man with the best dishes, but my mode of serving and entertaining him may be rude and haughty. I am sure the poor fellow shall fill his stomach, but his heart shall not be pleased, nor mine. Such an action is purely formal with no gentle or pious feelings. On the other hand, if I treat him to a poor and scanty diet, but entertain him courteously, gently and sympathetically, I am sure that his heart will be touched and his soul shall be satisfied more than his appetite. He shall bless me sincerely and leave me more dignified in my spirit.

Culture and Civility are not mere matters of show. They imply great meaning, serve high purpose and result in noble effect, if backed up by sincerity. Civility is the mark of humanity.

Mode of action should always be gentle and civil so that a pleasing effect may always accompany the action, and the soul may feel elevated. Thus every action performed with gentle and civil behaviour, becomes a source of happiness and a sweet experience.

Happiness is not an easy job to be achieved. We have to fight the Devil, the lower-self, the bad society. On the other hand, we have to tread the right path in the light of *Eman* which furnishes us with right knowledge about the highest concerns of Man. The deeds should conform to the tenants of right knowledge, that is, *Eman*, and should be performed with the best motive to please Allah and in the most gentle and civil mode, to oblige our brethren.

Is Regeneration of Mulims Possible?

(Contd. from Page 19)

they completely change their ways which are contrary to those of true Muslims and faithfully adopt the way of life enjoined by Islam. For this we have to work two-fold initially. An unintelligent, un-intelligible and parrot like reading of the Quran will not help as much. The Quran was not really revealed for this kind of recitation. It is a collection of Allah's commandments which must be understood clearly and acted upon consciously, faithfully and sincerely. To help understand the Quran in a better way, a highly simple translation of the Quran in vernacular tongues with as brief a commentary, as possible which may help understand the translation in a logical, coherent and systematic way, is but a necessity. It should be bereft of all scholastic learning and pediantry generally displayed by translators and commentators of the Quran

There is nowadays a fashion of doubting the very authenticity of the Holy Prophet's traditions on the ground that they were collected after more than a century after his demise The protagonists of this view conveniently forget that the companions of the Holy Prophet had taken more than due care to record his saying in writing although they lay scattered They were pious souls who knew full well that it was nothing short of perjury to attribute anything to the Holy Prophet which he had not actually said. Also the pious traditionists who under-took the work of collection of the Holy Prophet's traditions fixed a highly rigid criterion for the acceptance of traditions and took extreme care not to include any tradition in their collection unless the person credited with its narration was thoroughly trustworthy and was also corroborated by more than one narration. This severe test was responsible for the rejection of innumerable so-called traditions which did not satisfy its requirements. The collection of such traditionists as Imams Bukhari and Muslim are, therefore highly trustworthy and their authenticity is really beyond question.

An intelligent reading of a simple translation of the Quran and of the Holy Prophet's traditions will drive home to Muslims what Allah and his Prophet ordained. Next comes action in obedience and submission to Allah's commandments and the Holy Prophet's commands. If all of us act sincerely and strictly in accordance with the injuctions of Islam, there is no reason why there should not be a recreation of that true religious spirit in us which had helped the early Muslims in achieving successes which are the pride of history. There is also reason why it may not equally lead us to moral regeneration and material success in life.

A regeneration of Muslims is, therefore, quite a strong possibility provided they understand Islam and zealously act upon its principles in right earnest and sincerity. No regeneration can, however, even be possible by merely imitating the western ways of life however materially scientifically advanced we may become in consequence of such imitation

As things stand the prospect of a regeneration of Muslims is a very remote possibility; and is not in the offing. We are definitely on the decline. Neither are we sufficiently materially and scientifically advanced, nor are we spiritually alive to our duties and responsibilities as true Muslims. We have degenerated ourselves to become mere imitations of the westerners and are obviously satisfied with that position. Unless there is a conscious dissatisfaction with that position, the possibility of a regeneration of Muslims is out of question.

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We should be on our guard lest childish merriments and low pleasures usurp true happiness and lead to unhappy results. The joy of today should not be the sorrow of future.

The short present struggle in this life should bless us with everlasting happiness.

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THE WORLD NEEDS ISLAM

Man, like other creations of the world, is a creation of Allah. He is weak and emotional. Allah blessed him with wisdom so that he shall use it for over-powering his weaknesses. Without it, he should have not known the value of his existence on the surface of the Earth. Had he been devoid of wisdom, his worth should not have been more than that of a commodity.

With this precious bounty of wisdom from Allah, he has been enabled to see the world, recognise his Creator, know the purpose of his life and distinguish between good and evil.

But Allah is All-Wise and Just. He knew that if man was left free at the mercy of his wisdom and desires, and he was not given a system of life, he would go astray. And justice also demanded that man should be responsible for all his doings. Therefore, Allah gave man wisdom on one hand and Revolutionary guidance on the other. Wisdom was to be utilised for distinguishing between good and evil; right and wrong; and virtue and vice as guided by Allah through His Heavenly Messages and through the Messengers who brought them This guidance started from the day of inception of this world. In the last, the final Message — the Quran — was delivered for all men and for all time to come through the final and last Messenger, Hazrat Muhammad *(Sallallahu alaihi wa sallam)*. He came with an exhaustive and perfect system of life for the guidance of mankind. This system is Islam and it contains the panacea of all ills. The advent of Islam brightened the world which was dimmed by darkness and ignorance

> **Man is today more inclined to negative use of his wisdom, without thinking of the consequences. For these evils, Islam is the only panacea.**

Although Allah adorned man with wisdom and provided him with Revolutionary Guidance, He made man free to choose by himself his course, right or wrong. In other words, man has been given freedom to use his wisdom either in positive or negative channels.

Islam which is the guidance for man, taught the lesson of 'Oneness of Allah', discarding all prevailing beliefs which associated partnership to Allah. It invited man not only to believe in Allah but also be obedient to Him It showed the path of Truth and assured that the followers of this Path only could be hopeful of success. Islam warned man that he should always remember the Last Day when all men should have to face the Great Trial. Islam made the Prayers, Fasts etc. obligatory and persuaded man to do good deeds and forbade him for indulging in vices It eradicated social and ethical evils by practical means, condemned monkery and prepared man to face bravely the vicissitudes of life, granted rights to slaves, raised the status of women, joined people into a bond of brotherhood and informed man of those realities on which depends the life

In this modern age, chaotic conditions are obtaining in the world and all around us the mist of disappointment is spreading. The world has become bankrupt in its political, economic and social administration and humanity is passing through a period of crises Such philosophies, 'isms' and creeds which deny Allah, Hereafter and Reckoning on the Last Day and corrupt the faiths, are growing. Man is today more inclined to negative use of his wisdom, without thinking of the consequences. For these evils, Islam is the only panacea. It is a living religion which has the capacity of relieving man from all worries and evils and solving the problems confronting him. The so called advanced world is today more in need of the Light of Islam than at any other time. Humanity can be extricated out of its worries and problems by Islam. If man today uses his wisdom in the correct way and follows the path of Islam, the world can enjoy the peace and prosperity for which humanity is craving.

We have too much of this Worldliness

Wealth in its appeal to human nature has had no rival except perhaps sex. But unlike sex, it has a mischievous way of lagging behind desire and leaving appetite always unappeased. The more one earns, the more he covets. Individual capacity for producing wealth was, however, limited. Consequently one had to look about for other peoples' earnings to grow richer at their expense This led to exploitation by the field holder and later on by the factory owner as well.

Then started a new movement, Socialism, which gave to the suffering poor a keener sense of their poverty and social injustice. It envisaged an economic structure with minimum inequalities and brought to the worker the satisfaction the hunchback of the story had desired.

The new order is not much different from the old one at least in one respect. It keeps mind riveted to economic needs to the negligence of moral and spiritual cravings. The other worldliness of the Christian Society has been replaced by this worldliness of equally absorbing nature. It is an ostrich-like happiness that it provides by shutting its eyes to the void beyond the grave. A denial of life after death does not prove its non-existence. But the Socialist may ask, why should we burden our own creation? Is it not folly to be wise where ignorance is bliss?

But what about the eternal question? How did I come here and where am I to go? It has taxed man's imagination since the dawn of history. he hit upon a hundred explanations and thus arose a hundred pagan faiths and creeds. There is nothing more absurd than to suppose that these beliefs were opium pills which the burgeois mentality had conspired to administer to the labouring class. That means the world had ever been divided not only into haves and have-nots, but also into the clever few and the foolish millions. And the foolish millions should at the same time be supposed to be strangely

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Martyrdom In Islam

(Contd. from Page 17)

in Faith we see a higher, truer and less relative immortality. Perhaps "immortality" is not the right word in this connection, as it implies a continuation of this life. In their case, through the gateway of death they enter, the true real life, as opposed to its shadow here. (*The Holy Qur'an*, Madinah a.d.p.193 Vide E.N.477)

Martyrs are entitled to many privileges which include forgiveness and mercy.

وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ

"And if you be slain, or die in the cause of Allah, (then) indeed forgiveness and mercy from Allah are better than what they amass." (3:157)

Another prerogative the martyrs are vouchsafed a fed is that they will receive best provision. As Holy Qur'an says:

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ

And those who fled their homes for the cause of Allah then were killed or died, Allah will indeed provide them with goodly provision.

And surely Allah is the best of providers.

He will indeed [illegible] into a place which they [illegible]. No doubt Allah is All Kn[illegible], [illegible] Forbearing.

Such is the importance of martyrdom in Islam. In fact the history of Muslim *Ummah* is written more by the blood of martyrs than anything else. If the same spirit of martyrdom as shown by our preecessors will be maintained by the Muslim community no force on earth can be a challenge to its esteem, glory and solidarity.

We have too much of this Worldliness

(Contd. from Page 23)

self-deceived for it was they who produced the founders of world regions, to perpetuate their own misery.

Belief in after life is man's response to his desire for eternity It is his reluctance to own defeat at the hands of physical death. How painful to regard my life here as a mere bubble on the surface of time? I cannot be interested in myself — if I am nothing more than a passing show. Present day trends tie us down to earthly life, but a day shall come when we will struggle to be liberated.

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The World In Figures:

IRAN

GDP: IR 131 trn; $ 65bn
GDP per head: $1,004
Population: 65m, change 3.3%
GDP growth: 1993 4% 1994 2.5%
Inflation: 1993 75%; 1994 40%

- ☐ Rapid growth to avert domestic unrest will be a priority, but floods and difficulty in importing capital goods will keep growth down in 1994. Increases in oil revenues will only be modest, constraining investment.
- ☐ Relations with the United States will become more tense as "dual containment" of Iran and Iraq replaces Saddam-bashing as the buzzword of American Gulf policy. Commercial ties with Europe will become closer

IRAQ

GDP: ID25trn: $26bn
GDP per head: $1,215
Population: 15m; change 2.9%
GDP growth: 1993 15% ;1994 8%
Inflation: 1993 500%; 1994 500%

- ☐ Except occasional takeover attempts. Success would require careful planning, total secrecy and lots of luck. Total economic collapse helps.
- ☐ Iran will be a possible chink in the sanctions armour. It might buy Iraqi oil.
- ☐ If sanctions were eased, the question of war reparations would deter business interest.
- ☐ Except harsh methods from the government to try to keep inflation down. Profiteers will go to prison.

WE HAVE EXALTED FOR YOU YOUR FAME (94:4)

By Firozuddin Ahmed

Instead of my own words, I began this essay with a few words taken from the letter of a lover of the Prophet (*Sallallahu alaihi wa sallam*), which was written in the beginning of the third decade of this century. The gentleman was leaving India for England in a ship. It happened during September, 1931. When the ship approached Aden and he had for the first time a glimpse of the Arabian Peninsula a storm of emotions surged in his heart. Just as a drop of water, finding its way into the mouth of an oyster, turns into a shining pearl, in the same way the following 43 words emanated from his pen like pearls and became priceless for all time to come.

"O Arabian land! Thou wast mere stone, which the builders of the world had rejected; but none knows what charm an orphan boy breathed into thee that the foundation of the civilisation and culture of the entire contemporary world was laid on thee."

Not only are these few, simple and highly touching words fraught with feelings of love and faith, but they are also the exponent of an eternal truth. The name of the setters and framer of these eternal words was Dr. Muhammad Iqbal.

There may have been only a few, if any, who during their lifetime, faced so many calamities, difficulties and ordeals as did Muhammad (*Sallallahu alaihi wa sallam*) face during his short worldly lifetime which, according to the lunar calendar, covers 63 years, and according to the Christian Calendar, only 62 years. He was a posthumous child, who was deprived of her mother's kind lap at the tender age of 6 years. His guardian grandfather passed away when he was 9 years old. He then obtained shelter under the loving care of his uncle, Abu Talib, who was already in straitened financial conditions. In this way this greatest man of the world had been herding cattle in the burnt and black rocks, parched hills and hot deserts around Makkah — the man whom Allah had chosen to herd the human race. Those who are born in such unfavourable conditions generally pass their lives and die in this world in obscurity. After a few years, rather, a few months, even their sons and daughters begin forgetting them. What about this orphan child of Makkah? It was recorded in a Guarded Tablet

وَرَفَعۡنَا لَكَ ذِكۡرَكَ

And exalted your fame. (94:4)

Oh, hearken! How unbelievable it is! The fact, however, remains that when the Omnipotent Creator commands for something by the word (kun - be) it is at once there. The impossible thus comes into existence. Only in a few years this apparently impossible announcement (of one God) turned into a hard fact. The truth that was announced from the vallies of 'Aqabah' and the peaks of Faran swept over the whole of the Arabian peninsula.

This was Allah's command inscribed in the heavens. When the appropriate time arrived this command and decision was announced by the Arab land on the tongue of a being who was totally deprived of the traditional education. That time was the hardest time of his life, destined to cover 62 years, in which he had only a few friends but many opponents and re-doubled adversities to face. Excepting these few friends, the rest must have thought, or said: Oh, hearken! How unbelievable it is! The fact, however, remains that when the Omnipotent Creator commands for something by the word (*kun - be*) it is at once there. The impossible thus comes into existence. Only in a few years this apparently impossible announcement (of one God) turned into a hard fact. The truth that was announced from the vallies of '*Aqabah*' and the peaks of Faran swept over the whole of the Arabian peninsula. Months ran into years and years into centuries. Fourteen centuries have passed and I have heard with my own sinful ears this voice being raised on the western shore of Australia. I have also heard people testifying to this truth on the skirts of the ice-covered mountains of Switzerland, and I have also heard the mountains echoing this voice. I have heard this sacred voice being expressed in its full pitch on the deserts of Arabia, the green lawns of England, around the Churches of Spain and the vast plains of America. How can anyone encompass the heightened dignity of one on whom descends *salam* (salutation) from his own Master. This is the only task which is equally shared between the servant and the Master and the created and the Creator.

When Muhammad (*Sallallahu alaihi wa sallam*) entered the cave of *Hira*, he was only Muhammad, son of Abdullah; when he came out of it he was the Prophet of Allah (*Sallallahu alaihi wa sallam*) Even before being entrusted with the prophetic mission, the pivot of his life was Allah Who after his appointment to the prophetic mission had crept into every vein and hair of his body; he rehearsed Allah's name, rising and sitting, sleeping and waking, eating and drinking. The world cannot offer a better practical explanation of the poet's famous line

in Persian (I became you and you became I). While reciting the Holy Quraan at places you feel as if two intimate friends are talking intimately to each other. The talk encompasses diverse emotions, expression of love, solace, comfort, praise, glad tidings, mild reprisals and warning. At times salutations are showered down on the friend. Who is this sender of salutation? What a fine friend He is!

To see Muhammad *(Sallallahu alaihi wa sallam)*, he was only a combination of skin and flesh but in reality he signified a thorough Divine programme which had been fed into his heart, brain and soul like a computer which controlled him ceaselessly. This is because his sender, Allah, had sent down this blessed being to this transitory world for the sake of a specific purpose. His every word and every deed was inspired by Allah. He too was well aware that it was all from Allah. When he *(Sallallahu alaihi wa sallam)* reached Madinah and it became necessary to decide where he should stay as a guest in the city, he *(Sallallahu alaihi wa sallam)* said: Where my she-camel sits down. The place where the she-camel stopped and sat down had nothing in it but a ravine, a few grasses, a few trees and a platform to process dry-dates. The Prophet's she-camel sat down at the destinated place. Ever since her sitting down, people of all ages, colours, languages, lands and nationalities have been travelling for the last fourteen centuries, using all sorts of conveyance, to get a faint glimpse of that small place. In the same way after a few years, at the time of signing the treaty of *Hudaibiyah* it became necessary to decide upon the place where the Islamic army was to camp, the Holy Prophet *(Sallallahu alaihi wa sallam)* repeated the same words: Where my she-camel sits down. Where the she-camel sat down, there was water neither for the riding animals nor for the riders. This naturally perturbed the companions. However, as soon as the riders got down they found water and the treaty was also concluded — the treaty which Almighty Allah has called an "Evident Victory". The decision was being taken neither by the she-camel nor by the Holy Prophet *(Sallallahu alaihi wa sallam)* the decision was being taken by someone else. The plain truth, although a bit hard to believe, is that when man surrenders himself totally to Allah, Allah becomes his exclusive Guardian, Friend and Protector. Then Allah and man are hand in hand. The decision taken by such a man becomes Allah's and vice versa.

What to say of man, even the far-flung difficult-to-traverse rocks and caves where he stayed received eternal fame, they rather become a pilgrimage spot for all high and low. These were mountains, not so high as the Himalaysas to be renowned for their heights, nor so cool and greens as the Murry hills or the Mt. Naples, to became health resorts for humanity. The only attribute they possess is that an orphan boy chose to grace these far-flung cave with his stay there at a particular time.

This point cannot be better explained than in Allah's own words:

"You did not slay them but Allah did slay them, and you did not throw, when you threw (a handful of dust on the enemy) but it was Allah Who threw (it into their eyes). (8:17)

"Indeed those who pledge fealty to you in fact they pledge fealty to you. The Hand of Allah is over their hands."(48:10).

According to Allah's word the life of Muhammad *(Sallallahu alaihi wa sallam)* was of a beautiful model to emulate. He was at the highest rank of moral character. In the words of his *(Sallallahu alaihi wa sallam)* beloved wife Hazrat Ayeshah *(Razi Allahu anha)* his character was The Holy Qur-aan itself. In other words there were two Qur-aans — one which we see, listen to and recite, the other one was that which walked about in the market places of Makkah and the streets of Madinah, wept bitterly like children embracing the Multazam in the shrine of Ka'bah; who prayed piteously and sought forgiveness for his *Ummah* at their graves in the Janna-tul-Baqi whole nights, while laid down with high fever; who embraced innocent children with his chest making himself at times a riding animal for them. Blessed are the eyes that saw him, the ears that heard his melodious voice. Blessed are the hearts that pulsate with his love.

A man greater than he neither lived nor lives nor shall live in the future. Not only was he *(Sallallahiu alaihi wa sallam)* the last of the Prophet but he *(Sallallahiu alaihi wa sallam)* was in Allah's own words a mercy for the worlds.

Not only did Almighty Allah elevate the fame of his beloved Muhammad *(Sallallahiu alaihi wa sallam)* but He also elevated the fame of such as made Allah's beloved Muhammad *(Sallallahiu alaihi wa sallam)* their beloved. Who would know Hazrat Bilal, of Habasha, but who is there who does not know Hazrat Bilal, the Habashi, the renowned *Muazzin* of Islam? If Hazrat Abu Bakr, Hazrat Umar, Hazrat Usman and Hazrat Ali *(Razi Allahu anhuma)* could gain any fame, that fame would not have crossed the boundaries of their own clans. It was, however, the magnetic and attractive power of this orphan boy that whoever drew near him attained fame and recognition. The

[illegible] to him the blither became his name in this world and the higher and loftier in the Hereafter. The furiously enraged son of Khattab, proceeded, drawn sword in hand to kill Muhammad (*Sallallahu alaihi wa sallam*), but Allah's friend had already obtained him from his Allah for the promotion and success of Allah's religion. The sword at once went back into the scabbard. When it came out it came out as the sword of Islam shining and subjugating half of the world; its achievements will be remembered till the end of the world. Umar, s/o Khattab became *Amir-ul-Mumineen (the Leader of the believers), Umar Farooq (Razi Allahu anhu)*. The name of this member of the 'Adi Tribe got recorded, not only among the annals of the history of Islam but was also recorded among the names of the greatest rulers of the world This is not only a magnetic power but a sort of chemistry calculated to turn base metal into pure gold. What to say of man, even the far- flung difficult-to-traverse rocks and caves where he stayed received eternal fame, they rather become a pilgrimage spot for all high and low. These were mountains, not so high as the Himalaysas to be renowned for th ir heights, nor so cool and greens as the Murry hills or the Mt. Naples, to become health resorts for humanity. The only attribute they possess is that an orphan boy chose to grace these far-flung cave with his stay there at a particular time. It is this stay that made a nameless cave, the cave of Hira and another dark cave the cave of Saur to be remembered as such till the end of the world. After the passage of a few centuries people forget the names of their fathers and forefathers. As for these caves, even after the passage of fourteen centuries, they have been commanding not only a universal fame, but also the attachment, affection and love of millions and millions of men. If this is not a miracle then what else a miracle is! What it is that make us inclined to resarch for miracles among supernatural events?

What a more living and irrefutable proof can one think of than the Quranic words (We have elevated your fame). This fame was elevated yesterday, stands elevated today and shall remain elevated in the future. This shall remain elevated as long as remains elevated the name of Allah and shall exist as long as exists Allah — Allah Who has existed from the very beginning and will remain existing for ever and ever. Shouting and loud- mouthed claims are not necessary for elevating this fame. He who once affiliated himself with this name with heart and soul and true belief will become one with it. This fame will continue to grow loftier and loftier, because rising higher and higher is its very nature. It will also continue to elevate those who are affiliated with it, as this fame is mercy and bounty. The responsibility to elevate this fame has been taken by One Who is the Highest and Most elevated of all things of the universe, Who He said We have elevated your fame .

This essay took its origin from the prosaic writing of a lover of the Holy Prophet (*Sallallahu alaihi wa sallam*) and it is quite in the fitness of things that it should be concluded with a poetical composition full of the same love and faith.

The knower of the paths of guidance,

the last of the Prophets and the overall master.

He conferred on the particles of the path

the glory of the valley of Sinai.

In the sight of love and ecstasy

he is the first and the last

It is he who is the Qur-aan, the Furqan

and Yaqwn and Taahaa.

Peace and blessings on him

(English translation of Iqbal Hussain)

UNITY IS STRENGTH

Unity is such an important factor in the life of nations that it always prevents from subjugation. Once a deputation from the tribe of Bani Haris came to see the kind Prophet (*Sallallahu alaihi wa sallam*) who asked them to show the cause of their sure victory over the enemy before they came in the fold of Islam. The members of the deputation replied, "Oh kind Prophet! we never attack on any body nor we are beginners of injustice. But when we unite together (to defend the oppressions of others), we never disperse."

The kind Prophet (*Sallallahu alaihi wa sallam*) certified it and said, "It is true, the reason is the same". Islam has given the lesson of unity to Muslims and ordered to maintain order in their rank against all anti-Islamic movements. Such an example in any other religion of the world is hardly to be found. Islam has made the unity among the followers the part and parcel of the religion. Daily five times gathering in the mosques, weekly Jumma-congregation, yearly assembly of city Muslims in Eid prayers and collection of the Muslims from each and every corner of the world at the time of performance of Hajj shows the importance of unity in Islam.

Unity is another name of strength or power and when this unity is enlightened with the power of belief in Allah and His Last Prophet (*Sallallahu alaihi wa sallam*) it becomes such a might which has no parallel in the world. *It was this kind of unity which* subjugated the Roman and Persian Empires. On this strength we appeal all Muslim states to unite together for the cause of Islam which will bring to them the happiness and prosperity of this world and the world hereafter.

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ISLAM - WHY IS IT SO APPEALING

By Muhammd Sami Ullah

All praise be to the glorious eternal Lord Who created men and endowed them with the nature of Islam, to follow the Path that is Right and Bright. But when owing to their ignornace and misfortune men deviated from the Right Path and went down into the depths of degradation, Allah, out of His pure mercy and beneficence, deputed His prophets so that they may lead them from the darkness to the light, from the narrowness and poverty of existence to the broadness and richness of life."

Islam is the religion of God. It consists of God's guidance to humanity. It is meant for all times and climes for the entire human race. All the Prophets of God, in all ages and at all places, preached this very religion. The last, latest and revised edition of this religion was revealed to Muhammad *(Sallallahu alaihi wa sallam)*. What imparts a unique importance to the universality of Islamic teachings, is their natural simplicity and practicability. Muhammad *(Sallallahu alaihi wa sallam)* was not a dreamer (May Allah forbid us). He was a perfect man — a model of human excellence. Even his worst enemies have to admit this: So says the Encyclopaedia Britannica: "Of all the religious personalities Muhammad *(Sallaallahu alaihi wa sallam)* was the most successful." He *(Sallaallahu alaihi wa sallam)* preached and practised good moral and actions and gave a unique system of thought and action based on them, which will always procure to humanity frank and straightforward solutions of the problems of life. Islam is a practical and practicable religion. It is the only religion which claims finality, and in this finality lies its universality, because only the final form of guidance can be advocated for all. Islam also claims that the life-struggle of the Prophet *(Sallallahu alaihi wa sallam)* can serve as an excellent model [illegible] for all. "Verily in the Prophet of Allah you have the best Example," says the Holy Qur-aan. Thus the final and universal message of guidance was gvien to the world by Muhammad, *(sallallahu alaihi wa sallam)* — the greatest benefactor of mankind.

"Today I have perfected your religion for you, and have completed my bounties on you, and have liked (the religion of peace) for you."

Islam has direct approach to hearts and minds and consequently urges upon its followers to develop a personality which is at once honest, for-bearing, sober and endowed with all humanitarianism. Islam reforms human character by instilling ito man the cosmopolitan creed of God and nature — service of

THE HOLY QUR-AAN

Almost every religion in the world has been named after its founder or after the name of the people among whom that religion had taken its birth. As for instance, Christianity is named after its 'founder' Christ, Budhism after its founder Budha; Confucianism after its founder Confucius; Zoroastrianism after its founder Zoroaster; Judaism after its founder who belonged to the tribe of Judah and so on. Islam, however, claims the unique distinction of having no such association with any particular person or people. The wrod Islam does not express any such relationship, for it does not belong to any people, person or country. Its message is universal. And, as Islam is the natural religion of entire human race, it has got the necessary flexibility for adjustment to the needs of different people in different ages. That is why during its comparatively shorter history, it has played a magnificent role in the development of human culture and civilisation.

The term "Islam" literally means in the first instance to be at peace, to be tranquil and finally to surrender one's self to God. This implies to live in accordance with the plan laid down by God for the guidance of man, leading the life of Righteousness, directed to perfection

One of the glories of Islam is that it is founded upon reason, and that it never demands from its followers an abnegation of that important mental faculty. Unlike certain other faiths, which insist upon their votaries implicitly accepting certain dogmas without independent inquiry, but simply on the authority of 'The church', Islam courts enquiry and counsels its disciples to study, search and investigate prior to acceptance. The Holy Prophet *(Sallallahu alaihi wa sallam)* of ever blessed memory, said: "Allah hath not created anything better than reason, the benefits which Allah giveth are on its account, and understanding is begotten of it.'

On another occasion he said. "Verily, I tell you, a man may have performed prayers, fasts, charity, pilgrimage and all other good works; but he will not be rewarded but by the manner in which he hath used and applied his reason."

Muslims believe that ISLAM is a term synonymous with Truth, and that under the glorious and ever-brilliant sun of Islam, by the light of reason and knowledge Truth can be obtained; but in order to obtain that knowledge, and

thus attain that Truth, man must use his reasoning faculties.

A most pregnant pronouncement of this question was given by the Holy Prophet (Sallallahu alaihi wa sallam) only a few days prior to his decease. With the lucid light of prophecy and inspiration shining radiantly from his noble eyes exclaimed; "Allah hath given to every man as a personal mentor a consceince, and as a guide his reason: use it, then, in all things, and it, under Allah's blessing, will ever guide you aright."

urges upon its followers to develop a personality which is at once honest, for-bearing, sober and endowed with all humanitarianism. Islam reforms human character by instilling ito man the cosmopolitan creed of God and nature — service of mankind.

The distinctive feature of Islam is that it is based on impartial justice, sound reason and enlightenment of both the sexes. Practical in its tenets, modern and rational in outlook, it is the one True Religion for all humanity.

ISLAM. Even enemies cannot help admitting it. So says Arnold Toynbee:-

"In the struggle with each other of these evils (race and alcohol) the Islamic spirit has a service to render which might prove, if it were accepted, to be of high moral and social value."

"The extinction of race consciousness as between Muslims is one of the outstanding achievments of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue... (CIVILISATION ON TRIAL).

At another place he remarked: "Today the modern world stands in need of Islamic tolerance and universal Brotherhood and the muslims world has to play its role in the shaping of a harmonious and peaceful and happy destiny for the war-weary, tension-tossed and ideology-torn world."

"Today the modern world stands in need of Islamic tolerance and universal Brotherhood and the muslims world has to play its role in the shaping of a harmonious and peaceful and happy destiny for the war-weary, tension-tossed and ideology-torn world."

Islam appeals to the conscience and reason: for it is ideal and practical, rational and modern at the same The dogmatic assertions of the Christian Church were replaced by the intellectual tenets of Islam which are simple, powerful and influential. A Muslim believes in the truths of Islam on the witness of the messenger and the Prophet and enjoys its high standardness by the light of reason and self-evident propositions. The teachings of Islam aims at developing a character in its followers who derive pleasure in doing right and feel pain by doing wrong. This has been the character of a true Muslim from age-old centuries and truly it is the result of that consciousness which Islam breeds through its life-giving principles. Islam lays immense stress upon discipline, equality, honesty, morality, straightforwardness and acquisition of knowledge. The ground ideal which Islam sets before its followers — to conquer self by rememberance of God and to conquer nature by the pursuit of knowledge — enables man to lead a happy, pious and purposeful life.

Islam has direct approach to hearts and minds and consequently

The central-core of Islam is *Tawheed* (unity of God; and the worship of one God which implies love for His creation, the service of humanity). From this basic conception all other tenets, principles and injunctions flow. It constitutes their life-source. If this conception is taken away, the whole edifice of Islam falls to the ground. The faith in the Oneness of Allah, is, therefore, the most important and fundamental principle of *Islam. It is* the centre and root of Islam and the mainspring of its power. All other beliefs, commands and laws of Islam stand firm on this very foundation; all receive strength from this source. "In this uncompromising monotheism," says Prof. Hitti, "with its simple enthusiastic faith in the supreme rule of transcendent being, lies the chief strength of Islam. Its adherents enjoy a consciousness of contentment and resignation unknown among the followers of other creeds.

Tawheed is a revolutionary concept. From it follows, as the day follows night, the universal Brotherhood of man. If there is any one religion in the world which has demonstrably liquidated Racialism, that one religion is

Unity is the need of the hour and Islam is well proud of the fact that alone among the religions of the world, its strives after what unites men and nations and tries to remove what divides spirits of minds. It is high time that the solutions brought by the unique and universal religion of Islam are tried dispassionately to heal the sores of humanity!

A distinguished conqueror of the person of Napolean is reported to have said:

"I hope the time is not far off when I shall be able to unite all the wise and educated men of all countries and establish a uniform regime based on the principles of Qur-aan which alone are true and which alone can lead men to happiness." (Bonaparte et 'Islam, by Cherfiles, Paris, France1914 pp. 105-125).

The celebrated western scholar and historian, Sir Thomas Arnold says:-

"---Islam is a great political power, whose effects the world will feel more and more in proportion as the ends of the earth are brought closer and closer together.

"Islam which claims the allegiance of seven hundred million souls, is the only solution for all the ills of the world. This is no idle boast on my part. Events are providing it. Every thoughtful observer, of what is going on in western Asia and Africa can appreciate its truth. For it is in Islam only that the idea of a real material league of nations has been approached in the right and practicable way."

"Islam is indeed, much more than a system of theology, it is a complete civilisation. If we were to seek for a parallel terms, we should use Christendom rather than Christianity, China rather than Confusion. It includes a whole complex of cultures which have grown up around the religious core or have in most cases been linked on to it with more or less modification, a complex with distinctive featurs in political, social and economic structure, in its conception of law, in ethical outlook, intellectual

The Islamic religion is a cosmopolitan invocation which aims at the benefit of humanity, the happiness of people, and the spread of justice, fraternity and equality among mankind. It is the most practical and human religion that man has known since the beginning of time. Not only does this religion teach us spiritualism or show us the path of salvation in the Hereafter; but also prvides a code of life that guides us in all spheres of our existence — economic, social and political. This is one and the only religion which meets and answers the different requirements of mankind. The human requirements, whether political or cultural, commercial or economic, social or scientific are reasonably justified by this religion and met to the required extent. That is why Islam has a claim upon the attention of every thinker, not only because it is the most [illegible]ising religion and the greatest spirit[illegible] force in the modern world but [illegible]ecause it offers a solution of the most baffling problems which confront mankind today.

This is so because religions, other than Islam are limited to churches, temples, synagogues etc., or to a few selected rites and customs. Among these religions, some were from Allah but man made alterations in them to suit his whims and caprice and thus they became null and void. Others are the pure invention of human mind with all its attendent loopholes and follies. That is the reason why they differ from Islam, and unlike, it fail to show light to man. Islam's success in dealing with the problems of man is because of its originality and truth. It is the only True Religion before Allah. "Verily, the (only) Faith (acceptable) with Allah is Islam." As such Islam is the only qualified religion that can save the world and make it a happy abode for the human race.

The greatness of Islam lies in the fact — that while all other religions deal only with the spiritual aspect of human life, Islam gives a complete code of human life, spiritual as well as temporal. Islam is indeed a perfect and practical code of life — a code which is able to guide the individual and community towards the kingdom of God on earth and which is elastic enough to be adapted to modern conditions of life. To be Muslim, therefore, was the greatest blesing to be desired on the face of earth. For no religion contained greater promise of life after death, no faith was more broadminded or more in conformity with the progressive demands of humanity than ISLAM, the Religion of Unity and Progress. The wonderful adaptability of Islamic precepts to all ages and nations their entire concordance with the light of reason; the absence of all mysterious doctrines to cast a shade of sentimental ignorance about the primal truths implanted in the human breast — all prove that Islam represents the latest development of the religious faculties of our being. "Islam not only circumscribes man's relation to God, but gives us also a definite scheme of social behaviour to be adopted in result of that relation. Unlike Christianity, which has only a belief and not a programme at its disposal, Islam demands all mind and body, belief, and action, individual righteousness and communal cooperation. In short, we are left in no doubt that Islam is very much concerned with the manner of our social existence." Professor H.A.R. Gibb in his work "Whither Islam" says: "Islam is indeed, much more than a system of theology, it is a complete civilisation If we were to seek for a parallel terms, we should use Christendom rather than Christianity, China rather than Confusion. It includes a whole complex of cultures which have grown up around the religious core or have in most cases been linked on to it with more or less modification, a complex with distinctive featurs in political, social and economic structure, in its conception of law, in ethical outlook, intellectual tendencies, habits of thoughts and actions. Islam sees the necessity of developing the faculties of man by giving general directions, and then leaves ample scope for the individual to exercise influence on the individual practical life. The precepts of Islam which inculcate duties towards God and duties towards man are based on that deep knowledge of the human nature, which cannot be possessed but by the author of that nature. They cover the whole range of the different grades of the develop-

(Contd. on Page 32)

CAN ISLAM BE RECONCILED WITH THE SPIRIT OF THE TWENTIETH CENTURY?

By Maryam Jameelah Begum

"Islam shall perish unless it comes to terms with the modern world." Such is the cliche constantly on the lips of our modern-educated elite in every Muslim country. They never tire of reminding us that we cannot live in a by-gone age. We are taught that it is unrealistic to "turn the clock back" because nothing can reverse the trend of history. Therefore we have no choice except to conform our faith to the demands of an ever-changing secular society. In order to be strong, we are told that we must reject "traditional" interpretations of the Qur-aan and read it "rationally" in the light of modern life. All reforms advocated by the governments of Muslim countries have this as their goal. We shall now seek to examine the most important of these and their effect upon the Islamic community.

Because the idea of an Islamic state is an anathema to a world domination by sheer opportunism, these modern educated leaders tell us that we must accept the abolition of the Caliphate as permanent and dismiss any possibility of its revival in the future. Poetics and government based on religion are branded as "medieval". Therefore in order to take their place in the modern world, Muslims must reconcile themselves to secular rule. To expound this argument, books have been written in Muslim countries blaming the Caliphate for all the evils afflicting us throughout history. It is claimed that the Caliphate is not really part of Islam because the Holy Prophet's mission was limited to preaching. He never wished to rule. Only expediency forced him to do so. Intellectual dishonesty could scarcely sink to more abysmal depths. Islam cannot live without an Islamic community. And the Islamic community cannot survive without organized leadership.

Since the *Sharia* is considered by many of our modern-educated elite as outmoded and its conception of justice inferior to Western legal systems, it is believed that only secular laws can promote the social well-being of society. The punishments laid down in the Qur-aan and Sunnah for illicit sex, drinking, gambling, or lending money at interest are attacked as cruel and inhuman. But is the merit of a law to be judged according to its leniency? Does the criminal deserve more sympathy than society? Without the *Shari'a*, the Islamic way of life disintegrates into empty platitudes.

Because the ideal of a universal Islamic brotherhood transcending race, language, and geography is irreconcilable with the supremacy of national sovereignty, in order to "adapt to the spirit of the twentieth century" our modern-educated leaders insist that the *Ummat* be replaced by parochial nationalisms. This cannot but result in the isolation and alienation of the different Muslim peoples from each other. Instead of stressing a common Islamic heritage, our leaders glorify a mythical past as if it were a golden age Islam snatched away from us. This is why we find Turkish nationalists scorning the Otteman period as more subjection to foreign culture and foreign languages and why simultaneously Reza Shah Pahlevi changed the name of "Persia" to "Iran" - the alleged homeland of the "Aryan" race. Nationalism is behind the constant clamour for official transactions of the Holy Qur-aan without the Arabic text. The adoption of the Latin alphabet by Turkey and Indonesia together with the supremacy of English and the neglect of Arabic in the educational systems of the non-Arab Muslim countries have made the language of the Qur- aan increasingly unintelligible for the rising generations. Not only would official translation of the Holy Qur-aan without Arabic complete the destruction of the *Ummat* but also inevitably corrupt the Text itself.

The emancipation of Muslim women is continuously cited as indispensable for social progress. "Emancipation" is interpreted by our feminists as unrestricted intermingling of the sexes, the adoption of immodest fashion, employment of women outside the home and their full participation in public life, with the inevitable distingegration of home and family.

Among nearly all the intelligentsia in every Muslim country, it is the prevailing belief that we muslims must derive the fullest advantage of every aspect of modern science and technology if we are to compete successfully with the rest of the world. They are convinced beyond any doubt that we can accept all the positive benefits of modern civilization and at the same time reject those aspects opposed to Islamic teachings. By this they mean that if our societies are to regain their, strength and vigour, we must accept without reservation as the dominant public policy, foreign technical assistance programmes, economic development and industrailization to eliminate poverty, disease and illiteracy and promote a

higher standard of living for the people.

To those who maintain that we can accept the good and reject the evil in modern civilization is an integrated entity. No single aspect of a culture can stand isolated rather they are all dependent upon each other. This is why it is impossible for the concrete achievements of a civilization to remain unaffected by its basic character. If the roots of a tree are rotten, then the tree is rotten consequently all its fruits must also be rotten. As a result of the rejection of the Hereafter Europeans and Americans naturally concentrate their attention upon the attainment of bodily health, physical comfort and worldly prosperity. Other civilizations including Islamic civilization never attained these heights of proficiency not because the science or technology was ever rejected on principle but because the best minds were diverted to another pursuits regarded as much more valuable.

The emancipation of Muslim women is continuously cited as indispensable for social progress. "Emancipation" is interpreted by our feminists as unrestricted intermingling of the sexes, the adoption of mimmodest fashion, employment of women outside the home and their full participation in public life, with the inevitable distingegration of home and family.

The adoption of Western clothing is officially encouraged by every government in the Muslim world. Turkey has gone to the most extreme limits by decreeing Western dress compulsory by law. Western clothing has become symbolic of "advancement" and "progress" while the indigenous costumes, now confined largely to the very poor in the rural districts, is regarded synonymous with "backwardness". To strive for the elimination of all visible signs of Muslims identity by imitating the dress and living habits of an civilization so implacably hostile to Islam is tantamount to apostasy. Our Holy Prophet (*Sallallahu alaihi wa sallam*) was emphatic on this subject when he said that he who imitates the unbelievers becomes one of them.

Thus have we demonstrated why it is impossible to reconcile Islam with the spirit of the twentieth century. The more we Muslims attempt to "reform" Islam to make it "compatible" with modern life the weaker we shall become. We Muslims will gain, our strength and vigour not by "moving along with the trend of our times" but only by fighting against it!

Islam-Why is it so Appealing.

(Contd. From Page 30)

ment of man and are thus wonderfully adpated to the requirements of different peoples. In the scripture of Islam — the Qur-aan — are found guiding rules for the ordinary man of the world as well as the philosopher, and for communities in the lowest grade of civilisation as well as highly civilised nations of the world. Practicability is the keynote of its precepts, and thus the same universality which marks its principles of faith is met with in its practical ordinances, suiting as they do the requirements of all ages and nations.

Alone among the religions of the world, it is ISLAM, the doctrines and principles of which are consonant with human nature and intellect. Islam is so natural to man as milk is to child or grass to cattle. The Holy Prophet (*Sallallahi alaihi wa sallam*) of ever blessed memory said that every child is born with true religious instinct but this is displaced by its environemnt. This was a perfectly rational and logical proposition. For True Religion was the natural heritage of a free and unbiased person!

This being so, Islam which is based on the natural urges of man meets with appreciation and acceptability wherever it is preached because all its principles are rooted deep in the universal nature of man. Many may live anywhere in the world but his fundamental nature will be same everywhere, neither territories of the East nor those of the West can make any basic change in this nature. Neither the colour of skin nor the variety of language can produce any effect, nor the differences of race and tribe can in any manner interfere with the uniformity of this nature. And there is no gainsaying the fact that thoughtful persons both in the East and West were increasingly being enamoured of ISLAM because it was a dynamic Faith aiming at character building and perpetuating world peace on the basis of Godliness!

The world has got past many a creed But Islam is for all times to come. It will never become a back-number because it is DEEN-E-FITRAT (Religion concordant with human nature). And as such it alone can meet the changing requiremnts of time. It is a divien frame work which comprehends all reality. It is a divine call as wide in its concept as humanity itself Will the stricken world hearken to the divine melody which emanated from the Mount Faran some 1400 years ago and which still grows in volume and velocity?

(To be continued)

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SALAAT

SALAAT is the pillar of faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. When the Dynamic Spirit generated by it we can trimph over all difficulties and blaze a new trail.

بسم الله الرحمن الرحيم

Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful.

INTRODUCTION

The Qur-aan Majeed is the Word of Almighty Allah, Who created the heavens and the earth and all that is in-between them.

Allah sent a number of Messengers and Prophets from time to time for the guidance of mankind. For this purpose, prior to the revelation of Qur-aan Majeed, Allah revealed the following Books, besides many others:-

1. PENTATEUCH (*Tawraat*) to Prophet Moses *('alaihis salaam)*
2. PSALMS (Zuboor) to Prophet David *('alaihis salaam)*
3. THE GOSPEL (Injeel) to Prophet Jesus, son of Mary *('alaihis salaam)*

Lastly, Allah revealed the Holy Qur-aan, which testified the revelation of all the previous Divine Books. The Qur-aan was revealed to the last Prophet Muhammad *(Sallallahu alaihi wa sallam)* in stages spread over a span of about 23 years. Almighty Allah has said about it in the Qur-aan:-

Surely, We did send down the Qur-aan upon you by stages. (76:23)

To sum up, the Holy Qur-aan is the ultimate guidance from Allah and the Way of Life for mankind and Islam is the chosen Religion of Allah as confirmed in The Qur-aan:-

Today I have perfected your religion for you; completed My favours upon you and chosen Al-Islam as a religion for you. (5:3)

With the revelation of Qur-aan Majeed, all the previous Scriptures have been superseded. Mankind will, henceforth, receive the all- time guidance from this Book only in matters both spiritual as well as mundane. No other Book and no other Prophet and no other Revealed Religion shall ever come or appear after it till the end of the world.

It is an admitted fact that no other Book or Scripture revealed before the Qur-aan exists today in its original form or language anywhere in the world. The Qur-aan Majeed is now the only revealed Book whose every letter, every sign and every word is as intact, unmodified and unaltered as it was actually revealed more than fourteen hundred years ago.

The Qur-aan in all its *glory exists so today*, and shall remain the same till the Last Day. This fact by itself is a living Miracle of Qur-aan Majeed and an abiding proof of its Divine origin. This is so because Almighty Allah has taken upon Himself the responsibility of guarding and preserving the Qur-aan, as promised by Himself in the Qur-aan

إنا نحن نزلنا الذكر وإنا له لحافظون ﴿٩﴾

It is indeed We Who revealed the Reminder (the Qur-aan) and we will assuredly guard it. (15:9)

Allah has called the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* by the pre-eminent title of KHAATA-MAN-NABEE-YEEN (the last of the Prophets). The Qur-aan Majeed says:

ولكن رسول الله وخاتم النبيين

but he is the Messenger of Allah and the Seal of (the finality of the line of) the Prophets. (33:40)

It is a fact of history that more than fourteen hundred years have since elapsed but no prophet has been ordained by Allah during this period nor shall there appear any in future.

AL-HAM-DU-LIL-LAAH

All praise is due to Allah

By His infinite mercy, we have been able to present the English Translation of Qur-aan Majeed, along with it its Arabic text and transliteration in Roman script. The transliteration is intended to help those readers who are keen but cannot read the Qur-aan in Arabic. This facility will, therefore, enable such readers to read and pronounce the Arabic words as easily and correctly as possible. The transliteration and translation will thus help in reading the Arabic words as well as in understanding their meanings. The system of phonetics employed in the transliteration is simple and not difficult to follow.

The Qur-aan is a treasure of knowledge and wisdom. In its light the Right can be distinguished from the Wrong and the Virtue from the Vice. Its knowledge is basic to the understanding of Islam and it is essentially for this reason that the Qur-aan has been rendered into many languages of the world.

The number of its renditions into English by Scholars of repute and ability is, indeed, impressive. We are happy to see the English language thus employed in the service of Islam. English is widely read and understood in the world and so it has become an effective vehicle of International communication. It, therefore, provides a suitable means of conveying the Message of the Qur-aan to a wide range of readers throughout the world who do not know the Arabic language but nevertheless need to understand the universal message of the Qur-aan Majeed.

The language of the Qur-aan is Arabic and to translate it faithfully into English is undoubtedly not possible since the English language differs radically from Arabic in its idiom, structure and syntax. Besides, the text of the Qur-aan is extremely rich in its nuances and expressions. Its Verses are vigorous in style, have elegance of diction, matchless rhythm and unique resonance. All these traits and attributes of the Qur-aan add to the difficulties in attempting to render it faithfully into English.

The sublime beauty and charm of the Holy Qur-aan's Arabic text cannot be reproduced in its translation. We have, therefore, tried to convey the meaning of the Qur-aan in simple English which an average reader will not find difficult to understand. However, we have tried to remain as close to the Arabic text of the Qur-aan as possible.

The readers will observe that this edition is based on the translation which has been published serially in our fortnightly Journal, YAQEEN INTERNATIONAL. It was initially intended to elicit comments, views and suggestions for improving it, and reaction on the propriety and usefulness of printing the Arabic text alongwith its transliteration and English translation. The response has been quite encouraging, and for this reason the translation and the transliteration of the Arabic text have been printed.

We supplicate to AlmightyAllah, in all humility for His guidance, blessings and mercy, to enable us to complete this onerous task of spreading the message of the Glorious Qur-aan and Islam all over the world. If we are able to introduce the people at large to the meaning of the Divine Message and to stir their interest in the study of the Qur-aan, we shall feel indebted to Almighty Allah that our efforts have borne fruit.

We again pray to Almighty Allah to enable us to see through this stupendous task and grant His approbation to this noble work. Aa-meen!

AL-FAA-TI-ḤA
THE OPENING CHAPTER OF QUR-AAN MAJEED

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṣ = ث Bold, ḥ = ح Madd, z = ذ, ṣ = ص, ḍ = ض, ṭ = ط Fine, ẓ = ظ Madd, ' = ع, ā = ء (Jerk)
آ = āā, وُ = ōō, ىِ = ēē, ا = āa, وُ = ōo, ىِ = ēe

CHAPTER 1 – AL-Faa-ti-ḥa Revealed at Makkah Section 1 Verses 7	SOO-RA-TUL-FAA -TI-ḤA Mak-kee-yah Rukoo'-u-haa - 1 Aa-yaa-tu-haa - 7	سُورَةُ الْفَاتِحَةِ
In the name of Allah, the All-Compassionate, the Most-Merciful.	Bis-mil-laa hir raḥ-maa-nir-ra-ḥeem.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. All Praise is for Allah the RABB (Guardian-Lord ,Creator and Sustainer) of the Worlds,	1. Al-ḥam-du lil -laa-hi rab-bil 'aa-la-meen.	١ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ①
2. The All-Compassionate, the Most-Merciful.	2. Ar-raḥ-maa-nir-ra-ḥeem.	٢ الرَّحْمٰنِ الرَّحِيْمِ ②
3.The MAA-LIK (Final Authority) of the Day of Judgment.	3. Maa-li-ki yau-mid-deen.	٣ مٰلِكِ يَوْمِ الدِّيْنِ ③
4. You alone do we worship, and You alone do we beseech for help.	4. Iy-yaa-ka na'-bu-du wa iy-yaa-ka nas-ta-'een.	٤ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ④
5. Guide us on to the Right Path—	5. Ih-di-naṣ-ṣi-raa-ṭal-mus-ta-qeem.	٥ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ⑤
6. The Path of those on whom You have bestowed Your (choicest) Bounties,	6. Ṣi-raa-ṭal-la-zee-na an-'am-ta-'a- lai-him.	٦ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ
7. Neither was Your wrath brought down upon them nor did they go astray. (Be it so)	7. Ghai-ril-magh-doo-bi 'a-lai-him wa-laḍ-ḍāāl-leen. Aa-meen. آمِيْن	٧ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ⑦

BRIEF COMMENTARY

We have already dealt with the above in the issue of Yaqeen International dated 7th May 1995.

Considering the importance and significance of *Sura Al-Faa-ti-ha* from the point of view of the study of the

SOOR-RA-TUL-FA-LAQ

Part 30 Chapter 113 SOO-RA-TUL-FA-LAQ Revealed at Makkah Section - 1 Verses - 5	**'Am-ma 30 Al-Fa-laq 113** **SOO-RA-TUL-FA-LAQ** **Mak-kee-yah** **Ru-koo-'u-haa - 1** **Aa-yaa-tu-haa - 5**	سُورَةُ الْفَلَقِ مَكِّيَّةٌ آياتها ٥ سورة الفلق مكية ركوعها ١
In the name of Allah, the All-Compassionate, the Most-Merciful.	**Bis-mil-laa-ḥir-raḥ-maa-nir-ra-ḥeem**	
1. Say: I seek refuge with RABB(Guardian-Lord) of the Day-break.	**1. Qul a-'oo-zu bi-rab-bil-fa-laq**	١- قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ①
2. From the evil of what He has created,	**2. Min shar-ri maa kha-laq.**	٢- مِن شَرِّ مَا خَلَقَ ②
3. And from the evil of darkness(night) when it sets in,	**3. Wa min shar-ri ghaa-si-qin i-zaa wa-qab.**	٣- وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ③
4. And from the evil of witches who blow upon knots.	**4. Wa min shar-rin-naf-faa-saa-ti fil-'u-qad.**	٤- وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④
5. And from the evil of the envious one when he practices envy.	**5. Wa min shar-ri ḥaa-si-din i-zaa ḥa-sad.**	٥- وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

SOO-RA-TUN-NAAS

Part 30 Chapter 114 SOO-RA-TUN-NAAS Revealed at Makkah Section - 1 Verses - 6	'Am-ma 30 An-Naas 114 SOO-RA-TUN-NAAS Mak-kee-yah Ru-koo-'u-haa - 1 Aa-yaa-tu-haa - 6	سورة الناس مكية
In the name of Allah, the All-Compassionate, the Most-Merciful.	Bis-mil-laa-hir-raḥ-maa nir-ra-ḥeem.	بسم الله الرحمن الرحيم ○
1. Say: I seek refuge with the RABB (Guardian-Lord) of men,	1. Qul a-'oo-zu bi-rab-bin naas.	١- قل أعوذ برب الناس ﴿١﴾
2. The Servereign of men	2. Ma-li-kin-naas.	٢- ملك الناس ﴿٢﴾
3. The Ilah (God) of men (i.e. the One worshipped by men),	3. I-laa-hin-naas.	٣- إله الناس ﴿٣﴾
4. From the evil of the slinking whisperer.	4. Min shar-ril-was--waa-sil-khan-naas.	٤- من شر الوسواس الخناس ﴿٤﴾
5. Who whispors, into the breasts of people,	5. Al-la-zee yu-was-wi su-fee su-doo-rin-naas.	٥- الذي يوسوس في صدور الناس ﴿٥﴾
6. From amongst the Jinn and the men.	6. Mi-nal-jin-na-ti wan-naas.	٦- من الجنة والناس ﴿٦﴾

BRIEF COMMENTARY OF SURAHS MU-'AW-WAY-ZA-TAIN, AL-FA-LAQ & AN-NAAS

The above two *soo-raahs* of the Qur-aan Majeed are written separately under separate names, but they are so deeply related mutually and their contents so closely resemble with one another that they have been designated by a common name *Mu-'aw-way-za-tain* (the two *soo-raahs in which refuge with Allah has been sought). The subject matter of these soo-raahs* is explicit that they were revealed at Makkah in the first instance when storms of opposition were raised by the Hypocrites, Jews and Polytheists, the Holy Prophet (*Sallallahu 'alaaihi wa sallam)* was instructed to recite these very *soo-raahs.* Again, when magic was worked upon him and his illness grew intense, Angel Gabrial (Jib-ra-eel 'Alaihis salam) came and instructed him by Allah's command, to recite these very *soo-raahs.*

As historical events relate the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was bewitched and magic was worked upon him *(Sallallahu 'alaihi wa sallam)* by a person known by the name Lubaid bin 'Aa-sim. It was done through the machinations of the Jews. The cumulative effect of the magic (*Sehr*) was restricted only in his personal and private capacity; for example the Prophet*(Sallallahu 'alaihi wa sallam)* used to feel as if he had already done a piece of work when the Prophet *(Sallallahu 'alaihi wa sallam)* did not do it. Almighty Allah informed the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam)* through the Angel Gabrial (*Jib-ra-eel 'Alaihis salaam)*. The Prophet of Allah *(Sallallahu 'alaihi wa sallam)* was even informed about the name of the person who bewitched him *(Sallallahu 'alaihi wa sallam) and name of the place as well as the well in which it was bewitched. Simultaneously, the Prophet (Sallallahu 'aliahi wa sallam)was told to recite the above two soo-raahs* of the Qur-aan Majeed. The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* sent some of his companions to the place and the articles of magic were recovered from the bottom of the well. There were eleven knots in the comb and hair of the Prophet *(Sallallahu 'alaihi wa sallam)*, who recited the eleven verses of the two *soo-raahs* *(Mu-'aw-way-za- tain)* and removed the eleven knots from the bewitched articles. Thus the effect of magic and burden felt by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was done away with.

Place and Excellence of Mu-'aw-way-za-tain

Almighty Allah had blessed these two *soo-raahs* of the Qur-aan with abundance of excellence and effect : to remove magic, evil-eye and other physical and spiritual mishaps and calamities.

It is reported by Hazrat 'Aayi-sha (*Razi Allahu 'anha)* that whenever the Messenger of Allah *(Sallallahu 'alaihi wa sallam*)felt pain or ailment, he used to recite the above two *soo-raahs* and breathed upon his whole body through his hands by means of rubbing.

The entire universe with all its paraphernalia is the creation of Almighty Allah. It is under His possession and control. Nothing can harm or benefit without Divine Permission. Man is also a weak creature of Almighty Allah and helpless before Divine Will. The universe is full of dangerous creatures, evils and mischief. It is beyond human control to safeguard against those above stated dangers until and unless man seeks the Protection and Refuge of the Creator of the universe. So the only way to safe-guard oneself against all evils and calamities is to come under the shelter of the Creator of the universe, Almighty Allah.

In the above two *soo-rauhs*, Almighty Allah has given us the way and method to attain Divine Protection.

In *Soo-ra-tul Fa-laq*, Almighty Allah has taught us the way to seek His Protection from worldly mishaps, troubles and calamities of life and in the chapter, *AN-NAAS*, we have been initiated to safe-guard against religious catastrophies and calamities of the Hereafter. So, we need Divine Protection.

Qul a-'oo-zu bi-rab-bil-fa-laq

In this *Soo-raah* here Shelter or Refuge does not mean that is generally taken in the ordinary sense according to natural laws in the physical world form, a perceptible material object or person or power, for example taking shelter in a fort for protection against the enemies attack, or taking cover in a trench or behind a heap of earth, or wall, for protection against a shower of bullets, or taking refuge with a man or government for protection from a powerful tyrant. Contrary to this, the other kind of refuge is that which is sought in a supernatural Being from every kind of danger and every kind of material, moral or spiritual harm and injury on the basis of the belief that Being a Ruler over the physical world and can protect in supersensory ways the one who seeks His Refuge. The second kind of refuge is the one that is implied

not only in soo-raah Al-fa- laq and soo-raah An-Naas but where ever in the Qur-aan and it is necessary corollary of the doctrine of *Tauheed* that this kind of refuge should be sought from no one but Allah. The polytheists sought this kind of protection, and seek even today from other beings than Allah, e.g. the Jinn, or gods and goddesses. The materialists turn for this also to material means and resources, for they do not believe in any supernatural power, but the believer only turns to Allah and seeks refuge only with Him, against all such powers.

Anas bin Malik (R.A.) has reported that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* used to say:

"O God, I seek Your refuge from helplessness, indolence, cowardice, old age and stringiness, and I seek Your refuge from the torment of the grave and from the mischief of life and death."(Bokhari, Muslim)

The word *"fa-laq"* actually means to split or pierce through. The great majority of commentators have taken it to mean that bringing of the light of dawn by splitting the darkness of the night. For, in Arabic *"Fa-laq" "as-sub"* is often used for the breaking of the dawn, and in the Qur-aan also these words *"Faaliqul Isbaah"* (He who causes the dawn to appear by splitting the darkness of night) has been used for Allah.

The *"Rab"* of dawn is one of the Attributes of Almighty Allah Who generally grants shelter from the evils of the creatures. These attributes of Almighty Allah are sufficiently effective to protect all human beings from the evils and dangers of all created beings.

In God's created world there are all kinds of forces and counter forces, especially put into motion by beings who have been endowed with some sort of will. The forces of Good may be compared to light and those of Evil to darkness. God can leave the depths of darkness and produce light, and therefore we should cast off fear and take refuge in divine guidance and goodness. The author and source of all true light is God, and if we seek Him, we are free from ignorance, superstition, fear, and every kind of evil. Our trust in God is the refuge from every kind of fear, superstition, every kind of danger and evil.

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

الترجمة الانكليزية للقرآن الكريم

لجنة المؤلفين : دارالتصنيف لمحدودة بكرانشى

بنعمة الله وعنايته قد وفقت لجنة المؤلفين التى شكلتها دارالتصنيف ، إلى انجاز ترجمة القرآن الكريم إلى اللغة الانكليزية . والآن تقدمها باسم الله القدير مع النص مرئى للقارئ بهذا العدد ، اى العدد الثالث من السنة الخامسة والعشرين شعورا بالحاجة الماسة إليها . و فى هذه اللحظة المتفاؤلة يرفع أعضاء اللجنة إلى الله عز وجل آيات الحمد والثناء بما وفقهم إن يترجموا القرآن الكريم إلى اللغة الانكليزية ويضعوا هذه الترجمة أمام الناس

قد شرح المترجمون كلمات القرآن أولا للترجمة قبل ترجمة المتن تمالترتيبها فى متن القرآن وهذا سيساعد القارئ على حسن الاطلاع على معانى الكلمات العربية و طريقة استعمالها ، ويشجعه هذا الاطلاع والمعرفة على فهم القرآن .

و بدأت اللجنة نشر الترجمة الانكليزية بالجزء الثلاثين يتلوه الجزء التاسع و العشرون ثم الثامن و العشرون وهلم جرا و ذلك لأن المصلين ، كثيرا ما يتلون الآى من هذه الأجزاء فى صلواتهم الخمس ، فلذلك ييسر على الناس فهم القرآن إلى حد كبير و إنما تمثل هذه الترجمة جهود الأعضاء الذين كرسوا أنفسهم لتدبر القرآن ونشر الاسلام ، ولهم إلمام بالعربية الحديثة و الكلاسيكية وعلوم القرآن و الحديث كما لهم معرفة بشتى الحقول من الحياة .

إننا نسجل الشكر للقارئين الفضلاء الذين يتعاونون معنا فى هذا الجهد المتواضع لنستطيع أن نقدم هذه الترجمة بالاستمرار بحلة قشيبة جديرة بالقرآن العظيم . و فى بعض الأحيان صادفنا نفرا من الناس مالبثوا أن اطلعوا على هذه الترجمة الانكليزية حتى قالوا : ما الحاجة الماسة إلى مثل هذا الصنيع بينما يوجد عدد كبير من التراجم الانكليزية القرآن ؟

هذا ليس من واجباتنا أن نقول شيئا فى أعمال الذين أفنوا أنفسهم فى تدبر القرآن و ترجمته إلى اللغة الانكليزية بل نحن فى الحقيقة مدينون لهم ، فنثنى عليهم على النهوض بهذا العبء الثقيل على كل حال ؛ نحن واثقون بأن كل من يطالع ترجمتنا هذه يشعر بضرورتها و اهميتها .

والله من وراء القصد

※※※※

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

"والذين يمسكون بالكتاب و اقاموا الصلاة انا لانضيع اجر المصلحين". (الآية ١٧٠ الاعراف)

الاحاديث فى فرضية الصلاة

قال النبى ﷺ: "الصلاة عماد الدين. رواه الطبرانى"

لا ايمان لمن لا صلاة له.

وعن على ﷺ: قال النبى ﷺ:

"ما من عبد مؤمن يترك الصلاة، ولم يأتها إلا كتب الله على وجهه. هذا خارج من رحمة الله، فأنا برئ منه، و اذا ترك العبد فرضا واحدا كتب اسمه على باب النار".

وقال النبى ﷺ يوما لاصحابه: قولوا:

" اللهم لا تجعل فينا شقيا، ولا محروما، ثم قال: اتدرون من الشقى المحروم؟ قالوا: ومن هو يارسول الله"؟

قال: تارك الصلاة.

وقال النبى ﷺ:

"اول ما يحاسب به العبد يوم القيامة: الصلاة، فان صلحت، صلح له سائر عمله، و ان فسدت، فسد سائر عمله" (رواه الحاكم عن انس)

وقال: ان الله فرض على كل مسلم و مسلمة فى كل يوم و ليلة خمس صلوات"

وعن عبادة بن الصامت قال: قال النبى ﷺ:

" خمس صلوات كتبهن الله على العباد من اتى بهن كان له عند الله عهد، أن يدخله الجنة. (ترك)

وعن ثوبان قال النبى ﷺ:

"بين العبد و الكفر و الايمان الصلاة، فاذا تركها فقد كفر و اشرك". (رواه مسلم)

وقال: من حافظ عليها (الصلاة) كانت له نورا وبرهانا ونجاة يوم القيامة و من لم يحافظ عليها لم تكن له نورا ولا برهانا ولا نجاة. وكان يوم القيامة مع قارون وفرعون و هامان و ابى بن خلف". (رواه الامام احمد)

وقال اول ما افترض الله على امتى الصلوات الخمس، و اول ما يرفع من اعمالهم الصلوات الخمس، و اول ما يسألون عن الصلوات الخمس. (رواه الحاكم عن ابن عمر)

وقال: العهد الذى بيننا وبينهم الصلاة، فمن تركها فقد كفر. (رواه الترمذى والنسائى عن بريدة)

ويجب على المؤمن اذا قام إلى الصلاة ان يعرض بقلبه عن كل ما سوى الله تعالى ويحضر بقلبه جلال الله وعظمته.

فقد راى رسول الله ﷺ رجلا يعبث بلحيته فى صلاته فقال:

" لوخشع قلب هذا الرجل لخشعت جوارحه".
(رواه الحاكم و الترمذى)

ولله درالقائل:

تصلى بلا قلب صلاة بمثلها
يكون الفتى مستوجبا العقوبة
تظل وقد اتممتها غير عالم
تريد احتياطا ركعة بعد ركعة
فويلك تدرى من تناجيه معرضا
و بين يدى من تنحنى غير مخبت
واورد من ناجاك للغير طرفه
تميزت من غيظ عليه و غيرة
اما تستحى من مالك الملك ان يرى
صدودك عنه يا قليل المروءة
الهى اهدنا فيمن هديت وخلدنا
إلى الحق نهجا فى سواء الطريقة

وصلى الله تعالى وسلم على رسوله الكريم محمد بن عبدالله، وعلى آله و اصحابه و ذريته و سائر عباد الله الصالحين و الحمدلله رب العالمين.

إنما يتقبل الله من المتقين . لان بسطت إلى يدك لتقتلني ما أنا بباسط يدى إليك لأقتلك ، إني أخاف الله رب العالمين . إني أريد أن تبوأ بإثمي و إثمك فتكون من أصحاب النار ، و ذلك جزاء الظالمين . فطوعت له نفسه قتل أخيه فقتله فأصبح من الخاسرين " .

(المائدة : ٢٧ — ٣٠)

إن لنا في هذه القصة دروسا ، وهي أن التذكير و ...الحة والتحذير لاينفع الباغي المعتدى حين يكون الاعتداء ...بين الجذور ، و أن المؤمن لايعمر نفسه شعور الحقد و الحسد ، و أن الله لايقبل الاعمال الصالحة إلا لمن يتحلى بتقوى الله و الاخلاص له في العمل و الخوف من عذابه فيجتنب الشرك ويبتعد عن سائر الآثام و الذنوب كالحسد و ...بغي و الرياء و الشح و اتباع الأهواء و الشهوات و غير ذلك من المعاصي

****

الصلاة في الاسلام

محمد باقي العوني
مكتب البحوث الاسلامية
اكرا ، غانا

...عاء سيدنا ابراهيم ان يكون ابناؤه مقيمي الصلاة

"رب اجعلني مقيم الصلاة ، ومن ذريتي ، ربنا و تقبل دعاء" (الآية ٤٠ سورة سيدنا ابراهيم)

"ربنا اني اسكنت من ذريتي بواد غير ذي زرع عند بيتك المحرم ، ربنا ليقيموا الصلاة"

(الآية ٣٧ سورة ابراهيم)

...قال سيدنا عيسى عليه السلام :

"اني عبد الله آتاني الكتاب و جعلني نبيا ، وجعلني مباركا اين ما كنت ، و اوصاني بالصلاة و الزكاة ما دمت حيا". (الاية ٣١ مريم)

و قال تعالى في حق اسماعيل عليه السلام :

"و كان يامر اهله بالصلاة و الزكاة و كان عند ربه مرضيا". (الآية ٥٥ مريم)

و قال لقمان عليه السلام لابنه :

"يابني اقم الصلاة و امر بالمعروف، و انه عن المنكر، و اصبر على ما اصابك ان ذلك من عزم الامور"

(الآية ١٧ سورة سيدنا لقمان عليه السلام)

و قال تعالى لنبيه سيدنا محمد ﷺ :

"اتل ما اوحى اليك من الكتاب ، و اقم الصلاة ، ان الصلاة تنهى عن الفحشاء و المنكر"

(الآية ٤٥ العنكبوت)

"و امر اهلك بالصلاة و اصطبر عليها"

(الآية ١٣٢ طه)

"و اقمن الصلاة و آتين الزكاة و اطعن الله ورسوله"

(الآية ٣٣ طه)

"فصل لربك و انحر". (الآية ٢ الكوثر)

وقال تعالى في حق الفرقة الخائبة، وهي التي تركت الصلاة :

"فخلف من بعد هم خلف اضاعوا الصلاة و اتبعوا الشهوات، فسوف يلقون غيا ، الا من تاب و آمن وعمل صالحا ، فاولئك يدخلون الجنة ، ولا يظلمون شيئا" (الآية السيدة مريم)

يقول المؤمنون للمجرمين يوم القيامة :

ما سلككم في سقر؟ قالوا:

"لم نك من المصلين" (الآية ٤٣ المدثر)

الصلاة من رباط الاخوة في الاسلام:

قال تعالى : "فان تابوا واقاموا الصلاة و آتوا الزكاة فاخوانكم في الدين" (الآية ١١ التوبة)

.. المقيم الصلاة ومن المصلحين:

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بقدر كل معلوم لك

دروس من القرآن

انما فتح قابيل أحد أبناء آدم عليه السلام باب التحاسد و التحاقد و البغى و الاعتداء و القتل بلامبرر حينما قتل أخاه الوديع المسالم فلذلك جعل الله جريمة قتل نفس بلا وجب له كجريمة قتـــل الناس جميعا و كذلك استحياء نفس بحمايتها كاستحياء الناس جميعا كما قال تعالى بعد ماقص علينا نبأ القاتل الاول و المقتول الأول:

" من أجل ذلك كتبنا على بنى اسرائيل أنه من قتل نفسا بغير نفس أو فساد فى الأرض فكأنما قتل الناس جميعا . ومن أحياها فكأنما أحيا الناس جميعا ".

وقد خص الله هنا بنى اسرائيل بالذكر من أجل المناسبة فى السياق فلاينبغى أن يفهم أنه لم يكتب على سواهم إنما يفسر هذه الآية ما قال النبى ﷺ :

" لاتقتل نفس ظلما إلا كان على ابن الآدم الأول كفل من دمها ، لأنه كان أول من سن القتل ".
أخرجه الامام أحمد فى مسنده عن عبدالله بن مسعود .

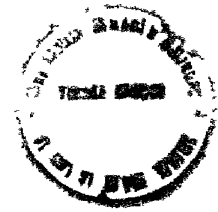
لم يذكر القرآن اسم القاتل ولا اسم المقتول ، [illegible] لايهتم به ؛ ولكن سماهما الكتاب المقدس قايين وهو القاتل و هابيل وهو المقتول . فجاء فى الفصل الرابع من سـ[فر] التكوين :

" إن قايين لما قدم للرب من ثمرات الأرض و قـ[دم] هابيل قربانا من أبكار غنمه و نظر الرب إلى هابيـ[ل] و تقبل منه و لم يتقبل من أخيه ، فاغتاظ قايين و قـ[تل] هابيل . . "

أما القرآن فيحدثنا بهذه القصة عن ابنى آدم بحيـ[ث] أنها تمثل لنا موقفين :

" موقف الأخ المؤمن المسالم الـــذى يتحلى بالودا[عة] والسلام والتقوى فى أشد المواقف . و موقف المعتد[ى] الشرير الهائج بالحقد و الحسد و . المتبع لأهوائه شهواته إلى أن لايمنعه حنان الأخوة عن قتل أخيه و إنما مثل هـــذا الـــرجل مثل قابيل الذى لم يمنعه القو[ل] اللين و المسالمة عن الاعتداء على هابيل أخيه الوديع المسالـ[م] فلنستمع إلى القرآن وهو يذكر هذه القصة :

" و اتل عليهم نبأ ابنى آدم بالحق إذ قربا قربانا فتقبـ[ل] من أحدهما ولم يتقبل من الآخر، قال لأقتلنك [illegible]

المجلد ٤٤ ٢٤،٩ محرم الحرام ، ١٤١٦هـ الموافق ٢٢،٧ جون، ١٩٩٥م العدد ٣

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بسم اللہ الرحمن الرحیم

In the name of Allah, the All-Compassionate, the Most-Merciful

SHAH WALIULLAH OF DELHI (1703—1764)

In the period that followed the death of Aurangzeb the leadership of the ruling elite passed to the *Ulema* of whom the most outstanding was Shah Waliullah.

It was the time when the Muslim society was heading towards a rapid decline in all the leading Institutions The caliphate, which had moulded the heterogeneous elements into a coherent unity, degenerated into a loose countries of small kingdoms and sultanates which before long became nurseries of vices peculiar to a decadent culture The economic system, designed by Islam to provide equal opportunities for all and to safeguard against the accumulation of wealth with a few, collapsed, giving way to inequalities of feudal pattern. In arts, sciences and commerce a serious stagnation resulted The religion which preached pure monotheism was now polluted with alien and heterogeneous elements. And gone were the days when the Muslim society was arepository of values humanity has ever cherished.

The decadence, both in ideology and institutions led the Muslims to a life of chaos and confusion. Political instability within and failure to cope with the world without, the strangulated economic system, the loss of leadership, in commerce and trade, the heavy pressure of the customs of a decaying culture, all composed an unbearable strain on civil society. Hence the problem of the eighteenth century Muslims society faced was to curb the force of leading to disintegration and decadence and to effect an overall reconstruction of the value-system of Islam

Such was the state of affair when Shah Waliullah was born at Delhi in 1703 into a family well-known for learning and piety. His father Shah Abdul Rahim was one of the compilers of *Fatawa-i- Alamgri*. He was a follower of *mujaddadi* branch of Naqshbandi order but he had a good deal of appreciation and admiration for the monistic doctrine of Ibn-i-Arabi. In other domination he observed moderation and balance Naturally Shah WALIULLAH was inspired by his father but his main influence came from the scholars from whom he received education and training at Makkah and Madinah. It is interesting to note that his contemporary Mohammad Abdul Wahab was a disciple of the same scholars as those of Shah Waliullah. The movements of these two great personalities had similarities but mental influence of either on the other has not yet been established.

As indicated earlier Shah Wailullah's mission was to bring about total reform of the Muslim society by reconstruction and reformulation of the basic teachings of Islam which had undergone great change in its journey through history. With this and in view he wrote a number of books of which *Hujjat ullah-i-al- baligha* a master piece on the dialectics of Islamic beliefs and teachings. In his reformulation of the value structure of Islam to purify it from all alien influence he applied the principle of reconciliation and balance. He showed great ingenuity by undermin-

ing the differences among the various schools of Sunni jurisprudence. According to him one is within his rights if he prefers authority of other *Imams* on a number of points of canon law; provided they are not contrary to the Qur'an and the Sunnah as nothing can substitute or question them.

In the domain of sufism he followed the same principle of reconciliation. In his writing he removed the difference between various schools by stressing on the common points. His main contribution in this connection was in resolving the apparently conflicting view of Mujaddid's theory of *Wahdatus Shuhud* (phenomenalogical monism and Ibn Arabi's theory of *Wahdatus Wajud* (ontological monism). In one of his writings he maintained that these two doctrines are in essence the same; the differences lies in semantics and mode of expression. As observed by Aziz Ahmad -

"Shah Waliullah's contribution to the requirements of religious re-thinking in the early eighteenth-century Muslim India was therefore, subordination of Muslim jurisprudence to the discipline of *hadith* on the one hand; and a total absorption of the remants of various *Sufi* disciplines into theorthodox Islam on the other. "*Studies in Islamic Culture in the Indian Environment* OUP, n.d. p.202).

In his re-formulation of religious thought in Islam what deserves a special mention is his stress on the significance of the principle of *ijtihad*.

By the eighteenth century the Muslims had developed a static view of life. This resulted in the belief that a general thought scheme is sufficient to respond to the challenges of time. But Shah Waliullah was one of the foremost thinkers who recaptured and resorted the dynamic character of life which involves novelty. Therefore a general thought-scheme is not adequate to meeting the everchanging phase of existence. Hence, according to Shah Waliullah, a healthy thought-scheme should be that which, besides possessing permanent values that give society a permanent foothold, should have the provision of reconciling society with the changing circumstances. In Islam this provision is the institution of *ijtihad*.

The need for *ijtihad* is also indicated in the methodology of the prophetic teachings

The prophetic method of teaching according to Shah Waliullah, explains Iqbal, 'is that generally speaking,t he law revealed by a prophet takes special notice of the habits, ways and peculiarities of the people to whom it is specifically sent. The prophet who aims at all-embracing principles,however, can neither reveal different principles for different peoples, nor leaves them to work out their own rules of conduct. His method is to train one particular people, and to use them as a nucleus for the building up of a universal *shari'a*. In doing so he accentuates the principles underlying the social life of all mankind, and applies them to concrete cases in the light of the specific habits of the people immediately before him. The *Shari'a* values (ahkam) resulting from this application ... are in a sense specific to these people; since their observance is not an end in itself they cannot be strictly enforced in the case of future generations.' (cited in *Ibid.*, p.204).

Shah Wailullah elaborated at length the principle of *ijtihad* and laid down the rules of its application in various life situations. He attached so much importance to the principle of *ijtihad* as to make it obligatory in every age. One of the great acts of *ijtihad* of Shah Waliullah, is the translation of Holy Qur'an into Persian. This was an act of great daring and courage as there was much opposition on the part of the bulk of *'Ulema* who considered it a profanity. Hence some of them were even after his life. The tradition of translation of the Qur'an once set up by Shah Waliullah could be carried on by other scholars. His son Shah Rafiuddin gave the Qur'an an Urdu rendering while his another son Shah Abdul Qadir gave it an idiomatic expression.

One of the notable achievements of Shah Waliullah is that he attempted to explain the evolution of human society. According to him its evolutionary process human society passes through four stages called *irtifaqat:* (i) primitive which had a minimal code of behaviour, (ii) urban,which is initially led by philosophers but soon is given way to dissension and strife calling for a central authority, (iii) this necessitates the establishment of a monarcy which is responsible for the maintenance of law and order, (iv) in the fourth and the last stage is there takes place the subordination of various monarchies under a universal *khilafat*. In his concept of universal *khilafat* he seems to have departed from his predecessors who advocate the unity of Muslim *ummah* without allowing special and timely differences. Unlike them he pleads the idea of a unity in diversity. In his ideal of universal *khilafat* comprising of various monarchies he seems to have precursed the theory of neo-pan Islamism which stands for the formation of the common wealth of Muslim nations

Like all great contemporary reformers Shah Wailullah was also concerned with the purification of Muslim society from all kinds of *shirk* In his opinion the teachings of all religions are in essence the same But Islam being the final and the perfect religion it supersede all. But a religion is polluted by innovations and corrupt practices of its followers. This is common with all religions but Islam being the final religion is more succeptible to such fate. For Islam is meant for all races with varying cultural background. At conversion to Islam it is not possible for them to give up forthwith all their norms and traditions. As a matter of fact they try to justify their traditions in one way or the other. This is the plausible explanation of existence of innovation and corrupt traditions among the Muslim in Islam in South Asia.

For the eradication of such un-Islamic beliefs and practices there has

(Contd. on Page 16)

CHIEF OF MESSENGERS

By Dr. M.H. Durrani

The idea of universal Prophet is not based on a solitary occurrence in the Holy Quran as to the extent of the mission of this or that Prophet, but, is a fully developed Divine Scheme. When monitoring the earlier prophets the Quran says that Noah was sent to "his people". (7:59,71). It speaks of Moses as being commanded to "bring forth thy people from darkness into light" (3:48) but in speaking of the Holy Prophet Mohammed *(Sallallahu alaihi wa sallam)*, it says in unequivocal words:

"We have not sent thee, but as a Universal (Messenger).
"To men giving them
Glad tidings, and warning them (against sin), but most men understand not." (34:28)

On another occasion also, the Universality of the Prophet's mission is thus stressed.

"Say: O men: I am sent unto you all, as the Apostle of God to whom belongeth
The dominion of the heavens
And the earth." (7:158)

One thing is sure that no other prophet is spoken of either in the Holy Quran or in any other scripture as having been sent to the whole of humanity or to all people or all nations. He is not only a Warner to all the nations and Bringer of glad tidings but a mercy to all of them as well:

"We sent thee but
As a Mercy for the Creatures"

The Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* is termed *KHATMAMAN-NABIYYEN* or the Seal of Prophets. When a document is sealed it is held to be complete and there can be no additions thereafter. The Prophet Muhammad *(Sallallahu alaihi wa sallam)* has closed the long line of the Apostles and there will be no prophet after him. (Thus it is the will of God to terminate this system). In Muhammad *(Sallallahu alaihi wa sallam)* Allah selected person who was to be a World Prophet and a mercy for all creation: Muhammad *(Sallallahu alaihi wa sallam)* not only delivers the message but instructs, explains its wisdom with discretion in an amiable manner, acts upon it himself, and after demonstration, urges people to follow it for their own benefit.

The Prophet is a Warner and Bringer of glad tidings to those who have faith He is a man of exemplary character His message was for the whole of mankind as he was the last of the prophets, and not like Christ who had been sent only to the lost sheep of the house of Israel, and this message was final for all times to come. Thus the words of God and actions of a Prophet made others pursue the path of guidance. If these are preserved in their original integrity and transmitted in their genuine colour, there lies no necessity of having a new revelation or prophet. But the fact is that whatever had come from God before the advent of Muhammad *(Sallallahu alaihu wa sallam)* had seen corruption and human interpolation The records of the lives of pre- Islamic religious teachers are enveloped in mystery. They were more of the character of myth than history In fact, we know very little about their life. Hence the need of the Quran and Prophet Muhammad *(Sallallahu alaihu wa sallam)* If the Quran is just the same as it was in the days of the Prophet and the record of the acts and sayings of the HOly Prophet Muhammad *(Sallallahu alaihi wa sallam)* is exceptionally faithfully, correct and complete, do we still need any other Prophet, or new revelation from God? The Quran is the last Book of God, and Muhammad *(Sallallahu alaihi wa sallam)* the last of His Prophets. It is more the aspect of finality of law and guidance given in the last message of God than the personality of the Holy Messenger that makes him the Ultimate Prophet. When the Holy Quran faithfully represents the Will of the [illegible] High and contains everything to meet our moral and spiritual requirements, a new revelation would be useless repetition and redundant.

History tells us that Muhammad *(Sallallahu alaihi wa sallam)* was the only Prophet who saw his mission fulfilled in his own life-time. Its injunctions swept off most deep-rooted evils like idolatry and drunkenness; it left no trace of them in the Arabian peninsula, welded the warring elements of Arabian Society into one nation, and made an ignorant people the foremost torch-bearers of knowledge and science. In fact, every word of the Quran gives expression to Divine majesty and glory in a manner not approached by any other sacred book. Hence the challenge of the Holy Quran to produce similar verse remains unanswered to this day.

"And if you are in doubt as to what we have revealed from time to time to our Servant, then produce a *Sura* like there-unto; and call your witnesses or helpers (if there are any) besides God, if your (doubts) are true.

"But if you cannot, and of a surety you cannot, then fear the Fire whose fuel is men and stones which is prepared for those who reject faith."(2:23,24)

The Christian Priests waited for miraculous intervention from God and did not feel it their duty to mould contemporary society according to the ideals of Christ. To them the moral duty of an individual was to leave the world of society and matter to itself. According to Islam this is a totally wrong approach. Nature and matter are not alien to the world of spirit; in the evolutionary progress of mankind, matter is as essential as spirit which finds in Nature a stepping stone towards higher integration. The effort which man puts forth in overcoming the obstruction offered by Nature sharpens his insight and prepares him

for a dive into what lies below the surface of phenomena. The moral nature of man can blossom into perfection only when it is ready to face the opposing forces of Nature and mould the stimulus offered by it to ideal ends. It is only then that the total self of man realises itself as one of the greatest energies of Nature and is able to rise higher than Determinism and Fatalism. The Quran denounces renunciation in no uncertain words and demands resolute and constant active participation from the believers in the struggle for establishing a social order on the basis of peace and justice.

"And fight them on until there is no more tumult or oppression, and there prevail justice and faith in God. (2:193)

The man who regards it as his task to realise a divinely-ordained moral ideal will judge all things with reference to their possible utility for that purpose. For such a person there exists no blind destiny, no arbitrary will, to paralyse his energy; for him all things are ordered by God with a view to subserving his divinely-ordained ethical task. For such a person no actual state of affairs is unalterably ordained, but every fresh situation is a call to a higher realisation of the world's ethical purpose, for which indeed, the mechanical uniformity of Nature provides the most effective means. For such a man, history also acquires a new significance. he sees in it a gradual unfolding of the "signs" (7:1810) and the "day of God" (14:5), the main moral purpose for which the heavens and the earth and man were created. It affords to man the right perspective in which he can view the significance of his moral task in upholding and helping realisation of the law and purpose of Providence. Thus Islam consists in threefold duties towards God, Man and self:

(1) Duty to God means complete submission to His Will.

(2) Duty to Man means peace and good will towards them.

(3) Duty to self means self-help for self-perfection.

It is essential for our perfect development that we should worship God and implore Him for help and guidance in the discharge of the three fold duty of life.

In order to achieve godly life, Islam projects men into the very being of God. "Be good to others as God is good to you" (28:77). God, according to the Quran, is just, Merciful and Loving. It is His justice and loving consideration for men that he sent Prophets for their moral guidance so that they may not suffer due to misuse of power. "Upon Allah it rests to show the right way." (16:9). If man is willing to repent and turn his face to the right path, His forgiveness and mercy is ever ready to accept him back. "Ask forgiveness of your Lord, then turn to Him, surely my Lord is merciful, loving kind." (11·90). Hence the highest and purest moral ideal in Islam is "to receive the favour of Allah". (2:138). Or what is expressed in other words as "creating in you the divine attributes."

Such faith in God necessarily produces in man an attitude of humanity which arises, not because we are finite as compared to God's infinite power and wisdom, but because His love and compassion for us far exceeds the merit which we are able to earn by our own efforts towards goodness and justice.

"Whoever does a good deed shall have ten like it." (6:161)

The message of the Holy Prophet aims at establishing an equilibrium and a balance between two aspects of human life. He said that everything in the world is for you, but your mission in life is to fulfill the Will of God. His teachings catered to the spiritual as well as the temporal needs of men. He taught man how to purify his soul and be in communion with the Reality and also to reform the mundane life — both individual and collective — and establish right over might and virtue over vice. He said that spiritual purity can be achieved only through sub-mission to the Divine Will and in fashioning your life in such a way that it comes in accord with the Commandments of God. He ordered his followers to pray to God with complete submission, to observe fasts and give alms with sincerest devotion, to mediate and love God with every fibre of their being. But he also said that all this would be of no avail if one is not kind to his children and fellow-beings, dutiful and honest in his work, gentle in his behaviour, clean in his dealings, respectful to his elders, helpful to his neighbours and straight-forward in his personal, social, political and other spheres of life.

This is the message of Muhammad (*Sallallahu alaihi wa sallam*) and what a unique and life-giving message it is? A message which the entire humanity needs today

WHAT AFTER DEATH — II

By Shabbirul Hasan, M.A. (Alig)

Satan, and *Nafs* (the baser self) work secretly from within and lead to the dissolution and depravity of the spiritual virtues; but the society, we live in, is no less injurious for the welfare of our real humane existence. Society is not concealed like Satan and *Nafs*, but it is open and evert and act from without. We yield unconsciously to the influence of the social environment and gradually mould our ideas, sentiments and actions according to the fashion of the day, without examining whether they are right or not. We are so easily led away by the prevalent mode of life that we do not care to question if it is salutary. We are so tightly caught in the clutches of the social order, that in spite of our dislike, we cannot get rid of them:

The social order, especially of the present society is not the result of the attempts of the wise and the noble; but the generality of men who are of no high class and of no high morals form the standard of the society and make the fashions of life.

Imitation is natural and instinctive. Like children the fools with uncritic minds, follow blindly what they see others doing, not in the least mindful of the bad results which surely ensue from the in-human and irrational practices, like smoking and gambling We all are victims of social habits They are the few, possessed of strong character and mainly courage, who behave against the vicious practices of the society and try to reform it otherwise the populace is running after what is current among the stupid public of the day.

I call it stupid, because people do not examine critically what is going on around and whether it is beneficial or harmful, but follow it blindly as if they have had no sense. Moreover, they are led by the minds of others, as if they themselves are brainless. They appear just like mimics. We can determine from the without what is within. Their facial expression are hopeless.

The present fashion of the dress is enough to help us arrive at the far-reaching conclusions: Modesty has been disbanded so mercilessly that the youth, whether male or female, with much too tight dress appear almost naked, — the skin covered but frame of the body with the marked joints and the fleshy portions is exposed with all its linings and curves. The fair sex has thrown off not only the veil of the face but half the veil of the body itself. Half- nakedness is the order of the day. Is not the society crushing down the good sense of modesty, the pure sense of piety and the moral sense of chastity.

The head dress has disappeared as if the people had no heads It is an open challenge to Modesty, girls present covering their heads. They cannot attract the eyes of the lookers on, if their hair, cut in so many modern bewildering fashions, is not exposed to the eyes, but concealed with the head-cover Beauty is good but its flagrant show is bad. The immodest exposure of onself is neither fair nor humane. The results are always unhappy and rueful.

I live in the society with others but with my eyes open and my mind active I see what is good for me and think what suits me best. I cut my dress according to not my only physical wants, but also to satisfy my moral and modest tastes. I do not discard my mind to please the whims of others. Whatever the conventions and fashions may be, I live my life for myself. I do not see with eyes of others but with my own eyes. I select my dress not to bind me but to keep me free, not to offer a bold-relief of my construction, but to cover me loosely, not to expose awkwardly my back-side when I am offering prayers, but to conceal as fairly as possible. In brief, though in the society and with as good claims as of others, I live my own life. I see with my own eyes. I use my own brain. So I have little chances to repent my past. My future is ahead. I should prepare for it.

Our aim is to find out the path to happiness to lead the life of peace and tranquillity. So far we have discussed the hurdles that come in the path; the devil who leads to the wrong knowledge; the *Nafs* (baser-self) which besets our souls with dirty desires and the society which secretly corrupts our behaviour and character. This is rather the negative side of the problem. They are the dangers to the path to happiness and should be avoided under all circumstances. Though it is not easy to get rid of them, yet there are ways and means to keep them off to a very great extent.

"*Eman*" and "*Amal*" are the two legs with which we can traverse the path of happiness. This is the positive side of the question.

Eman

Eman implies the right knowledge, not of the things which we see and touch, but the right knowledge of the things which we do not see and do not touch, that is which are beyond our perceptual experience. They are very high concepts formed after great abstract thinking or passed on to us by the most trustworthy great minds of mankind. These high abstract concepts are called "*Eman*" as distinguished from knowledge. Knowledge comes to us through our senses and helps us in leading the physical life in the material world; but "*Eman*" comes to us through super-sense, and helps us in leading the spiritual life in this world and in the world hereafter. Knowledge is of the material and *Eman* with the abstract. Knowledge we gain through experience but "*Eman*" we get through belief.

Knowledge is fact and *Eman* is faith. Knowledge is always correct because is tested in the laboratory of experience, but faith (*Eman* may be incorrect because it is beyond the test of the ordinary senses). So Satan easily deceives the simpletons and shows them the wrong as the right, the vice as the virtue, and the evil as the good.

The greatest possible care should be taken to start life with the right knowledge in the matters which are super-sense and super- human. If I take for granted that the lower strata, like stones, trees and animals have divine powers to shape my destiny, I am betooled and doomed, because I cut the stones, plant the trees, and drive the animals with my own hands. How can the helpless themselves help me?

My Allah is too Supreme, too High, too Great, too Abstract to be touched, to be perceived, to be caught or to be dealt with according to my whims. He gives me the right knowledge through the revealed books transmitted by the most trusthworthy of the human race. He shows me the right path, not only through the sacred messages, but through the examples of the best human beings, who by living, gave the best practical lessons and offered the truest standards of life for all, irrespective of colour or country.

Thus *Eman* in Allah cannot deviate from the right knowledge and the right path. But *Eman* in Allah is not the child- play. *Eman* demands mental and emotional attitudes of very high order to train the believer for the eternal bliss and happiness.

My *Eman* demands me to treat no other than Allah as my Master, my Supporter, my Guide, and my Love.

Elements of Eman

My Allah is my Master. He created me and shaped me as He pleased. He has full power to reduce me to nothingness or to raise me to such a high position as may be beyond my conception. He may keep me here as long as He thinks it proper in the matters of His administration or He may take me any moment to some other region by bringing death upon me. He may punish or reward me according to the life-account of mine.

He is not only the Master with full power over me but He is also my Supporter. He supported me in the womb of my mother, when my mother and I both were helpless. He brought me up in this world and gave me the matchless lover in the person of my mother who loved me more than herself and comforted me with all the possible care and did what she could to help me and to please me. It is wonderful what pleasing, charming and gratifying means of support my Allah ordained in this universe! Are not the hills, the rives, the orchards, the green lawns for my pleasure? Are not the delicious fruits for my diet? Are not sweet honey and white milk for my drink? It is impossible to enumerate the gifts of my Beneficent Supporter

My Allah is not only my master and my Supporter, the Refuge for all dangers and privations, but He is the best guide who incites and impels my impulses and instincts to let my body thrive without much effort on my part He shows me the right path and gives me the right knowledge through His sacred books and the holy prophets Who else could guide me in the labyrinth of the metaphysical and philosopical problems of soul-entity, life here and after death, as a cross-bridge, the Resurrection, the Day of Judgment, the Reward and Punishment, the Heaven and Hell? It is through His guidance that we have as good knowledge of all these divine secrets of the celestial region as we have of the material world. if we tread the path of life, in the light of the revealed divine celestial knowledge of the supernatural, we cannot fall into the pitfalls of the devilish deceptions, nor can be distracted by the philosophical fancies and the metaphysical myths. Today the ideas of the youth are distorted and debased by so many 'isms' with the result that the followers of the contrary theories about the distribution of wealth are so badly misguided that they stand daggers drawn, destroying their own peace of mind and the peace of the world. The guidance of Allah is one and the same for all, inviting the human beings of all tastes, grades, interests and regions into one big family, cementing their individualities with the love for Allah which is an essential element of *Eman*.

The stupid may laugh at me for assigning love to Allah who is the most non-material and the most abstract to be touched or seen. No doubt, the blind believe in what they touch or feel I with my physical eyes see what is around me, and to the mental visual draw the pictures of my friends who are in other lands, thousands miles off, and again with the mental eyes see what is hidden in the matter, and after exploring its nature, bestow on the human brethren, through the scientific researches, such gifts and comforts that may bewilder the rustic fool. Not only this, but I enjoy with my inner sense the beauties in the great poems of the great poets and the meaning in the sayings of the great intellects I appreciate the deep meaning of truth, justice, mercy though I do not see them. I should ask the stupid fellow to show the love which he has for his relations and friends. He cannot show me, but cannot deny its efficacy. He can show me the persons and not the love which binds him so fast Love is the strongest force working in this universe among the species of all grades of existence. We are concerned here with the human love for Allah.

We are not capable to comprehend so many innumerable beneficent gifts of Allah. Love is one of them; perhaps, the most prevalent, the most pleasing and soothing, and the most magnetic in effect. Love starts with the birth of the baby and lasts till the last date of the life.

Love is such a boon and blessing as supports and cherishes the emotional life, the life in the true sense, as

(Contd. on Page 16)

POLYGAMY – A MISCONCEIVED PROBLEM

By Dr. S.M. Yusuf

Essentially, polygamy is not a problem but a solution to a problem. The problem has its roots in human nature, in real biological and sociological needs. Of course, the intensity of the problem varies from country to country; climate to climate; people to people; and also from age to age and time to time. But on the general universal level the problem has always been there throughout the ages and is still there in our own day.

If one cannot see the problem it is due to one reason: the problem comes to the fore only when the pressure of stringent moral controls is applied on all of the entire area of the social fabric. Thus non-recognition of the problem necessarily implies a willingness to connive at leaks in the moral system through which human impulses and faculties are canalised into vigorous constructive activity without dissipation. Suffice it to say that if this laxity of moral outlook were carried to its logical conclusion, even the institution of monogamous marriage would be turned into a "problem" and all the notions of social responsibility would simply have to be scrapped.

Weakness number one of our modernists is that they put the emphasis on the wrong side. While showing so much concern for the evils of polygamy they would by their deeds, if not by words, help in the introduction of the various forms of dereliction mentioned above.

Monogamous Society

Without entering upon an exposition of the problem of which polygamy is the answer, the present writer would be content with a straight challenge to put up just one example of a monogamous society anywhere and at any time.

True, the model of the present day Christian West (where only one legal wife is permitted) is there before everyone, but few of us would pause to think whether a society can be called monogamous which allows the prevalence of prostitution on a large-scale (state licensing and medical check-ups being all the more reprehensible as tokens of recognition), which simply does not bother about corruption in homes within wide limits, which provides no cognisance for adultery by consent, which is everyday revising and liberalising the law relating to homo-sexuality and which has itself so debased the woman's instinct of modesty and jealousy (which is played up in connection with polygamy) that she would not mind her husband dancing cheek to cheek with another woman before her very eyes. Of course, in such a society a polygamous man can only be a fool or a naive.

Thus it would be well to remember that the real problem is not polygamy, rather the problem is the maintenance of a society free from evil – from dissipation of human instincts into ways harmful for the preservation, the integrity, the health and vigour, and the collective happiness and tranquillity of the human species.

Polygamy is only a a solution of the latter problem; it is a safety valve for emergent pressures generated by complex physical, physiological, social and even political conditions not excluding wars. Weakness number one of our modernists is that they put the emphasis on the wrong side. While showing so much concern for the evils of polygamy they would by their deeds, if not by words, help in the introduction of the various forms of dereliction mentioned above. The net result is not the purification but pollution of emotions and loyalties as reflected in the loosening of the bonds of disciplined and decorous family life.

Islamic Institution

Islam has positively and unequivocally recognised the institution of polygamy on a broad human universal level. Of course, the institution is hedgedround with adequate safeguards to restore equity and balance in the conditions resulting from polygamy. But to deduce from those safeguards a virtually nullification of the institution itself is little short of making a mockery of heavenly draftsmanship. Weakness number two of the modernists is the palpably dishonest movement of the thought backwards from preconceived notions to the ultimate source of inspiration and guidance.

The foregoing remarks should not be construed as denying that there is a problem – rather serious problem – created by the misuse of the institution of polygamy. But again our thinking is conditioned by the bias of West.

Neglected Wife

Truly speaking, it is the problem of the neglected and the ill- treated wife. How fallacious is the assumption that a wife is neglected only in the presence of a second woman.

I do not have before me the statistics relating to incidence of polygamy in our country, Pakistan, but judging from my personal knowledge of my own locality and the circle of friends and acquaintances, I feel justified in asserting that for nill cases of polygamy there are many cases of ill-treatment and neglect of the single wife. What about the only and lonely wife whose husband spends the nights at clubs or indulges in alcoholic drinks and gambling, leaving only a little of his income for the needs of the family?

Here we are confronted with the problem not of the one or more wife but with that of dereliction of sense of social and moral responsibility in man. And almost invariably this dereliction of sense of responsibility is the sufficient cause behind second marriages. Of course, after the second marriage this very malady erupts in the too ugly form of intensifying the plight of the first wife.

Dereliction of Morals

Plurality of wives, in answer to genuine needs, has been a feature of the Islamic social structure from the Prophet and the *Sahaba* downwards. But dereliction of morals and social obligations has manifested itself in the days of decadence and degeneration only. The point is that this dereliction is all the same whether it is the case of one wife or more than one wife. In our own day, thanks to the onslaught of the Western civilisation, the opportunities and the incentives to such dereliction of social responsibility are multiplied a thousand- fold.

Craze for Modernity

It is seldom realised that today second marriages are not the answer to genuine needs but only the unpremeditated upshot of chance attractions in salons, offices, class-rooms, hospitals, charity shows, and the so-called social functions. Curiously enough, in many cases, particularly in the higher stratum of society, it is the craze for modernity which is the prime motive for second marriages.

It is a fact that some of the members of Nasser's revolutionary party — originally belonging to the Egyptian peasantry — took to second wives after their elevation in the new set-up just because their first wives — simple dutiful folk — were unable to flit about among the diplomatic corps Thus it is very doubtful if mere prevention of second marriages will add to the happiness of the homes in any appreciable way.

Lastly, it should be noted that the genuine need for second marriages is still recognised; it was voiced some time ago even by the women members of the Parliament of Ghana. Shall we not do a little independent thinking and try to appraise and solve our problems in our own way, though perhaps it may not be the modern way. The plight of thousands of Greeks living in forced illegitimate wedlock due to the rigidity of the Church shows that everything is not well with the marriage and family laws of the West.

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What after Death II

(Contd. from Page 14)

cultivates all the human qualities, such as sympathy, gentility, self-restraint, self-sacrifice and culture, and as leads to the purity of heart and results in the excellence of soul.

We have the best concrete example in the love of the baby and its mother. The baby makes all the possible attempts to stick to the mother not because she feeds it and supplies all the wants for its well-being and happy living. It does not understand it Its love for the mother is so strong and natural that it exists with the same strength, in the advanced age, when the tables are turned, and the son feeds the mother instead of being fed.

Love is a wonderful affair. It is so high, so good, so excellent, so beneficent, so delicious, so charming, so grand and majestic that Allah wants nothing so much as love for Him. With what pleasure greets me my mother! Now there is nothing but love and love alone. The intensity of attraction and the joy of affection are not diminished though the culture and civility have given a finer colour to the old maternal attachment. Would not Allah like the same sentiment for Him?

Allah has created man to worship Him, not so much with the body as with the heart. He trains him in the sentiment of love, through so many stages, from the babyhood till the old age, to redirect his love to Allah. Love is never at ease unless it reaches its climax and embraces the most abstract Beauty, though so profusedly expressed in the material world.

Love is the chief factor of *Eman*. The bond of *Eman* is based on love. If there were no love, there would be no mother. Any lady could feed the baby. It is the love which makes mother. No doubt, my Allah feeds me; but if there is no bond of love between Allah and me, the feeding would be mechanical and tasteless. Who has not watched a baby who refuses to relish its meals unless it is fed with the definite hand of its mother? Should we not take a lesson from the baby and adhere to our Allah, as the baby adheres to its mother?

SHAH WALIULLAH OF DELHI

(Contd. from Page 10)

been both individual efforts as well as movements. However it may be remembered that most of these efforts suffered from many shortcomings. In their zeal for the elimination of *shirk* they did away a good many things which the Muslims accomplished in the course of their history. But Shah Waliullah's approach in this connection was more liberal, and more accommodative. He was opposed only to those beliefs and practices which indicated any associationism, with divine Unity, Divine Will and Divine Power. He was also against every such thing as would have any trace of anthropomorphism or parallelism between the attributes of Almighty Allah and those of the created.

Shah Wailullah's mission was carried out in its academic aspect by his descendants the most prominent being his sons Shah Abdul Aziz, Shah Rafiuddin and Shah Abdul Qadir. Its practical and the most dynamic aspect was upheld by the *mujahideen* led by Syed Ahmad of Braily and Shah Wailullah's son Shah Ismail.

In the end it may be remarked that Shah Wailullah's movement and subsequent developments had far-reaching consequences. It would not be going too far to say that Shah Waliullah's thoughts deeply influenced subsequent generation of intellectuals, conservatives theologians, fundamentalists and modernists alike. In short there is hardly any thought and movement among the Muslims of South Asia today which does not bear impact of the thought and ideas of Shah Waliullah.

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ENGLISH TRANSLATION OF QURAN MAJEED WITH BRIEF COMMENTARY

Darut Tasnif (Pvt.) Ltd. is a Tablighi Institution, devoted to the dissemination of the Message of Islam to as wide a circle of people as possible. To achieve this end, it is engaged in various activities.

Madrasa Taleemul Islam

These include running of Madrasa Talimul Islam where is imparted Religious and Secular Education side by side from Primary to Secondary Education, since 1964.

In its *Hifz* Section, Quran Majeed is learnt by the students by heart according to the latest method of *Tajweed* (Excellence) and *Qirat* (the Art of recitation). The students are prepared in the *Madrasah* as preachers with a good knowledge of Islamic teachings.

Publication Section

Besides, the Institution has a *Publication Section* which publishes Books on Islamic Teachings according to Quran and *Sunnah*. It is also publishing an English-cum-Arabic bi- monthly Magazine which is serving Islam for the last 43 years. Its pages are devoted to learned and scholastic articles on Islam and its universal message.

Yaqeen International

By the Grace of Allah, this Magazine has been instrumental in attracting a good number of non-Muslims to the fold of Islam. From such people and other Muslims too, who have been educated in the Western style of education, we have had several requests to undertake the translation of Quran Majeed in the English language, which should be simple and convey clearly and without ambiguity the meaning and purpose that Allah wished to convey for the benefit of humanity.

The Board of Authors, Darut Tasnif (Pvt) Ltd., who have been rendering selfless service, after great discussion and contemplation, decided to undertake this great and noble task, completely surrending themselves to the Will and Guidance of Allah and to please Allah and His Holy Prophet Muhammad (*Sallallahu alaihi wa sallam).*

By the infinite grace of Allah, the Board of Authors are now in a position to present, through the pages of Yaqeen International, an English Translation of the Quran with Arabic text, its Transliteration in Roman script and brief Commentary.

The Board of Authors pray to Allah Almighty to enable them to see through the mementous task and grant it His approbation for guidance of mankind which is their sole object. AA-MEEN.

AL-FAA-TI-ḤA
THE OPENING CHAPTER OF QURAN MAJEED

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows: ث=ṡ ح=ḥ ز=z ص=ṣ ض=ḍ ط=ṭ ظ=ẓ ع=‘ ء=’ (Jerk)
Bold Madd آ=āā ـُو=ōō ـِي=ēē Fine Madd آ=aa ـُو=oo ـِي=ee

CHAPTER 1 – AL-FAA-TI-ḤA Revealed at Makkah Section 1 Verses 7	*SOO-RA-TUL-FAA TI-ḤA* *Mak-kee-yah* *Rukoo‘-u-haa 1* *Aa-yaa-tu-haa 7*	سورة الفاتحة مكية
In the name of Allah, the All-Compassionate, the Most-Merciful.	*Bis-mil-laa-hir-raḥ-maa-nir-ra ḥeem.*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. All Praise is for Allah, the RABB (Guardian-Lord, Creator and Sustainer) of the Worlds,	*1. Al-ḥam-du lil-laa-hi rab-bil-‘aa-la-meen.*	١ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ
2. The All-Compassionate, the Most-Merciful,	*2. Ar-raḥ-maa-nir-ra-ḥeem.*	٢ الرَّحْمٰنِ الرَّحِيْمِ
3. The MAA-LIK (Final Authority) of the Day of Judgment,	*3. Maa-li-ki yau-mid-deen.*	٣ مٰلِكِ يَوْمِ الدِّيْنِ
4. You alone do we worship, and You alone do we beseech for help.	*4. Iy-yaa-ka* na‘-bu-du wa *iy-yaa-ka nas-ta-‘een.*	٤ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ
5. Guide us on to the Right Path.	*5. Ih-di -naṣ-ṣi-raa-ṭal - mus-ta-qeem.*	٥ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ
6. The Path of those on whom You have bestowed Your (choicest) Bounties:	*6. Ṣi-raa-ṭal-la-zee-na an-‘am-ta ‘a-lai-him.*	٦ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ
7. Neither was Your wrath brought down upon them nor did they go astray.	*7.Ghai-ril-magh-ḍoo-bi ‘a-lai-him wa-laḍ-ḍāāl-leen.*	٧ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ
(Be it so)	*Aa-meen.*	اٰمِيْن

BRIEF COMMENTARY

We have already dealt with the above in the issue of Yaqeen International dated 7th May 1995.

Considering the importance and significance of *Sura Al-Faa-ti-ḥa* from the point of view of the study of the Holy Qur'an it appears to be necessary to deal with the contents of this Chapter in some more details.

SIGNIFICANCE AND IMPORTANCE OF SOO-RA-TUL-FAA-TI-ḤA

ESSENTIAL OBJECTIVES AS REFLECTED IN SURAH AL-FAA-TI-ḤA OF QURAN-E- MAJEED

☐ It presents the attributes of Almighty Allah in proper perspective so that we might *be able to Approach Him in right manner if we have erred in the past, as indicated in the following verses of Suratul Faa-ti-ḥa.*

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَۙ

الرَّحْمٰنِ الرَّحِيْمِۙ

☐ It lays emphasis on the principle of *causation in life,* as we know every cause has its effect in the domain of Human Life, both in individual and collective aspects so much so *that a good action in life produces a good result and that an evil action an evil result.. This third verse of Surat-ul Faa-ti-ḥa leads us to follow this principle:-*

مٰلِكِ يَوْمِ الدِّيْنِؕ

☐ It aims to inculcate in man a *belief in the Life Hereafter* by describing that the man's life does not end here in this world, but it follows another life when one has to *account for his whole life on earth,* where the effect of his past deeds becomes *manifest* undoubtedly. We would be answerable to Almighty Allah on the Day of Judgement when He will gather all human beings to give an account of their deeds to Him.

Allah is all-Compassionate and the Most Merciful as described in the preceding verse of Al-faa-ti-ḥa. He possesses Himself the Final Authority of awarding His Judgement.

- Surah-Al-Faa-ti-ha points out the way to follow which is Righteous for a good life Here and in the Hereafter.

  Surat-ul-Faa-ti-ha is spread over seven brief Verses each containing not more than five words, every word meaning itself clear and impressive. Almighty Allah invoked in His Attributes the manifestations of which man beholds day in and day out.

  In *Surah-Al-Fa-ti-ha*, we notice a man's admission of his absolute dependence on Allah, his acknowledgment of the Divine Kindness shown to him, his earnest yearning to be saved from pitfalls of life and to be guided along the Right Path.

Devotion to Allah

Whenever a Revelation of Quranic Verses from the Divine has come, it has brought the knowledge for man in respect of *devotion to Allah in clear sense on the basis of knowledge and conviction expressing instictive urges of man with ease*

Our Prayer

We pray to Almighty Allah to read Quran-e-Majeed and understand the Meanings of the Divine Revelations made to His Last Prophet *(Sallallahu alaihi wa sallam)* to mould our life accordingly to ensure a happy life Here and Hereafter. AA-MEEN.

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Qur'an Majeed is free from errors of printing

Mohammad Ismail
Muhammad Ismail
Maulvi Hafiz Qari Al-Khateeb

ن الأمم . فهذا كله يدل على انه بلغ ذروة الكمال الانسانى فكان ارحم الناس وا عدل الناس، لم تمس يده احد ابضرر. وكان اسخى الناس، لايبيت عنده دينار ولادرهم، فان فضل يأ ومنزله حتى يتبرأ منه الى من يحتاج اليه . فحياته الكاملة العطرة أسوة حسنة وقدوة عملية لمن يريد خدمة النوع بشرى من طريق الايمان والعمل الصالح . من المؤسف أن الجهود التامة لم تبذل لابراز شخصيته الكاملة المثالية مام نوع الانسان الذى يتقلب فى شبكات المكايد فى هذا الزمان فى كل ناحية من نواحى الحياة . فأين له المأوى، الذى يلتجأ اليه ويطلب فيه الأمن والسلام من ايدى المتعطشين لسفك الدماء

يشهد التاريخ ان رسولنا الكريم الذى بعثه الله رحمة للعالمين وهاديا بشيرالناس اجمعين اعلن على رؤس الإشهاد وكتب الى من كتب من الملوك والاقيال ان الاسلام الذى يدعو اليه هودين الامن والسلام اماقوله فهو: اسلم تسلم -

دع التعصب الى جانب وا يقن ان كل من يدرس حياة الرسول ﷺ التى تستغرق ٦٣ سنة يعترف بانه اعظم الناس وا رشدهم قيادة وريادة، وكان له الأثر البارز فى تغيير مجرى التاريخ وتكوين امجاد الانسانية . فلم يخلق مثله قط ولن يخلق مثله ابدا . كل من يتتبع السيرة النبوية التى تعتبر انموذجا فريدا فى تاريخ السير فى الدنيا يضطر الى بذل كل ما فى امكانياته لاسعاد الانسانية .

لاغرو ان السيرة النبوية الكاملة امثولة غير منقطعة تنير للناس سبيلا كيف يتصلون بالله وكيف يخدمون مخلوقه، وترسم جميع نواحى العظمة الانسانية و تحدد معالمها فى صورة مثلى كما يصورها القرآن تصويرا واضحا . فهذا هوالاسلام وحده يجدر ويليق بان يباهى و يتبجح انه يعطى هداية تامة وقيادة راشدة كاملة . فاى مشكلة كانت متعلقة بحياة فرد او بحياة المجتمع الانسانى تجد علاجها الناجع فى اقوال الرسول ﷺ او اعماله . فمثل السيرة النبوية الطيبة كمثل البحر الذى لايسبر غوره ، ولايحاط بأسراره ، و لاتنفد عجائبه . تجدفيه كل ذلك مما تحار فيه العقول ويقصر عنه ذكاء الاذكياء

ويدهش عقل من يتتبع سيرة الرسول ﷺ عندما يراه على ما كان عليه من غاية البر والرحمة والعلم والفضل ، ويرى انه قدم الحلول الأساسية الواقعية لجميع مطالب الحياة البشرية وقضايا ها الغامضة المعقدة بهذه الصفات الفاضلة المذكورة آنفا لا بالسيف . واذ كان صلوات الله وسلامه عليه رسولا مبعوثا الى الانسانية جمعاء فهو قدوة الناس اجمعين فى التفكير والقول والعمل الى يوم القيامة . فهنا تتضاءل عند عظمة شخصية الرسول عظمة كل عظيم .

مما لاشبهة فيه ان الرسول ﷺ ارسله الله رحمة للعالمين واماما هاديا الى الصراط المستقيم ويبقى رحمة واماما هاديا الى يوم الدين . ومن رحمته الشاملة انه أمر بالعدل والاحسان، وقضى على الظلم والعدوان ، وأنار للناس سبل العلم بما لم يكونوا يعلمون . واذا كان عارفا بهذه الحقيقة ان الذين يكذبونه ويجحدون بنبوته ويحيدون عن الصراط المستقيم سيؤمنون به أو يعرف أبناءهم الحق فيأتونه مخلصين له الدين فلذلك لم يدع رحمة العالمين على الكافرين قط بل دعا لهم فى كل حال ، وصبر على ما لاقى من الاذى والاضطهاد على أيدى اعداءه الذين كانوا يظنونه عدوا لدودا . ولم يزل يدعوهم الى السلام و يبشرهم بالخير مع كل لطف و وداد رجاء ان يتقربوا منه و يستمعوا اليه

انه ﷺ رحمة للعالمين و رحمة للانسانية جمعاء بدون ريب وشك وقد شملت رحمته وعمت بركته اليوم ٧٠٠ مليون مسلم فى العالم وسوف تعم رحمته وبركته جميع العباد والبلاد أما المسلمون فقلوبهم مفعمة بمشاعر الحب والامتنان لرسولنا الكريم ﷺ . فيصلى عليه كل مسلم، مهما كان مذنبا وحائدا عن طريق اقوم ، باسرع ما يسمع اسمه الشريف وتنثال الدموع فى عينيه تعبيرا عن شعوره نحوه وتخليدا لذكراه ﷺ فهومسعد الانسانية الوحيد وخاتم منقذيها من هوية الجهل و الضلال . و حسبنا ان نقول بالاجمال ان كل مسلم مهما كان خاطئا مذنبا يحب الرسول ﷺ حبا تمكن فى سويداء قلبه واعماق فؤاده و مسارب روحه ، فيقض عليه مضجعه عند ما يحاول احد ان ينال من نبوته الأخيرة بخسته فلايعهد لهذا الحب و لهذا الايمان مثيل فى ملة اخرى . وهذه الخاصية فضلا عن الأخرى تكفى دلالة على ان الرسول الكريم ﷺ منقذ للانسانية كلها -

محسن الانسانية العظيم

لاريب في ان رسولنا الكريم ﷺ كان رجلا عظيما، احب بني آدم وقضى حياته في توفير السعادة لهم . واذ هو سيد البشر في الدنيا والآخرة فلايزال المثل الكامل والنبراس المضئ المرشد لجميع الأجيال في جميع الاحوال في خدمة الانسانية واسعادها . ولايزال يبعث فيهم الروح لاقتفاء الاثر لهذه القدوة المثالية . واذ كان ﷺ رسولا مبعوثا إلى الناس كلهم فرسم لهم الطريق إلى المثل الاعلى بتبليغهم وتعليمهم ان لا اله الاالله . مع انه كان فوق الكل اعتنى بكل أحد بدون ان يفرق بينهم . فلم يكن أحد وضيعا أوشريفا عنده بل كان التقوى معيار الفضيلة . واوصى الرسول ﷺ المسلمين ان يقوموا بما عليهم من واجبات الرجال والنساء والاولاد وسائر مخلوقات الله ابتغاء الوجه الله . قصارى الكلام انه ﷺ علمهم ان السماوات والارض كلها خلقت لهم وهم خلقوالله ، فعليهم من المسئوليات ما لابد ان يقوموا به . فانهم سوف يسئلون عما قالوا ويقولون وعما عملوا ويعملون واخبرهم بكل صراحة ان الله لن يضيع اعمالهم الصالحة وان كانت مثقال ذرة . فانهم سيجزون جزاءا وافيا بما كسبوا ويكسبون في الآخرة والآخرة عالم ابدي والحياة فيها سرمدية . فهكذا احث الرسول عليه الصلاة والسلام بني آدم على ان يعملوا عملا صالحا بجد واجتهاد وبدخروه لانفسهم وحضهم على النهوض فوق الحب للذات واتباع الشهوات في الدنيا وطهرهم من أدناس الكبر والخيلاء وخلصهم من ادران الشهوات والنزعات وخلع عليهم خلعة العز والكرامة . بالاجمال بدل جميع الشرور المعلومة فضائل عالية .

ومما يدهش العقول ان الرسول صلوات الله عليه وسلامه انجز الامر الذي كان ارسل به في اعوام قلائل . ومن المعلوم انه لما بادي الناس بأمره كان وحيدا بدون سلاح . نعم، دعا الناس إلى الله عزوجل وليس السلاح معه إلا الدعاء والابتهال إلى ربه تعالى . واوصى الناس ان يؤمنوا بالله الواحد ويشهدوا انه رسول الله ويعملوا بما يعلمهم من الشرائع والاحكام . وكان له حق ان يأمرهم بهذا كله بناء (١) على انه جاء بالبرهان القاطع على ان الايمان بالله الواحد عقيدة صحيحة سليمة بعيدة عن الزيف يقبلها العقل السليم ، (٢) وعلى انه عاش اربعين عاما بينهم وقد لقبوه بالامين. وجعلوا حياته العطرة قبل الرسالة مضرب المثل في الصدق والكرامة والامانة . وخاطب الملوك وعامة الناس وأمرهم ان يخلصوا انفسهم من عبادة الأصنام والاوثان وان لا يخلعوا عليها التقديس والاجلال فليست لها قلوب تفقه بها ولا عيون تبصر بها ولا آذان تسمع بها . فما هذه الاصنام التي لا تضرولا تنفع ولا تهدي من يخرلها ساجدا إلى صراط مستقيم ؟ ولم يكن الرسول غطريسا معجبا بنفسه فعمل هونفسه بما قال وعمل بما أمربه الناس، ولم يقل إلاحقا واحق الحق وابطل الباطل المستمر المتوالي منذ اجيال. انه ما جاء بدين جديد بل علم الناس باسلوب جديد ما علمه موسى وعيسى ومن سبقهما من الرسل والانبياء عليهم السلام . وصدقهم وصدق تعاليمهم التي نبذها الناس وراءهم وصدق كتبهم واسفارهم التي حرفت بكر الدهور فنرى فيها ما يندى له جبين الانسان . أما خاتم الرسول فصدع بالحق الذي جاء به الرسل من قبل ثم افنى حياته كلها في سبيل نشره وتبليغه حتى اقره واتم أمره فختمه الله برضاه ليبقى الى يوم الدين لهداية الناس وارشادهم .

ان صفاء الرسالة التي جاء بها الرسول أمزجلي بين كجمال حياته الطيبة فكل منهما يجذب نظرمن يتطلع الى الحياة السعيدة . وبلغت سيرته العطرة من السمو مالم تبلغه سيرة أحد وبلغت هذا السمو في نواحي الحياة جميعا . ومما يدل على نبوته انه لم يقل شيئا أو لم يعمل عملا إلاجاء غيربه، ويبين القرآن كل ما خطر بباله وما صدرمنه من اعماله بكل صراحة . ولم يدع المسلمون شيئا مما يتعلق بالرسول صلعم في حياته العامة والخاصة إلا احصوه وجمعوه رواية عن ازواجه المطهرات رضى الله عنهن وخدمه واصحابه رضى الله عنهم، حتى غدا من ذلك ثروة ضخمة لا توجد في أمة

الرجيم واخضاعهم للشيطان الرجيم . لا ريب فى ان الله خلق سيدنا آدم من صلصال من حمأ مسنون ، ولكن نفخ فيه كلمته . فهذه الكلمة ميراث يعتز به ابناء آدم وبناته. وهذا الميراث يبعثهم على محاربة قوى الشر و الباطل بكل ما لديهم من الاسلحة والقوات وليست هذه الاسلحة والقوات إلا تقوى الله والحب له . وقد شاهدت الانسانية منقذيها اى الرسل والانبياء الذين بعثهم الله فى كل مكان فى الازمنة المختلفة لينقذوها من الجهل والضلال ويهدوها الصراط المستقيم . ولكن كلما توفى رسول أونبى تقدم الرجال الضالون المغضوب عليهم فاضلوا الناس عن طريق الهدى والرشاد بنشر الجهل والعجرفة فيهم . ونتج عنها جحود الناس بالناحية الخلقية كما نراه باعيننا . ان استمرت الحال على هذا النحو فلا يزال مستوى الاخلاق والسلوك ينحدر حتى يغيب يوما عن النظر . فيومئذ تصيب المجتمع الانسانى خسارة فادحة لانستطيع تصورها . يومئذ تطمس النجوم وتفرج السماء فترجف الراجفة تتبعها الرادفة . ألا يومئذ تقوم القيامة .

قد ظهرت علامات ذلك اليوم اى يوم القيامة ويوم الفصل . فألق ايها القارئ نظرة على الجرائد والمجلات والتلفزيون والافلام وعلى لوحات الاعلانات الكبيرة فى الحيطان . ماذا ترى؟ ترى صور ورسوم الجميلات العاريات التى تثير الهيجان فى النفوس فى كل مكان فلا مفر ولامناص من مثل هذه الصور والاهازيج . فاعتبروا يا اولى الابصار . ومن علامات ذلك اليوم نزعة الاستغلال وجلب النفع المتزايد على حساب الفقر الشامل فمن الناس من يوفر لنفسه اسباب الراحة والترف والنعيم على حساب الذين يعيشون فى أبشع صنوف الفاقة ليكون أرغد الناس عيشة وليزداد سمنا كل يوم . ولنؤمن بكرامة البشر ولنعلم ان سائر الناس كشلنا فلقد رأينا الذين عملوا بسياسة الاستيلاء على بقاع من الأرض فى عذاب نفسى لايقدر ولايقاس . فضمائرهم لاتزال تؤنبهم وقلقهم الروحى لا تزال تقض مضاجعهم . إن هذه الصورة الكالحة وصلت بالمجتمع الانسانى إلى فوهة البركان الذى ينذر بالانفجار وهذه السياسة البشعة جرت الانسانية إلى شفا حفرة من النار .

فعلينا ان ننبه أنفسنا وننبه الآخرين على الجل الآخر فى الكابوس ويقض المضاجع نظر المصلحة لانفسنا ولمصلحة المجلس الانسانى ، ويحذر الناشئ من اعداء الانسانية الذين لايهتمون إلا بما يهمهم فحسب . فيد فعوننا الى هذه المأساة الكالحة التى يعانيها المجتمع الحاضر من اجل جلب الربح الفاسد

لنعلم ان مستوى الاخلاق والسلوك لايختص بطبقة دون طبقة بل هو لجميع الصلحاء الابرار من النوع الانسانى كما كانت عقيدتهم . فلنا ان ننا شدهم بكل حماس ان ينتصبوا باسم الله سدا منيعا لمقاومة الشر والقضاء على الباطل بدون تأجيل دفاعا عن عقيدتهم وبلادهم وعن الاجيال الآتية كما يحثنا القرآن على ذلك :

" وتعاونوا على البر و التقوى ولاتعاونوا على الاثم والعدوان واتقوا الله ان الله شديد العقاب" (٥ : ٢)
ويقول فى مكان آخر :

" قل ياهل الكتاب تعالوا إلى كلمة سواء بيننا وبينكم ان لا نعبد إلا الله ولا نشرك به شيئا ولايتخذ بعضنا بعضا اربابا من دون الله ط فان تولوا فقولوا اشهدوا بانا مسلمون " (٣ : ٦٤)

الاشتراك السنوى .

داخل باكستان ١٥ روبية
(ملاحظة) فى حالة ما اذا أرسل الاشتراك شيكا نرجو التفضل بارسال روبيتين اضافية مصروفا لتحصيل الشيك .

خارج باكستان بالبريد الجوى
فى بلدان افريقيا و أسيا و اوربا و الشرق الأقصى :-
٦ دولارات امريكية و ٣٠ سنتا أوجنيهان استرلينيان و ٤٦ بنسا .
فى امريكا و بلدان المحيط :- ١٠ دولارات امريكية و ٩٥ سنتا أو ٤ جنيهات استرلينية و ٢٨ بنسا .
فى سيلان والشرق الأوسط :- ٣ دولارات امريكية و ٩٠ سنتا أوجنيها استرلينيا و ٥٢ بنسا . بالبريد البحرى لجميع الاقطار .
٣ دولارات امريكية و ٢٢ سنتا أوجنيها استرلينيا و ٣٠ بنسا
(ملاحظة) نرجو اضافة دولار واحد امريكى أو ٣٠ بنسا من الجنيه الاسترلينى عمولة التحصيل .

قيمة العدد الواحد روبية واحد

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

اهميـــة مستوى الاخلاق فى الحياة البشرية

عند مانفكر فى شتى المستويات تتبادر فكرة مستوى المعيشة الى اذهاننا اولا اذهى احدى المواضيع التى نتكلم فيها كثيرا ما فى العصر الحاضر . ثم تتبعها مستويات الراحة والنوع والأدب وهلم جرا . أما مستوى الاخلاق والسلوك فما تخطر فكرتها بقلب إلااخيرا . وذلك لان الأخلاق بمنزلة ذرة تافهة عند الناس فى هذه الايام فلايقام لها وزن ولا يحتفل بها أحد . وكل من يستمسك بشئ من الأخلاق والسلوك يفتخر أمام الناس بمستوى اخلاقه ولايبالى مطلقا أهو يستمسك به كما ينبغى أم لا . وليس الذنب على أحد فى هذا الامر ، فان الخير والشر قد اختلطا وامتزجا بحيث لايستطيع احد على ان يميز الخير عن الشر فكيف نتهم رجلا لايقدر على ان يمثل مستوى الاخلاق تمثيلا صحيحا . أو بعبارة اخرى قد هشمت الأوامر والنواهى الى حد كبير ثم مرحت احداها والاخرى حتى تخاف الملائك ان تمس زبجها للتمييز بينهما . من هذه الفوضى الروحية والفكرية برز هذا المجتمع الانسانى العظيم الطليق عن كل حدود وقيود ، الذى يسميه أهل هذا العصر المزدهر بالهيئة الاجتماعية الراقية الحرة .

ولو ذهبنا فى شرح ما اسلفناه لنخشى ان نبتعد عما نحن فى صدده فنعود الى البحث الذى يهمنا ونقول ان الناس لايحتفلون بالسلوك والأخلاق بتاتا من أجل انهم يزعمون انها أمر شخصى أو يعتقدون ببقاء الاصلح والا نسب فى حلبة الصراع والتنازع للبقاء كانهم وحوش . أما الفكرة الاولى فقد هدمت صرح المجتمع الانسانى القوى البصير بالمراقب وحولته إلى طبقات مختلفة الالوان والعناصر تتنازع بالباع والذراع للاستيلاء على بقعة من الأرض تحت السماء . ولايبالى افراد هذه الطبقات بتاتا بمن يتدهور فى مجال الصراع بل يوطأونه ويدوسونه بالأقدام ولا يشعر أحد منهم بتأنيب الضمير . وذلك لانهم يؤمنون بإن لهم حقا ان يدمروا كل ما يتعرض لهم فى طريقهم غير مكترثين لما يحدث . وأما الفكرة الأخرى فهى فكرة مضلة مغوية حولت العالم الى مسرح للمصارعات العنيفة الشرسة يحكمه قانون الغاب الذى لايمنع القوى عن اى شئ ويمنع الضعيف عن كل شئ . فى هذه الظروف القاسية كيف يجرؤ احد أن يتكلم فى مستوى الاخلاق والسلوك الذى لم يبق الآن نموذجا كاملا وقانونا شاملا بل اصبح مظهرا للتصنع والتأنق .

ان الخداع والدس والمكر دوائر جردت الانسانية من القيم الروحية . ولم تزل هذه الدوائر تتربص بالانسانية منذ أيام سيدنا آدم عليه السلام لابعاد ابنائه وبناته عن ا

المجلد ٤٤ — ٢٢ ذى الحجة ، ١٤١٥هـ الموفق ٢٢ مايو ، ١٩٩٥م — العدد ٢

اهمية مستوى الاخلاق في الحياة البشرية

مسعد الانسانية العظيم